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THINGS JAPANESE

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MARQUIS ORLIGA

THE JAPAN MAGAZINE

VOLUME TEN

MAY, 1919

NUMBER ONE

A WRITER WHO DOES NOT WRITE

By M. KIMURA

ONE hears of painters who do not paint in Japan, since they devote all their time to instructing others ; but a writer that never puts pen to paper is something unique even in this country of unusual things. This distinguished publicist is never found in any editorial sanctum, and never sends copy to any newspaper or magazine, yet all publications are keen in competition to get an article from him, and he may be regarded as the most popular exponent of public questions in the empire. His style is incisive and his words take like magic whether he speaks in the press or on the platform. Being a man of clear judgment he is nothing if not logical and lucid. No subject fails to come under his criticism and his readers are world-wide. His name is Marquis Shigenobu Okuma.

The Marquis never uses a pen. His handwriting is never seen by printers or copy hunters. When he has an opinion to express or an article to print it is all ready in his head ; and when so ready the paper that wants it sends an amanuensis or a reporter and takes it down from the

lips of the Marquis just as he utters it. He has his own amanuensis too and some of his ablest articles are taken down by this secretary.

Marquis Okuma is generally regarded as one of the greatest of Japanese statesmen ; but it is a question whether he is not still greater as a sage and publicist. Usually he goes by the name ; Sage of Waseda, that being the place where he resides, and the name of the university he has founded and partly endowed. The Marquis has been a cabinet minister several times. He had a leg blown off while he was Foreign Minister some 35 years ago. He was Prime Minister a few years ago. In none of these roles, however, has he played so effective a part as in reaching the public ear through the press. With the late Prince Ito, nor with Prince Katsura, can he be compared as a statesmen but he is superior to either in his power of appeal to the public. His opinions have a greater individual influence that those of any other individual statesman in Japan to-day.

Of course Marquis is as great a talker

as he is a writer. While he writes without a pen he does not talk without his tongue, naturally. By some he is regarded as too talkative. Prince Katsura was a silent man: he used to say that silence was golden and speech silver. But Marquis Okuma is the very reverse of this. He believes that if a man has anything worth saying he should say it and let his fellows have the benefit of his thought. Great talkers are seldom considered practical men, however; and it may be that Marquis Okuma failed to retain the premiership just because he was too frank in expression of opinion. It was found, and none found it more so than himself, that the Marquis when in office could not carry out a great many things that he proposed while out of office. No doubt this is a familiar experience among politicians: it is so much easier to say than to do! But a statesman who cannot do what he says had better say little; and from this point of view the Marquis cannot be regarded as a very successful statesman. As a publicist, however, there can be no doubt that the Marquis is a great success.

In almost every paper and magazine in Japan one at some time will see an article from Marquis Okuma, and even in publications in China, America and Europe. His fund of utterance seems inexhaustible, and can be matched only by his energy and assiduity. In such subjects as politics, education, literature and religion he constantly pours forth a

stream of criticism and reminiscence that is very taking to the public ear. In the *Taikan*, or Japanese Outlook, his essay appears every week, after the manner of the late ex-president Roosevelt in the *New York Outlook* at one time. It is said that as many as ten writers come to him for copy daily, and each obtains his quota. He is reputed able to discourse on any topic under the sun. He is equally at home in discussing Buddhism or Christianity, aviation or influenza, and the knowledge he displays is remarkable. He produces from his brain seldom less than a hundred regular articles a month, none of which he himself transcribes to paper. His shrewd remarks and original observations well become him as a national sage and critic at large. In matter and style he is said to be inimitable by any modern Japanese publicist.

There are those who say that the reason why the Marquis never writes is because he can't. No one has ever seen his handwriting. This is very remarkable in a country where individual handwriting is so admired and prized, being regarded as the art of arts. It may be that the Marquis does not handle the native brush artistically and he forbears to show his hand in this way. At any rate all his writing is now done by others. Even when he was a government official all his private despatches were dictated. He never even takes a memorandum. Then Marquis is, therefore, not only a writer

who does not write, but a writer who studies well.

When a Japanese publisher is about to copy he just makes a visit to the house of Waseda, and after an hour's talk he has enough to keep his pen busy for a week. How comes the Marquis to be endowed with this remarkable fund of knowledge and this extraordinary memory? One reason is that he is a great reader and a great conversationalist. He constantly borrows scholars to his house and discusses with them all the affairs of the universe, so that his wits are kept sharp and his knowledge up to date. After opinions

and facts pass through the sieve of his imagination they are now material for what's new therein. He is thus constantly gathering raw material and accumulating a store in his head for immediate consumption in things quite new. From a mere suggestion he can spin a thread miles long. What he hears to-day he connects with past remark or applies to the copy writer who visits him tomorrow. With Marquis Okuma memory indeed seems to gain power with age. He is now well over eighty and continues to live to see one hundred.



ORYZANIN

By PROFESSOR UMETARO SUZUKI

(THE TOKYO IMPERIAL UNIVERSITY)

ORYZANIN is a new eutrophic invented or discovered by me after a long period of study and research. Its virtue especially in cases of insufficient nutrition and more particularly for beri-beri is undoubted. It is known by experiment that when chickens or pigeons are fed on polished rice they lose their appetite in two or three weeks and evince symptoms of beri-beri just like human beings. If the process be persisted in the birds will continue to weaken and soon die. On the other hand if they be fed on unpolished rice, or polished rice combined with rice-bran, the birds soon recover their normal condition. This has been so often shown by scientists that it is now beyond question.

The question has been as to why there should be so great a difference in the effect of two kinds of rice. Some opined that the deleterious effect of the polished rice was due to some sort of poison entailed in the process of hulling or polishing. Evidently however the difference lay in some quality inherent in the parts of the grain removed in the process of polishing. After lengthy investigations in connection with the subject I found that the rice-bran contained a material that could be used for the cure of beri-beri, a eutropic of fine quality, to which I have given the name Oryzanin.

This element is procured by soaking the rice-bran in alcohol, the impurities

being removed by placing it in phosphor-tungstic acid, after which it is further refined in tannic acid and crystalized as a picric-oxychloride. Of the finished oryzanin 0.005 grams to 0.01 grams are sufficient to restore a dying pigeon from the effect of too constant eating of polished rice. It is a remedy that can be used not only for victims of overeating polished rice but for all cases of malnutrition. It contains an element valuable in all animal food. The use of it is a question of growing importance in Japan at present when there is a great scarcity of rice, and when some are advocating the use of unpolished rice as more wholesome and inexpensive.

The effect of using oryzanin is seen at once from the fact that if but a small quantity be added to the unpolished rice the health of birds is quickly restored to normal conditions. After proving this to my own satisfaction on birds I set about trying to find friends willing to experiment. I got them first to experiment on the animals in their possession, feeding them on certain prescribed artificial foods, composed of albumen, fat, starch and some inorganic substances in proper quantity, but the effects of such food were invariably fatal. Just a small quantity of oryzanin, however, always saved their lives. In this and various other ways I discovered a number of defects in theories of nutrition formerly

held. I came to the conclusion that oryzanin is a substance essential to human health, in addition to the usual food taken.

One thing I have not quite decided about yet is the exact chemical nature of oryzanin. After removing all fat from the rice-bran I percolated it repeatedly with alcohol and then evaporated it at low heat and so inspissated it. Introducing ² ether to remove any possible remnant of fat and other impurities, I filtered it in pure water, evaporating the transparent filtered liquid at low temperature, the result being a sort of lymph. This contains much oryzanin. Three grams of this given to a pigeon between 250 and 300 grams in weight, which was suffering almost fatally from eating polished rice, by the next day recovered its appetite as usual.

For further refinement of the extract I added water and later sulphuric acid to the extent of 3 per cent and then phosphor-tungstic acid. I then gathered the resulting light precipitate and dissolved it in barium oxide, neutralizing the surplus barium oxide by sulphuric acid, finally thickening it by evaporation at low heat. This produces what I call Low-oryzanin I. To refine it further I put it in tannic acid, dissolved the deposit in barium oxide, producing picric oxychloride. After the picric acid is removed the result is oryzanin. One gram of this is sufficient to restore a weak pigeon to normal health, and has the same force as 30 grams of pure alcohol and of 300 grams of rice-bran. I have used Low-oryzanin for various tests but extract made with alcohol is also used. Repeated experiments revealed no additional discoveries.

Other experiments have been carried

out by chemists of the Imperial University and of the Kitazato Laboratory in Tokyo, but without any important knowledge to add. Unfortunately as yet no symbol has been found to represent chemically the picric-oxychloride refined in this way. Attempts made by foreign chemists have not been satisfactory.

Professor Kurono of Tokyo reported that he found oryzanin had power to develop a fermenting process like yeast, and he, together with Professor Toyama, proved that a small addition of oryzanin to bacteria cultures caused an immense development of bacteria. It is clear that oryzanin has a great effect in promotion of life, whether high or low. Its marvellous nutritative value can, therefore, be inferred.

My long study in the sphere of nutrition has led me to doubt whether the people of Japan have sufficient nutriment from the common food of the country. In other words, whether they get enough oryzanin, especially the children.

Through the good offices of Dr. Ibara of the Sugamo Orphan Asylum I was able to experiment in the use of my discovery on the children of that institution for one year. The asylum contains about seven hundred children from four to twelve years old, whose daily food is chiefly a mixture of rice and barley. Most of these children are not good subjects for experiment, as they are well fed and in good condition; but I undertook to treat about forty of the weaker ones. I selected some twenty of these, dividing them into grades according to age the state of their constitution, and then they were fed on polished rice. Twenty I used as tests and twenty as contrasts. To the tests I gave oryzanin made by the Sankyo Pharmaceutical Company, three grams a

day, from the 10th of March to the 15th of September and afterwards this was increased to five grams. It will be remembered that three grams are sufficient to restore a chicken to normal health.

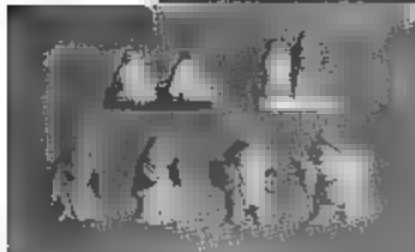
The experiments were for one year most carefully carried out, the children not being given any other food than that prescribed by me. The cases were all carefully measured and weighed twice a month and a fully history of each accurately kept. The children lived all together in the same ward and were attended impartially by the same nurse who saw personally to all the food and the oryzanin administered. Special care was taken to prevent any child attempting to refuse or exchange his food. The experiments produced most interesting results.

Of ten children fed polished rice without any oryzanin two became quite ill, and the others did not increase in weight above 0.98 kilograms. The same food with an addition of three grams of oryzanin showed an increase of 2.08 kilograms, 15.2 per cent as compared with the 7.1 per cent of the first mentioned. Thus the result of the oryzanin was twice that of its absence. None of the children receiving oryzanin became sick during the period, while of those not receiving it two became ill and the rest were weak and showed only half the increase in weight shown by the contrasts.

The average of increase in weight in the children experimented on in the orphan asylum was slightly less than that of the average Japanese child outside the institution, according to other experiments carried out by Dr. Mishima; but this was due to the important difference that the children experimented on in the orphan asylum were weak and their food was of the simplest kind, while the average Japanese child outside the institution has not only a better constitution but in its food has a great many side dishes thrown in, such as fish and meat and vegetables. It is, however, a remarkable testimony to the effect of oryzanin that the children with less food who were receiving it, made almost equal progress in weight to those on the average food of the average Japanese child, although the former were physically defective to begin with, as compared with the latter. It is further interesting to note that during the experiment it was proved that the children increased in weight to a much greater extent during the period from September to March than from March to September. Though it may not be wise to reach conclusions from experiments carried out on twenty defective children yet the results bear out all that has been discovered in regard to oryzanin. I am going on with my experiments, however, and may have further information of interest to report later.







WILLS FOR GIRL FESTIVAL



BOOKS IN ART 10111



1. JIAN
2. ZHONG

3. GAO XIAO AND ZHANG
4. CHENG XIA AND ZHANG

5. ZHANG
6. CHENG XIA AND ZHANG

THESE SIX ACTING CHARACTERS IN GREAT DANCE

DOLLS AS ART

By K. INOUE

THE making of dolls has long been one of the fine arts of Japan, and never more so than at present. Of course this craft is greatly developed in western lands as well, but most foreign dolls are more artificial and less artistic than those made in Japan, being mostly made of celluloid, rubber and other commercial products. In Europe and America no dolls of any elaborate get-up are produced except for purposes of exhibition or presentation. In Japan, however, nearly all dolls are of an artistic manufacture and appearance, the dress especially being true to life.

When foreigners regard Japan as a land of flowers they are not far from the truth, but when they go further and call us a country of dolls, they perhaps mean our stature rather than our production of dolls. Doll-making in Japan did not arise from commercial motives, as it did in the west, and this is probably one reason why the Japanese doll is more realistic and artistic than the western doll.

How old the Japanese craft of doll-making is may be seen from the numerous clay and terracotta images dug up from archeological remains in this country. Almost all the ancient burial grounds reveal a wealth of doll life. From time immemorial it has been the custom at boys' festivals and girls' festivals to have dolls of all descriptions, chiefly warriors for the boys, and empresses and great ladies for the girls, the dolls being placed

on exhibition in the home and all the friends invited to see them. These festivals of dolls did much to promote the making of beautiful dolls of the most realistic kind. No wonder they were always called *iki-ningyo*, or living dolls. It has a form of entertainment enjoyed from very ancient times, as has been said.

Now it required no small degree of skill to produce dolls as realistic as those to be seen in thousands of homes during the *Hina Matsuri*, or annual doll festival. To make some of these doll-specimens takes immense time and trouble. Some of the creators of these dolls have been artists of the first rank, and their works are preserved for all time. Some Japanese families, especially those of ancient lineage, can show dolls made for their ancestors many centuries ago. In old Japan the puppet show was a popular form of amusement, as popular as the movies are now. This naturally led to a great development in doll making, for every character in the many stage dramas had to be shown. The decline of the puppet show with the development of the modern theatre and recently the cinematograph did much to discourage the fancy doll-maker. But the recent doll exhibitions prove that the Japanese doll maker has not yet lost all his skill nor his hand all its cunning. It is now quite the fashion for big shops to have such dolls as a window attraction, to display exquisite silk dresses for fine ladies. These

modern dolls used for commercial purposes, however, cannot be compared with the art displayed in the older dolls. They are no doubt very fine looking but they won't stand inspection.

One great difference is that the modern doll is overdone. It is too luxuriously gotten up to represent the simple yet consummate art of the old doll-maker. These new dolls are show and dear, but they lack the art and value of the older makes. In fact their chief value lies in the clothes they wear, some of them being no more than window mannikins. The decorative doll cannot, therefore, compare with the real art doll. The Hakata doll and the *gidayu* doll are such; and are not to be taken as examples of the Japanese art doll. Nor are these the dolls that are admired at the children's doll festival. They take the fancy of only such connoisseurs as actors and gay ladies, and do very well for decorating a room, like a little water color sketch or a photograph. They do not reveal the realistic life of the true toy doll. What they lack most is any sign of the personality of the true doll creator. In other words they are not pieces of art at all.

Some of the old dolls are not dressed in real clothes but painted to represent the different styles of clothing. This points to the style of the Tokugawa days, some being mere genre figures and others more approaching to the truly human. On the whole they reveal the influence of the feudal times, as imitations of the ukiyoé art. In many instances they are characters from the dramas of Chikamatsu or Takeda Idzumo, which are familiar to the public eye as seen in the national stage. They usually go in couples, such as lovers, like Osomé and Hisamatsu, Onatsu and Seijiro, Anchin and Kiyohimé, and Sankatsu and Han-shichi, whose love was carried to the

extreme. Thus dolls constantly stand for national psychology in Japan; they are memorials of great national tragedies and comedies. To realize what it means the English must produce and make popular such characters from Shakespeare as Hamlet and King Lear, Portia and Desdemona and so on, not to mention Romeo and Juliet. These dramatic and historical dolls are usually exaggerated in some degree and leave a deep impression on the mind. It is this historic and dramatic interest that makes the real Japanese doll so artistic.

One of the most distinguished of the few really artistic doll-makers was Kisaburo Matsumoto, who died in 1889. He came down from pre-Restoration days, and since his death he has not had any true successor. He was a man of exceptionally high artistic temperament. In order to make nude dolls with skin exactly of national colour he had to practice colour effects for some twenty years before he succeeded. The eyebrows and lashes of his dolls are just like life. He was able to make the hair as natural as life by building it on silk and then pasting it to the scalp of the doll. The individual hairs had all to be put through the mesh of the habutae so as to look like a real growth. The hair of child dolls was real child hair, and that of older ones according to age, the real hair of human beings. The hair he dressed himself, and made the doll look as natural as life. Matsumoto's dolls of the famous 47 ronin are among the most noted specimens of his handiwork. Famous swordsmen on seeing these doll warriors have declared that the artist must himself have been a great warrior, so true are they to reality. Matsumoto has had no real successors, though Ko-un Takamura of the Tokyo Academy of Fine Art is a close follower.

MODERN ASTROLOGY

By ARITAKA KUMAMOTO

ASTROLOGY is as old a subject of thought in Japan as in some other countries, and still cultivated to an extent not known elsewhere. For centuries men have devoted attention to studying the effect of the heavenly bodies on the events of this world, judging what the future will be from what the past has been. From this long study of the past it is possible to deduce what will take place when the planets assume certain configurations in relation to the twelve signs of the zodiac.

It does not require much knowledge of electrical science to infer that when there are two clouds in proximity, the one charged positively and the other negatively, they will attract one another, and when they meet, the report of thunder will be heard and lightning will be seen. The same inductive method may be applied to the planets. Take, for example, Mars and Saturn: the one is positive and causes heat; the other is negative and causes cold. When the two planets come into conjunction what will the effect be? This is an interesting question to astrologers. But it is a question that can be answered only by close observation of the past. One has to take into account carefully astronomical events and historical events.

For several centuries the periods of conjunction between Mars and Saturn have been well known to astronomers. A knowledge of astronomy, the calendar and of history reveals interesting

lights. When these two planets come into conjunction there is always a collision between two opposite elements, and, when concerned with this world, usually it means clash of human interests, like the meeting of cats and dogs. The conjunction of Mars and Saturn takes place every two years, during which the plane of conjunction usually passes from one Zodiacal sign to another. But they return to the same sign once in 58 years and to the same degree of sign once in 265 years.

It is interesting to observe some of these conjunctions and the historical results simultaneously taking place on earth:

- Nov. 1897: sign of Sagittarius: 1898 Spanish American War.
- Nov. 1899: sign of Sagittarius: 1900 King of Italy Assassinated.
- Dec. 1901: sign of Capricornus: 1902 Bande-Mataram-Agitation.
- Dec. 1903: " " Aquarius: 1904 Russo-Japanese War.
- Dec. 1905: sign of Aquarius: 1906 Bloody Sunday in Russia. Luchu Revolt.
- Dec. 1907: sign of Pisces: 1908 King and Crown Prince of Portugal Assassinated, followed by Revolution.
- Dec. 1909: sign of Aries: 1910 King Edward died. Democratic Ascendancy.
- Aug. 1911: sign of Taurus: 1912 Disaffection in Ireland.
- Aug. 1913: sign of Gemini: 1913 Trouble Between America and Mexico.
- Sep. 1915: sign of Cancer: 1916 Revolution in China.

Of the above all were predicted by European astrologers save the last which was predicted by myself. The correspondence of the planetary conjunctions above indicated and the historical events following them were not mere coinci-

dences but the inevitable results of real causes. When such results inevitably follow such planetary conjunctions we are bound to admit the legitimacy of astrological prediction, as well as the reality of periodicity in historical events.

It is now known, as a result of astrological study, that certain signs rule certain countries. England and Germany are ruled by Aries, Ireland by Taurus, America and Belgium by Gemini, China and Holland by Cancer, France and Italy by Leo, Turkey by Virgo, Japan and Austria by Libra, South Africa and Morocco by Scorpio, Spain and Italy by Sagittarius, India and Mexico by Capricornus, Russia by Aquarius, and Portugal by Pisces. It is clearly evident that the conjunction of Mars and Saturn in these signs of the zodiac always results in political disorder and bloodthirsty agitation in the lands ruled by the various signs as conjunction occurs in them.

In the same way it may be said that if Japan's sign is always Libra certain historical events will be found to coincide with the planetary conjunction in that sign. Going back over a historical period of some 265 years we see how many such events have so happened. On the 19th of August, 1805, there was a conjunction of Mars and Saturn in Libra 12° . As it began to approach this condition in 1804 Russia harassed Japan seeking to open the country to trade and Japanese were greatly agitated against foreigners. In March, 1805, when the Russian Envoy came to Nagasaki his petition was rejected by the authorities, and the feudal lords were ordered to keep a close watch against foreign intrusion. In September, 1806, Russia invaded the island of Yezo, and later Japan strength-

ened her coast defences in Izu and Sagami and built forts at Uraga and Shimoda.

A similar conjunction of the planets occurred in 1540, and in June of that year we read how civil war raged when Oda Nobunaga captured the castle of Ansho and during the conjunction defeated his opponents at Ginzan of Iwami. In September the same year a great battle took place between Amako Haruhisa and Mori Motonari. In January the following year there was a great agitation among the priests of the Enryaku temple and in the ensuing March Motonari defeated Takeda Shingen, and great wars continued to the end of the year.

Going back still further we find another conjunction of planets about the same date in 1275. In March of that year Fujiwara of Kaga was banished to Bingo and in May the abbot of the Enryaku temple was exiled to Izu. In June and onwards famous warriors like Taira Kiyomori, Fujiwara Morimitsu and others were killed and strife reigned. During a like conjunction in 1010 the Emperor abdicated and the loss of the Divine mirror by fire was reported to the shrine of the Sun Goddess. The above conjunctions were all in Libra 12° degrees.

Let us now take the conjunction of Mars and Saturn in Libra 22° degrees. This occurred on the 1st of September, 1835. In December of that year the daimyo Sengoku was deprived of his estates. Two years later occurred the great riots in Osaka. The previous conjunction took place in 1570. In that year Oda Nobunaga had great wars in Chikuzen while in Saga there were clandestine strifes between Otomo and Ryūzōji. In the following year he had to face the rebellion of Matsunaga and the next year he had to burn out the rebellions

priests on Hiyeizan. Various wars went on until 1572. The next conjunction was in 1305 when Tokimura Hojo was assassinated, and other killings took place with considerable strife. In 1040 during such conjunction of the planets the Divine Mirror was burnt.

Turning to the conjunction of Mars and Saturn in Libra 9 degrees, we find that during such in 1863 the Choshu clan got angry and bombarded foreign warships at Shimonoseki and a British fleet bombarded Kagoshima. Not only was there strife with foreigners but there was the Nakayama rebellion in Yamato province, and Hirano Kuniomi rebelled at Ikuno in Tajima province. The following year Takeda Koshiro rose in arms in Mount Tsukuba. In the same year Sakuma Shozan was murdered. The allied fleets of England, America, France and Holland bombarded Shimonoseki. The next conjunction of this kind took place in the year 1598, when Hideyoshi died and those who took oath to his son did not keep it. There was war between Ieyasu and the Aizu clan, and the great battle of Fushimi took place. Toward the end of the year occurred the battle of Sekigahara, one of the most famous contests in Japanese history. Another conjunction of the planets was in 1333 when there were also great wars and the Emperor Go-daigo escaped to the island of Iki. Two years later Kamakura was captured and the Ashikaga clan rebelled, causing much bloodshed. During the same conjunction in 1068 the Emperor Reizei died and there was an uprising of tribes in Yamato.

In November 1921 there will be a conjunction of Mars and Saturn in Libra 4 degrees. In regard to the coming conjunction it should be observed that a second factor will be happily introduced, viz. then ingress of the planet Jupiter at about that time into the sign Libra, which may bring forth some beneficial

changes and reforms in the political community. What has been the result in Japan of this conjunction in the past? Well, in the last such conjunction, which was in 1656 there happened the great battle of Kawanakajima and there was general strife between certain clans, the battles being too numerous to narrate. In 1391 there was a similar conjunction when there was a rebellion against the house of Ashikaga, followed by various battles. The next conjunction in Libra 4 degrees was in 1226 when Tadamori Taira attacked and destroyed the priates of Nankai Sanyo.

From the above and other cases too numerous to be here recited it is clear that the conjunction of Saturn and Mars in the signs of the zodiac brings about a condition of mental irritation and strife among men and nations, the nations affected depending on the sign in which the conjunction takes place. By a careful astronomical study of conjunctions expected and countries affected it would be possible to predict the state of society in such countries at that time, and to enable such countries to take warning and preserve mental balance, knowing that the cause of the strife was nothing inherent but simply the planetary effect on the national mind, which must be resisted and controlled. It is safe to infer that most of the wrongs that lead to war and disturbance are imaginary; and, if not, the moment when the mind of the nation can no longer endure them is during the planetary conjunction above indicated, and the nation should be aware of what to expect and prepare for it.

As to November 1921, the effect of the conjunction will be very favourably modified owing to the influence of the planet Jupiter. It is not too much to expect that some useful reforms may be brought about such as constitutional changes and so on, a full consideration of which, however, exceeds the scope of this article.

A GHOST STORY

III

THE girl whom Heitaro had brought with him to the house, had completely disappeared; and he waited until late for her return, but in vain. When the midnight bell of the temple boomed Heitaro decided that she would probably not return; and he was about to turn into bed when someone pulled him from behind. Much surprised he quickly turned his head and saw the girl smiling at him.

"Ghost! Wretched Ghost!" he exclaimed and struck at the smiling figure but the image vanished into smoke. With a grim smile he returned his sword to its sheath.

Next morning Sakuhei came and told him the story about the borrowed lantern. Heitaro listened to the tale with the same grim smile. Then Sakuhei went to the Saigyo temple and borrowed a picture of Buddha, which Heitaro hung on the wall of his *tokonoma* and burnt incense before it, offering flowers to it. In the evening he lit a taper there and began to read a *sutra*, when the picture moved mysteriously out from the wall and went all round the room. Heitaro smiled again grimly at the sight; but after a little while the picture returned to its place. Heitaro finally retired for the night; but about midnight he was awakened and beheld numbers of heads severed from their bodies, which drew near and smiled hideously at him, fumbling to get inside his mosquito net. On another night

another ghost came in the shape of a woman, who turned into worms.

Sakuhei was determined that the ghost should be traced and driven out. Mukai Jiroemon one day visited Heitaro with a famous hunter who had distinguished himself in catching all kinds of animals and strange beasts in traps; he had even caught a badger once and the animal had acted most strangely, tossing about the temple books and terrifying the priests and the worshippers. Once also he trapped a cat which caused the spectre of making one shrine appear as three. So this man was engaged to set a trap for the ghost near an opening in the fence, the place being chosen after viewing the house and the whole environment with a trapper's eye.

On the 18th day of the month at midnight the hunter was secreted near by watching his trap. The night was very dark, save for one or two stars that could be seen, through breaking clouds. As night advanced a cold wind sprang up, and as it blew it made one's neck feel as if some one were tapping on it. The hunter was still gazing from his hiding place at the trap. All of a sudden there was a tremendous noise in the place where the man was hidden, and an arm as big as a log came and picked up the hunter, throwing him out into the yard as if he were a chip.

On hearing the fuss Heitaro thought

the ghost had been caught in the trap and he came out with a lighted candle and a sword to view the situation. He found the old hunter lying on his face stunned in the yard; but there was no change in the trap. Heitaro laid his hand on the hunter and tried to arouse him; and when the man came to himself he exclaimed that the ghost was neither a badger nor a fox but Tengu, the long-nosed goblin.

Heitaro was still of the opinion that this was a ghost that he had better deal with himself alone. Consequently he rejected all the kind offers of friends to stay with him and keep watch at night. That night it rained just a little. A friend named Shodayu came to call on Heitaro. They had been old cronies. After the usual greeting Shodayu took out his sword and was showing it to Heitaro, saying it was a fine weapon which his brother had received from the feudal lord, and had been made by Nagafune of Bizen. No ghost could stand against the virtue of such a weapon. He proposed that he should stay the night with Heitaro and cut down the ghost should it put in an appearance. Tired out with talking the two lay down about midnight. Suddenly the head of a woman, severed from the body, came slowly toward them. Shodayu, being equal to the occasion, drew his sword, and struck at the awful spectre. The weapon passed through the head and then the two halves of the head vanished, but part of the precious sword was damaged. In fact the blade had flown out of the handle and hit the pillar, bending around it like a loop. The two men were terrified and ghostly white.

"Good gracious," said Shodayu, "it's all up with me. How am I to apologize for the loss of so fine a sword? Only

death can atone for it." So saying he drew out a dirk and was about to despatch himself, when Heitaro stopped him, assuring him that the fault was not his but Heitaro's. Next morning Heitaro would make mends to the brother for the broken sword.

"I am much obliged for your kindness," said Shodayu, "but a samurai cannot transfer his responsibility to another in that way," and no sooner had he spoken than he plunged in the dirk and committed harakiri, before Heitaro could do anything to prevent it.

Heitaro gazed in great sorrow at the prone body of the friend who had died for him. He contemplated mournfully to what a pass the ghost had brought things. He began to feel that sooner or later the ghost must surely be the means of his own death. Would it not be better to follow his friend into the unseen and apologize to his spirit for what had happened?

By this time the dawn began to appear. Heitaro went into his private room and wrote out his will, addressing it to his uncle and to Shimpachiro. Standing in the presence of the dead body of his friend he removed his clothes quietly. He took the dirk and was about to perform harakiri when a voice behind arrested his hand. It was no other than Gompachi, who grasped the weapon and saved the life of Heitaro.

Heitaro explained the situation to Gompachi and said he could not consent to live after the death of Shodayu. Gompachi wanted to know where was the body of Shodayu. "There it is over there!" said Heitaro. But when Gompachi looked he could see nothing of it. The body had suddenly vanished. Heitaro aroused himself as though coming out of

a dream. He saw too that there was no dead body and that there had been nothing at all. Even the broken sword had gone too. Heitaro again smiled grimly, and pointed when he thought of the danger he had escaped. Gompachi simply looked at him with a blank stare.

By the end of July, about a month after the ghost began to appear at Heitaro's home, there were some further interesting developments. Heitaro was sitting alone, pondering over the mystery of the ghost, only a tiny lamp-lighted. Suddenly he was aware of a handsome samurai with two swords by his side. "Ghost again?" shouted Heitaro and drew his sword, but the samurai simply stepped out of the way and vanished with a smile. Heitaro stood there awkwardly with the weapon in his hand, not knowing what to do. He held the sword steadily in his hand, looking at the wall. Then he commenced to talk to himself:

"Ghost, you cannot shy me, try as you will! I want you to come out and face me bravely. Let us talk at least! Hear what I have to say tonight!" Heitaro put his sword away and sat down. Suddenly the samurai reappeared and said: "I am no ghost, but only Yama-no-to Gorozaemon, from the mountain

garden. For a month or more I have been haunting your home to remove harm that I saw would befall you." At this the visitor took a roll from his pocket and produced various charms which he asserted would cure illness, and which he offered to give Heitaro so that he too could cure diseases. The gifts were received with due thanks. Just then the midnight temple bell sounded. The visitor announced his determination to return up Mount KINNO in Otsu, saying he should not see Heitaro again forever. At this he withdrew to the veranda.

The visitor had been an kind Heitaro was told to see him go, and he followed him into the garden. There he saw a big basket, round which some five or six strange beings were circled, looking like goblins. When they sat in the dim light of the half moon, and when the samurai were up to them they all bowed duty to him, and prostrating their heads on the ground. Then the samurai sedately took his place in the big basket, and a strange cloud covered him. Thereupon the goblins picked up the basket and floated into the sky.

In September of that year Sengachiro died and Heitaro succeeded to the headship of the house of Inaba, with an income of 2,500 bushels of rice annually.



JAPANESE DRESS AS AN AESTHETIC STUDY

By S. KIMOTO

THE Japanese are supposed to be nothing if not artistic; and whether this be true of their sentiments and actions or not, it is certainly true of their dress. It would perhaps be an unprofitable undertaking to examine whether the manners and customs of a country are artistic, though it is interesting to know how far they correspond to the dictates of what is truly aesthetic. Japan as a country is regarded as beautiful, though some would say it is more picturesque than beautiful. Nevertheless the people take great pride on what they look upon as the beauty of their country. As to the dress of the people, however, especially of the women, most people, even foreigners, regard it as quite artistic and becoming. There are those who think that the dress could be improved and made more artistic than it is, while others look for a more practical style of dress for the nation.

There is a growing conviction among the Japanese themselves that, after all, the native dress is neither so graceful nor convenient as western clothing, however picturesque it may be and at times artistic. They think that native dress does not represent an advanced state of civilization. Personally I am of the opinion that our dress is inferior in most

respects to the clothing of the west.

First of all I would say that Japanese dress lacks a certain dignity that all clothing should suggest. It corresponds too much to the impatience and fickleness of the nation, which demands what can be thrown on or off in no time, and so it cannot stand for anything very noble or grand. In the presence of those well dressed in European clothing it is obvious that those in Japanese dress look less dignified. Even the dress of China or Korea is more dignified than ours. It is admitted that the Korean is the most highly developed of all oriental dress; and this is due to the fact that it is based on the T'ang period, the most highly civilized of all the ages of Chinese history. Korean dress differs according to class, but even the costume of the lowest class is neither ugly nor undignified. That a nation should wear garments becoming and seemly for all its ranks and classes is something to be proud of.

The Japanese costume of the Nara period, more than eight hundred years ago, was not unlike that of Korea today, and though it has suffered various modifications since then it has never completely lost a certain gracefulness and dignity. Our dress during the Tokugawa period was far grander and more dignified than it is at present. We have never got

over the sudden revolution in all things that took place with the Meiji Restoration. Since that time the nation has greatly advanced in almost every way, especially in a material sense, but with our advancement we have lost much that was worth keeping in the way of grace and dignity, more particularly in dress. With the disappearance of any distinction between the samurai and the plebian also went a certain degree of grace and elegance, though we have gained in a democratic way. Now the plebian style and manner is in the ascendant, and the effect on manners and dress is pathetic.

While the topknot of the samurai was not what could be called artistic, it was far more so than the else-cropped, convict-like head of the modern Japanese citizen; and in the same way the women of old Japan dressed their hair far more artistically than they do now. The supposedly western style now adopted by many of the young ladies of Japan is neither native nor foreign, and is certainly nor beautiful. This loss of the aesthetic faculty in manners and dress is something to be deplored in any nation. Simplicity is not to be condemned, but it need not be ugly.

Whether the Japanese woman is to be regarded as less beautiful without a hat is a question yet unsettled. Her hair could be made more artistic than any artificial attachment, such as a hat, if the taste were not lacking to produce the desired effect. The Japanese woman has the finest head of hair in the world, and there is no reason why she should not have it dressed in an artistic manner. At present there are numerous styles of coiffure, such as the *shimada* and the *marumagé*, with combs of all kinds, and ornamentals bars and pins. Of course the desire for style

in hairdressing is no particular mark of advanced civilization; for the ladies of central Africa are as much interested in it as the ladies of Tokyo or London. The western woman, however, does not as a rule try to ornament her hair to the same extent as does the Japanese. She simply covers it up with a hat or a bonnet which is often a creation of wonderful embellishment. The western woman does not go out without a hat, and the Japanese woman does; but which is the more graceful and artistic way? In the opinion of many a hatless woman never looks so graceful as one with a hat, suggesting always a person of menial rank.

The artistic treatment of the neck is as important as that of the head; for the neck is the gateway to the body. The western man puts on a white collar and tie, and the western woman ornaments her neck with a lace collar and broach. The Japanese woman wears a collar known as the *yeri*, which is quite as artistic as anything the western woman wears in the way of neck decoration. Some of these Japanese collars are extremely artistic in their flower patterns and artistic colours.

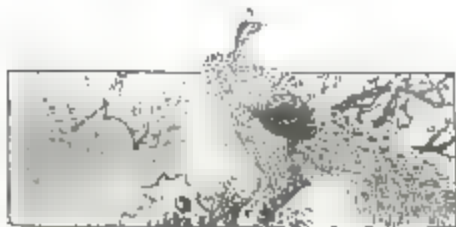
As to the relative merits of the Japanese and the western style of sleeve, what is to be said? The western man's sleeve requires cuffs and the coat sleeve has a certain decorative form, while the foreign lady wears lace on her sleeve, and on her wrist often has a bracelet of gold or silver. The Japanese, both men and women, pay no attention at all to sleeve ornamentation, the woman alone placing her many sleeves one within the other as to show the nature of her garments by colour and quality, which is not inartistic. The wide opening of the Japan-

one short, however, looks a little exaggerated and conspicuous. And the general effect of the white sleeve is to make the wearer look slimmer and well-proportioned than his slight amount of flesh. The woman's sleeve is just in fact wide, and the under side shows the nature of her undergarments, which are often very artistic, in various silks. This is considered very elegant and artistic in appearance. Indeed this is one of the most pleasing aspects of the Japanese lady's dress.

It is easy to see that most Japanese women make the most of these two virtues of female dress, always trying to have beautiful collars and pretty materials to show in their sleeves. Not a few big shops deal in these necessities alone and keep a very profitable trade. The wealth and variety of ladies' collar and sleeve material to be found in some of these shops is truly marvellous.

In no way does the style of dress differ even widely from the foreign dress in most of its make. The Japanese style of

dress does not weigh the weight as does the foreign style, but all women tighten the clothes about the waist, the Japanese lady doing so with her sash, and the men doing likewise with a narrower belt, or girdle called the *tasuki*. The men dress more differently in the material of their dress, but the women very like a sash. In the whole a well-dressed Japanese woman does not show a marked difference in a well-dressed European woman, though the effect is so different; but we have no idea that the superiority of the Japanese woman's dress from an artistic point of view, is from the make upwards, while the superiority of the European woman's dress is from the make downwards. But each style may be best suited to the female figure of the respective countries. The Japanese woman's figure would be immensely improved could she wear a longer train, such as is to be seen in the old great pictures of Utamaro, but this is impossible, since such a style would be useless for daily wear.



LEGENDS OF JAPAN

By T. TAKAKI

I

Sotoōri-himé

THIS tale took its rise in the year 412 A.D. when Oto-himé was consort of the Emperor Ingyo. She was one of the fairest of all the fair ladies of that time; and the people called her Sotoōri-himé because her skin was so exceeding fair that it shone through her silken garments like light.

On a certain night there was to be a great banquet given at the palace to certain important civil and military worthies; and to grace the occasion the Imperial consort danced before the company, waving her silken sleeves as she performed her graceful motions like an enchanted butterfly, the Emperor himself playing to her on the *koto*.

Now it was the custom in those days when any important official or functionary was accorded Imperial audience that he should present to the Court a beautiful maiden. And so when anyone was permitted to dance before the Emperor she also had to present a fair maid in token of the honour. So the Emperor said to the fair dancer:

"Well, now that thou hast danced before me, who wilt thou present to me?"

"Your Majesty will have my sister!" said the Imperial consort.

The Emperor was greatly pleased with this intimation, for Oto-himé the sister of the Imperial consort, was one of the most beautiful girls known. So a messenger was despatched to bring the fair damsel. Now the messenger thus despatched was a man of some judgement, and he suspected that the fair Oto-himé would not like to come to the Imperial Court lest her

sister, the Imperial consort, should become jealous of her. But he put some dried rice in his pocket and set out for Sakata in the province of Omi where the fair lady lived.

The beautiful Oto-himé was in the garden viewing her wealth of flowers. The messenger approached her, told her who he was and announced the Imperial behest. The lad at once acknowledged the great honour thus proffered, but she still much hesitated, remembering now jealous her sister would probably be. The messenger waited several days, sitting about the garden and wondering when the lady would be ready to return with him, but there was no sign of such readiness. He was determined, however, not to return without his charge. By this time the messenger had finished all the provisions brought with him and was getting hungry. The lady was much moved by the man's patience and loyalty to the Emperor and so finally she consented to go with him.

The Emperor was simply charmed at the sight of her and wanted to persuade her to remain permanently in the palace, but he too remembered how jealous it might make the Imperial consort, and he had built a detached palace at Fujiwara for the beautiful lady to stay in. One day the Emperor made a secret visit to this palace and found the fair Oto-himé sitting looking at the sunset. Obviously she was very lonely, lonely, longing for the Emperor to come, and she recited to herself a poem:

Waga seko ga
Kubeki yoinari
Sasa-gani no
Kumo no furumai
Koyoi shirushimo.

The evening spider
 Spins his web :
 This evening will come
 My sweetheart to me.

The Imperial mind was much moved by this poem, and he loved the lady all the more. He knew the ancient tradition that when one sees a spider spinning a web it is a sign that one's sweetheart will come. When the lady saw that the Emperor had come she expressed great delight; but said that when she thought of her sister she was sad. So she requested that she be permitted to live farther away from her sister. So a palace was built for her away at Chinuma in the province of Kawachi; and here Imperial visits were made during hunting trips. On one such visit the lady composed a poem as follows:

Tokoshiye ni
 Kimi to ayeyamo
 Isanatori
 Umi no hama mo no
 Yoru tokidoki wo.

Often as the sea
 Throws weeds ashore,
 I want to see thee,
 And forever more.

On reading the poem the Emperor requested that it be never shown to others, as it might come to the ears of the consort. The custom of calling seaweed *nanorisomo-mo* comes from this legend. Long centuries have passed since the beautiful Otohime lived, but the Tamatsushima shrine at Waka-no-ura on the coast of Kishu, famous for its beautiful shrine is supposed to enshrine the spirit of Sotoori-hime.

II

A Sea Pearl

This legend it is connected with the Emperor Inyō. It is said that once he paid a visit to the island of Awaji on a hunting expedition, where he found a ravine almost full of deer and wild boar, but failed to get any of them. He complained that although he had taken the trouble to come and the game was

plentiful none could be had. So he consulted an oracle or god of the place, who said that the method of hunting was defective. The best way was to get a pearl from the seabed at Akashi and offer it to the god of the place.

On hearing this the Emperor sent for a fisherman and ordered the pearl to be brought. But nothing could be done as the water was too deep. Ozaki, a fisherman of the province of Awa was famed for his prowess in sea diving; so he was commanded to go down and get the pearl. The man was thrilled with boundless joy at receiving a command direct from the Emperor and he immediately complied with the request. He tied a rope about his waist and had one of his fellow-fishermen hold it and then plunged headlong into the depths. In a little he came up and reported that on the bottom was a huge seaear on which there was a strange light. The gleaming of the shell must be caused by a pearl within. So he jumped into the sea again; but as he made no sign of returning for a long time the men pulled him up with the rope, and found him dead, but clutching the big seaear.

The shell of the creature was opened and the pearl, sure enough, was found within. The jewel, which was as big as a peach, was taken to the Emperor, who duly offered it to the god and then went out to hunt again and was successful in taking many animals. But the Emperor could not but feel sorry for the death of the brave Ozaki, so a splendid tomb was built for him in the province of Awa.

III

Takuhata Kōjō

The Emperor Yuryaku who lived somewhere about 456 A.D. had a beautiful daughter called Takuhata Kōjō, as tender as she was fair; and she was sent to the Grand Shrine at Isé to serve as the Sun Goddess.

Now there was a man there named Aye-no-Omikuni, who took a grudge against the fair princess, and also against a man named Inokuké Muraji Takehiko; and he set afloat a rumor to the effect that the princess and this man had a secret

lajjos. On hearing this the father of the man was very angry and took his son to river on pretext of fishing, and killed him, so as to save his family from extinction when the Emperor heard of the affair. After doing this the father presented himself before the Emperor and told him the whole story. The Emperor at once sent for the princess and asked her about the matter. The princess, however, denied everything, and declared her innocence.

So informed was the fair princess about the remour that had been set afloat about her that she went out one night to a river, the river Iyuu, and by the bank she dug a hole and buried her mirror, and then she threw herself into the stream. Her absence being discovered men were sent out to search. As they approached the upper reaches of the river Iyuu they saw a rainbow above a certain spot of ground:

and on digging there the mirror was found. The dead body of the princess was subsequently recovered and when the Emperor heard the details he was overcome with grief, though he still had some suspicion as to the truth of the story about her and Aye-to-Ouikabi. Accordingly he had a post-mortem examination of the body made, and her innocence was completely established, for within the body was found a precious jewel.

When the father who had killed his son heard of the uncovering of the princess he knew that the tale about his son was also unfounded, and he never rested until he found the author of the slander, upon whom the father was determined to take vengeance; but the wretch saved himself by taking refuge at the Ito-Sa-Ikai shrine, which had the right to grant asylum to criminals.



WHAT ONE MAN HAS DONE

By YOSHINORI HIRAI

THIS is an attempt to show what one man has been able to do for the improvement of agricultural conditions in Japan. Compared with rural conditions prevailing in the old days it must be said that the progress of agriculture in modern Japan has been very great. But the average farmer still lacks much knowledge that would be useful to him, and some districts are worse off in this respect than others. The younger generation of farmers know more of their task than the older men, though only too often they lack the necessary perseverance. Agriculture is a business that requires steady persistence and toil, without much hope of great reward; but it is in no sense a very dangerous occupation. Among the younger farmers, however, there prevails an unwholesome tendency to speculation, especially among those near larger cities, where they tend to cultivate habits of greater luxury and ease. This bad habit has been increased chiefly by good prices, and by the circulation of newspapers with their blatant advertisements of all sorts of luxuries to catch the rural mind. This of course is only what is going on in all countries.

The Japanese farmer, notwithstanding his progress, still needs much more education, so as to acquire proper habits of thrift, the proper application of fertilizers and the best use of his land. Japanese agricultural training is apt, when done by schools, to be too theoretical in character. This is especially with girls who are sent to girls' schools where they learn what is of little or no practical use to them in after life. On leaving school they present their lessons to their successors, so

to speak, and carry nothing practical away with them. Many of the farmers' lads do the same. The farming population, too, is greatly lacking in wholesome amusements to keep the young people away from towns and cities. They are no nearly so well provided in this way as are the agrarian villages of Europe and America. In other words the farming population requires more public spirit. Morally also there is room for improvement, so that the young may take pleasure in doing right and hate to do wrong. The social sanction should, therefore, be raised.

One of the greatest merits of the farmer is his docile spirit. He is the most submissive of creatures. True, this only too often leads to more blind obedience, without any use of knowledge or will. The blind following of authoritative opinion or direction stupifies and retards the progress of the rural folk, and the people never learn to see and do for themselves. Sometimes it happens that the price of silk is much higher than usual, and the farmer will turn his fields into mulberry plantations and begin to raise silk. But perhaps the next year the price of silk is down and so the farmer suffers great loss from thus neglecting his fields. Thus the farmer often displays great lack of judgment. In this respect district differs from district in such a degree that the farmers of each district require different advice.

One of the few men who has done a great deal for the improvement of the farming population in this respect was the late Viscount Hisanobu Kanô, lord of the Ichinomiya clan. He was one of the more than 250 daimyo who gave up their estates and titles to the Emperor at the time of the Restoration. Viscount Kano was

made prefectural of a Normal School and later he became a judicial official and finally was governor of Kagoshima ken. After serving as a member of the House of Peers he retired to his native place and became headman of the town of Ichino-miya where he did a wonderful work in helping to improve rural customs. He made his town a model municipality for the whole nation.

Now it is no easy task for an *sosho* to set about improving his home town; for the former *shōgun* usually became nobles and went down to the capital to promote some conflict of his. They live in his authority in power to impose their will on their former subjects, who are only too glad to be free to follow their own sweet will. To succeed in winning the confidence of the people as Viscount Kanō did is a great triumph in itself. It shows in what high esteem he was universally held by the people. In the old days the people bowed to the will of the *daimyō*, not because they thought he was wise or on the other, but because they feared to run his will. With the late Viscount, however, there was unreserved trust in his action and goodness. His influence on the town was such that the young people gave up vices and drinking for the sake of pleasure and devoted their time to wholehearted labour and improvements.

Viscount Kanō devoted his attention entirely to development of self government among the rural population, to education and to industry. In these things he himself was always an example to the people.

His habits and dress were always frugal and chaste. Often he laboured just like the people among whom he lived. Once he acted and took his turn as night watch man in the village office. He constantly humbled himself for the good of the people. The fact that the agricultural districts are now so well provided with credit associations for the aid of the farmers is due largely to the efforts of Viscount Kanō. In all his great work the Viscount was not only assisted by his wife. The Viscountess did much in teaching the people a spirit of self-dependence and self help. The daughters of the family usually walked where they wished to go, and were not ashamed.

It is rather unusual to find the most wealthy and the most highly educated acting as headmen of villages. They regard such duties as below them. That an *sosho* should stoop to such a duty is regarded as something very extraordinary; and he a Member of the House of Peers too! But Viscount Kanō was prepared for anything that would help on the improvement of the people among whom he lived in his cast. In all the *sosho* would take a similar interest in their poorer subjects when an admirable result would follow.

Viscount Kanō was a great scholar, having a profound knowledge of the Chinese classics and of economics. He was an eloquent speaker. Even in 1850 he was still a young man at the time of his death in March this year. He passed away deeply lamented by all his countless number of people.



TREATMENT OF FOREIGNERS IN JAPAN

By S. FUJII

WITH the formation of Japan's first party cabinet all composed of commoners with two exceptions, and Mr. Hara, the greatest commoner of them all, at the head as premier, the public naturally expected a more democratic government policy in many directions. How far has it satisfied popular expectation in this respect? The Government has instituted many reforms. It has revised the election law, extended the facilities for higher education and sent a delegation to the Paris Peace Conference to demand the abolition of racial discrimination. None of these, however, come within reach of the reforms expected. Perhaps the one way in which the new cabinet has done most to justify its professed principles is by striking a blow at bureaucracy, and by the enforcement of political measures based strictly on democratic principles.

Of course the revision of the Election Law lessening the amount of taxation required for the vote is in the direction of democracy, as is also revision of the Civil Service regulations with regard to the admission of officials to that department, the common man being now given a greater opportunity to enter. The Premier has laid great stress too on need of organizing labour union consistent with law. Another important improvement is the provision for replacing the military

by a civil administration in Kwantung, civil officers being now appointed to take the place of military officers there. All these changes seriously undermine the power of the bureaucracy. Moreover it has hitherto been the case that decorations and titles were used by the bureaucracy to reward their own friends and subordinates; but the Hara Ministry is seeing to it that such distinctions are given equally to commoners and to those most entitled to them by meritorious service. Scholars, religious teachers, artists and even foreigners now come in for their share of public recognition equally with Government officials and people of family.

In the past the Japanese system of decorations and rewards has been based too much on class privilege and official prestige. It was anything but a democratic system. In all countries there is some system of rewarding merit by Government or other public recognition; but it is usually understood that the granting of such recognition shall be impartial and on the ground of merit only. This is not always carefully carried out, even in western countries where not infrequently decorations and titles of rank are the reward of political party service or contributions to party funds. This has been seldom so in Japan, but such distinctions were limited rather to people of class and privilege. Mr. Hara is changing all this.

He recognizes that some of the common people show as much patriotism and serve the nation equally well with those of rank and title. Now even the merchant will be rewarded equally with the nobleman if he equally deserves it. The former bad custom of allowing the Minister of the Imperial Household to submit names for decoration to the Throne without the signature of the Premier, is to be stopped. The old distinction between Government officials and civil officials will be done away with. The idea that the Government is everything and the people nothing will no longer obtain.

This brings us to the question of the proper treatment of foreigners in Japan. In the past an inadmissible distinction has been made between the treatment of foreigners and of Japanese by the Government. When Dr. Shoichi Toyama was president of the Imperial University he was greatly embarrassed by the treat meted out to Lafcadio Hearn by the Government, as compared with the superior treatment accorded to Japanese professors. And yet Hearn was a naturalized subject of Japan and therefore by law entitled to be treated as a Japanese subject. The authorities, however, did not treat him as a Japanese professor but merely as an instructor in the employ of the Government. Here is racial discrimination with a vengeance! The further fact that titles and decorations have been rarely accorded to foreigners is notorious. Not only so, but when foreigners are thus noticed invidious distinction is not avoided. Foreigners but a few years in the service of the Department of Education are given decorations while other foreigner who have rendered much greater services to Japanese education, in the some

other department, are completely ignored. The late professor Arthur Lloyd was one of the greatest educationists that ever came to Japan, where he served the Government for over 30 years; and yet he died without any such recognition as has been accorded to some foreigners who have done nothing for education and after only two or three years in the country. The only foreigner that has ever been ranked as a high government official was the late H. W. Dennison, adviser to the Foreign Office, who was given that First Order of Merit and a pension just the same as a Japanese. But very few foreigners serving Japan have ever been rewarded with pensions worth speaking of. The celebrated French jurist, M. Boissonade Fontarabie, the late Dr. Baeltz, and the artist Mr. Fenolosa and some naval and military officers of foreign countries have also received decorations and rewards, as well as some missionaries and educators. Lafcadio Hearn was given a posthumous decoration at the time of the Imperial coronation.

The Government treatment of foreigners in the past has been seriously defective, as many other foreigners besides those noticed have rendered eminent service to the country. Some foreigners in Japan are accorded a lower rank than in their own country, which ought never to be the case. A better treatment of foreigners is essential in order to induce the best class of foreigner to accept service in Japan; for no one would have such little self-respect as to undertake service abroad if he thought that thereby he was lowering his rank. Among those that receive invitations to high functions in Japan are foreigners of much lower rank than some who receive no invitations. What is to be thought of such discrimination? In some

cases the distinction is not accorded the foreigner except through the school or college in which he teaches, so that the honour is to the school and not to the foreigner. Sufficient recognition is not made of high education and character in the ranking of foreigners, a man with no educational record being ranked with one of unusual distinction in this respect, and sometimes higher. The difficulty is that in Japan foreigners are classified according to some arbitrary regulation of the authorities, rather than on a basis of worth and merit, as in foreign countries. And it is quite possible for a distinguished educationist, for instance, to come to Japan and find himself classed below some newspaper agent who has pleased the government.

What we hope for is that henceforth

under the new cabinet the system of rewards and decorations shall be based on individual merit and worth rather than on some arbitrary classification of an official department. In the case of foreigners the question should not be: "What official position does he occupy ; but what service has he rendered to Japan?" If this be done, a better feeling will be promoted between Japan and foreign countries. The present feeling among foreigners is that Japan shows much discrimination herself while complaining of it and demanding its abolition abroad. A foreigner of high academic and social distinction who is treated in Japan with no more deference than a Japanese with no distinctions of any kind, can hardly escape the conviction that Japan herself believes in racial discrimination.



A BASIS FOR PEACE

By Dr. H. NAGASE

(THE WAR OFFICE)

AT the European Peace Conference the Allies should devote their principal attention to terms with Germany, as that is the predominant question. While Japan is not yet at liberty to make public her claims on Germany, it may be said that, having fought against that country on behalf of the Allies, Japan should have just claims on Germany for something substantial. That is a matter that may be safely left to the authorities concerned, however.

The delegates at the great Conference at Versailles are met to discuss and evolve a basis for peace. My own views on this question have appeared in various papers and magazines, both foreign and Japanese. After a careful reconsideration of the whole question I have come to the conclusion that the following conditions must be incorporated in any solid foundation for permanent peace :

1. All policies and regulations of an anti-Japanese nature, in whatever country they exist, shall be abolished.

2. All racial and religious antipathies shall find no recognition among races and nations anywhere ; and this involves the abrogation of all laws and regulations against Asiatics, coloured races, Buddhists and Mohamedans.

The reasons for the above conditions as terms of future peace will be apparent to all. In the past there has been unfair discrimination against coloured races.

The Japanese and Chinese as well as the Indians have been so treated by Europeans and Americans.

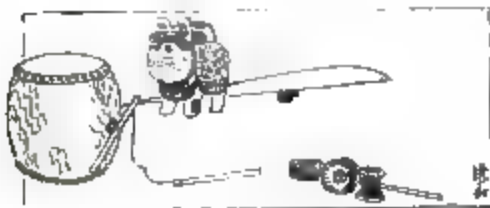
The cause of the unfortunate war in Europe was something more than the ambitions of Germany : there were other differences. These differences rendered war absolutely unavoidable. Such a conflict could never have been the result of merely artificial means ; neither could it have been prevented by artificial means ! The radical divergences that made the war inevitable were historic. It was due to no mere temporary or superficial cause. There existed a long-standing evil. It needed only the application of the fuse to set this explosive off. Germany set the match, with Austria as an accomplice ; and these two countries must be held directly responsible for the explosion and consequent destruction. But no such a conflagration would be possible without sufficient fuel. How came it that there was so much material for combustion ? The fire, once started in the Balkan states, was fanned by a south-westerly gale over the East and West, involving all of Europe. As the fire spread the materials of combustion increased, rendering the war more and more destructive.

To prevent a recurrence of this disaster it is not sufficient that German militarism be destroyed. A new system of government and international relationship should be established. Perhaps the League of

Nations, as exemplified by President Wilson, may meet the situation and provide such international administration as may provide for permanent peace. Whether a League of Nations proves successful or not as a means to our purpose is to men, but one thing is certain, and that is that war can be prevented only by international cooperation. War may not be a crime, but as we can readily imagine it is right, if it can be avoided. A war like that just ended must be regarded as the most cruel and infamous in the records of history, and only the most barbarians would desire to see a repetition of it. One may safely infer that the war of the future would be even still more terrible. Consequently the prevention of such a calamity is essential to the progress of humanity and civilization.

What must be recognized is that there is no way to forming a League of Nations if the last shall cannot be allowed to accumulate. If we provide the express motive will be with us at last. Among the more inalienable of spe-

cialities & social desiderata, and prejudices of Christian against non-Christian. Anything that tends to create or promote improper competition between the white and the colored races is dangerous to peace. This is why I insist that the two conditions above indicated must be secured now, and by the action of Europe and America. Without this the world has no chance of being united. If the world war was caused by competition and jealousy here can we expect that war will not again occur if we are to have that thousand safely united? The nations that fought the late war for righteousness and humanity, as they were, ought to be the first to see that other races are not discriminated against in any way. If the Europeans and Americans continue to discriminate against others, the injustice against which they fought is Europe will all manner to be fought against by the orientals. Thus the supreme vision of the war would not have been attained. Moreover, the League of Nations will prove a failure.



FIRST JAPANESE TO STUDY IN EUROPE

By BARON SUSUMU SATO, M.D.

IN the past few years progress has been so rapid that it is now scarcely more trouble for a Japanese to visit Europe than to go to the next town; but fifty years ago, when the first Japanese went to Europe, travel was not so safe or easy. In spite of these drawbacks and inconveniences there were not a few Japanese who found their way to western countries and even to Europe, of whom I myself was the first student after the beginning of the Meiji Restoration. I do not intend here to write a boastful account of the experiences of the first Japanese student to proceed to Europe: do not be afraid of that; but the conditions obtaining in Japan and those in the west were so different at that time that some account of my impressions may be of interest, especially to the student of history.

When I departed from my country for Europe the old system of feudalism had just fallen and everything was being made over anew, especially education, and more particularly medical education. At that time Japanese medical science, so far as it could be called science, was based on that of China and partly on what knowledge had been introduced by the Dutch. My own father having had something to do with the establishment of a medical school I naturally took a considerable interest in the subject and had studied it somewhat; but it was

evident to me that if any adequate knowledge of the subject was to be attained one must go abroad. This I accordingly determined to do. I left for Europe in the year 1869.

When I set out from home there was no department of education as yet, and consequently no way of officially sending students abroad as at present, but I decided to start out into the unknown on my own account. I left my native town of Sakura in Chiba-ken and reached Yokohama, with an attendant. I had my native topknot on my head and wore my two swords according to the samurai custom of the time. I had considerable difficulty in obtaining a passport. For this I appealed to the Saga clan to which my family belonged; but as it was the first time the new government had been asked for such a document there was a great deal of delay in obtaining it. Indeed I had to wait for three months before all the red tape in regard to the matter was satisfied.

During this time of waiting I devoted myself to the study of German with a merchant in Yokohama, and in the three months made but one visit to my native town. Before leaving I cut off my queue and adopted the western style of dress, having to get my new clothes from a foreign tailor in Yokohama, as there were no Japanese tailors at that time. I was

in terror of foreign table-manners and got a relative of mine who had some experience in the matter, to drill me in how to behave. There was only one restaurant in Yokohama then and to this we resorted to practice table manners. This house was kept by a man from Nagasaki, where foreigners had long resided. The Kiyotei, as it was called, would cut a poor figure in the restaurant world of Japan today, but it was the best and only one fifty years ago.

When I finally succeeded in getting my passport, sure enough it was No. 1. To secure my maintainance for my first year abroad I sent all my expenses for the first year to Europe through a foreign bank in Yokohama. On the afternoon of June, 1869, I sailed out of Yokohama port into the unknown, but a small amount of traveling expenses in my pocket. My swords and my native dress I had left in charge of a relative, not knowing when I should need them again. The ship was an American mail steamer called the *China*. I was too frugal to afford the best cabin and I was not very comfortable on the voyage. In fact I went steerage and space was full of poor foreigners, mostly Chinese. I had but two pieces of baggage. The greater part of the voyage I spent in reading a guide book written by Yukichi Fukuzawa, founder of the Keiogijuku University, called *Seiyo Ryoko Annai*, which furnished me a good deal of interesting information about western countries, when I came to put my knowledge to the test I found it was often quite mistaken. Before leaving the German Consul in Yokohama had kindly given me letters of introduction to the Prussian Government, also to his brother in Berlin as well as one to the German

Consul in New York. Unfortunately, however, I had no opportunity to present the letter to the Prussian Government and so brought it home with me again. The strange thing is that I had not opened it until I returned to Japan; and then to my great surprise I found that it was addressed to the famous Bismarck, to whom I was commended as one of the leading Japanese medical authorities, and being the first Japanese to visit Germany I was to be treated in a special manner.

Our ship reached San Francisco on the 10th of July, the voyage being twice as long as at present; and then we spent another two weeks voyaging along the Pacific coast to Mexico where we had to cross the Isthmus of Panama by train and continue the trip by boat to New York whence I sailed for Hamburg, arriving on the 2nd of September, and then proceeding to Berlin. As soon as I went there I set out for the house of the brother of the German Consul in Yokohama to present my letter of introduction, and found the man to be a colonel of the German army. It was difficult to know whether the officer was more delighted to have a letter handed to him from his brother on the other side of the world, or more curious to see a native of Japan. However I was received most hospitably and presented to his wife and children. I was astonished to be told that two other Japanese had come to Berlin. The Colonel offered to look them up for me. As I was the first Japanese to secure a passport to go abroad I doubted whether the strangers reported to me were Japanese. If they were they must have run away from home as stowaways.

Next morning as I was sipping a cup of coffee some one knocked at my door, and when I opened the door I could

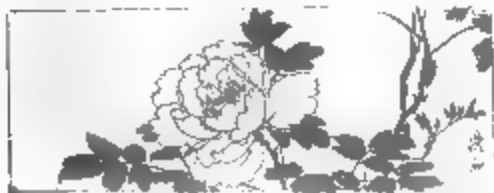
hardly believe my eyes when a new I met five Japanese standing before me. The man was Shibus Aoki, who was twenty years afterwards Minister of Foreign Affairs in Japan. Behind him stood another Japanese, actually, and his name was Sasaki Hagisawa of Toei province, who died young. Nothing can fully describe how delighted I was to see my two brethren from Japan, and my feelings were almost overcome with surprise and joy. After a hearty and mutual greeting they told me how they had managed to get to Europe as students through the kindness of a certain German, an Xagasaki, two years before. They took me to their boarding house and I was now all set up, with friends to help me and no obstacle to the study of the language. Aoki's intention was at first to study medicine, like myself, but he soon went into the study of politics and law. After four years at the University of Berlin I took my degree in medicine.

During the second year of my sojourn in Germany the Franco-Prussian war broke out, and our medical school was closed for a time. I naturally wanted to see something of the war from a medical point of view, and went to the front to assist in operations on the wounded. As

I had often assisted my father in surgery I knew something of the art. In fact I had seen service in the Toki-Pendani war and Aloi rebellion at home and had a war experience such beyond my years. Great was my delight when the German authorities granted me permission to be attached to a field hospital.

I have long been impressed with an incident that occurred while I was in that hospital. One day a famous professor of pathology, accompanied by some distinguished students, came into the ward where I was working, and threatening both his hands into his pocket, he said: "You Japanese are quite wide awake fellows. Japan is so fond of investigating foreign ways that she will soon be as advanced and prosperous as any of us, and then I suppose she will annex Korea!" As he thus spoke he winked at me, and I did not pay much attention to his little joke until the Korean problem began to arise at home and the peninsula was actually annexed to Japan.

After a stay of about five years in Germany and obtaining my degree in medicine I went to Vienna where I carried on further study for a year and a half, and then returned to Japan in 1876.



A

round the Hibachi

ANOTHER OOKA STORY

By T. MONDŌ

IN Yamato-cho in the Kanda district of old Yedo there lived a merchant of sweet meats named Hachigoro, who had a faithful servant to whom he took as great a liking that he offered to give him his young daughter in marriage if the boy would consent to be adopted into the family, succeed his name to the business and carry on the house and more. The girl was as yet quite a child, while the young man was much older. But she liked the lad, and he had but one idea, namely to go on faithfully in the service of his foster father until the happy day for the betrothal would arrive and he should succeed to the shop and the master's daughter.

As time went on the business greatly increased and the merchant was enabled to afford a larger shop and to assume the style of a wealthy man. The young man watched the girl grow older year by year, until the smiling of childhood developed into the charms of sweet womanhood, and he was always getting more and more impatient for the wedding day.

As the wealth of Hachigoro accumulated and his daughter showed herself such a handsome young lady the neighbours began to wonder why the master of the house did not have a higher ambition than to betroth his fair daughter to an apprentice boy. With all his prosperity there was no doctor that he could have

her marry into a high family if he would only see about it. They did not seem to regard the fact that most of the prosperity was due to the faithful service of the adopted son, Hachichi.

A Chinese proverb says: When thou wastest rich share thy generosity with thy wife of thy poverty. But this aspect of justice is too often ignored, and the rich forget the companions of their adversity. Hachigoro began to think but rich he was, and at the same time began to wonder whether the apprentice boy was good enough for his daughter. At last he began to show some degree of criticism toward Hachichi. It was a common custom among merchants when an apprentice had served a master faithfully for many years to pay the amount and offer to set him up in business of the same kind for himself. During advantage of this Hachigoro proposed Hachichi one day and then addressed him:

"Hachichi, you have served me well these many years. It is now high time that you had a shop and a home of your own. If you will consent to it I will set you up in a shop of your own, and will find a good wife for you, and so you will be happy for life."

At this talk the servant was much surprised, and asked whether the wife proposed was the daughter that had been promised to him. To his amazement

Hachigoro seemed at a loss for an answer, but after much hesitation and blushing he at last said when he spoke of adopting Hasekichi and giving him his daughter, he was probably drunk and did not know what he was saying. Such things often happened with him, as the boy might remember.

But Hasekichi insisted that Hachigoro was quite sober when he made the statement, and that to go back on the promise now after all these years of toil and care for the sake of the husband and the girl, would be unthinkable. Hachigoro went on to argue that marriage should be contracted only between persons of as near an equality in age and rank as possible, and that in this respect there was a wide disparity between Hasekichi and his daughter. It would be much wiser for the young man to set up himself as an independent business and marry a woman of his own age and class. The master was obstinate, however.

For some time Hasekichi was at a loss what to do. He thought perhaps it was not well to fight over such a question as marriage, yet it was no more than simple justice that he should have his master's promise fulfilled. He had listened to his wife and the master should do his part. He consulted with an old friend of his, Hamaoka by name, a Yokohama wharf spirit was not to be trifled with. He was indignant on hearing of how his nephew had been treated, and demanded that justice be done. He went to Hachigoro and expostulated with him, but to no effect. So he appealed the case to the famous Veda Judge, Osaka.

Hachigoro and Hasekichi were accordingly summoned to the bar of justice and the case put under examination.

"Is it true," demanded Oida, "that you promised Hasekichi to adopt him into your family and give him your daughter in marriage?"

"I have not the slightest recollection that I may have done so, a long time ago, for a joke or something, but I never had such an intention."

"It is no joke to have a man to be for many years an ethical novice to hope of passing a wife and then to discard her. What objection have you the young man as a husband for your daughter?"

"Well, there is too great a disparity in their ages, for one thing. I never supposed that he was so much older than she when I spoke of giving her to him."

"How old are you, Hasekichi?" said the Judge, turning to the young man.

"I am just thirty five."

"And how old is your daughter?" he asked of Hachigoro.

"She is only fifteen."

"Only fifteen?"

"Yes, your lordship, only fifteen, a mere child, not over half the age of the man Hasekichi. If she were but half as old it would not be so bad, but he is more than twice her age."

"Would you be willing to let him have her if she were just half his age?" asked the Judge.

"Yes, I would have no objection then; but you see he is more than twice her age."

"Do you now here and now that if the girl be but as old as the man you will give her to him in marriage?"

"I do, but what use is such a test, when she is only 15 and he 35?"

"Very well," said the Judge, "the case is settled. I hereby decree that the bride and bridegroom shall postpone the marriage for five years. Then the bride will be 20 years old and the groom will be 40, or just half the age of his wife."

Such was the verdict of the good old judge; and the happy couple married after due five years were up and led a flourishing happy family.



NEW JAPAN BANK OFFICIALS

By K. HOSHINO

IN appointing Mr. Junosuke Inouye to the important position of governor of the Bank of Japan the Imperial Government has shown a wise choice and promoted a financial expert that everyone in Japan knew would some day take the highest place in that department. Mr. Inouye succeeds the late Viscount Mishima, a man hard to follow, but there is no doubt that the new governor will eventually prove equal to his predecessor. Before being appointed to his present high position Mr. Inouye had shown great financial ability as president of the Yokohama Specie Bank.

Born in 1869 at Hitaka in Oita-ken, the island of Kyushu, Mr. Inouye displayed rare talent even in youth, indicating that some day he would occupy an important place in the nation's affairs. Passing from the local schools to the Imperial University he graduated from the Department of Law in 1896, after which he entered the Bank of Japan, being assigned duty in the Osaka branch. Mr. Inouye displayed such unusual talent in financial affairs that his superiors did not have to put him through the usual course that young men on the staff always undergo, and so his promotion was rapid. Later he was despatched abroad to study foreign methods of banking and assisted in a British bank for a period of some three years.

On returning from England Mr. Inouye was appointed inspector of the Bank of Japan, and soon inaugurated important reforms in the institution. Next he became vice-president of the Osaka branch of the bank, and in 1903 went as vice-president of the Kyoto branch. The following year he was made president of the Osaka branch where he greatly distinguished himself. This was during the Russo-Japanese war when all bankers were greatly put to it to find out a way to keep down interest; and while most of them were racking their brains in despair the young official of the Osaka branch of the Japan Bank did some wonderful work in regulating and controlling the money market, lifting him far above his superiors in talent and reputation. As the present state of the money market is not very satisfactory owing to inflation of currency Mr. Inouye may be expected to do great things in his new position.

In 1907 the future head of the Bank of Japan was sent to the United States as manager of the New York branch or agency, as it should be called. On returning in 1911 he was appointed a director of the Yokohama Specie Bank of which bank he arose to be vice-president in 1913, when Viscount Mishima was made governor of the Bank of Japan. After this Mr. Inouye succeeded him as head of the Yokohama Specie Bank. This

position Mr. Inouye occupied all through the trying period of the European war, when embargoes on exports of gold prevailed in western countries and much skill was necessary to prevent financial panic. Exchange exceeded the amount of specie at the disposal of banks, and rates reach an abnormal condition. At the same time Japan was forgoing ahead in exports in order to maintain her position financially. In so critical a period had the head of the chief exchange bank failed to manage the situation in the best manner ruin would have come to many enterprises, but the head of the Yokohama Specie Bank was fully equal to the occasion, labouring careful with exporters and importers to carry them through crucial junctures and regulating the exchange to meet every turn in the situation. Indeed the saving of the situation was wholly due to Mr. Inouye's profound knowledge of the fundamental conditions both at home and abroad.

The result is that the new head of the Japan Bank is regarded as the most expert financier in the empire, and this advantage combined with unique celerity and tact leaves him away ahead of his colleagues in the management of finance. His sound judgement and exceeding affability make him a *persona grata* in all banking circles.

The new head of Japan's greatest banking institution is fortunate in having associated with him in the management, as vice-governor, Mr. Seishiro Kimura. The latter is an official of well-tryed experience and a man of exceptional character. Most of the officials of the great bank are graduates of the Imperial University, but Mr. Kimura is a graduate of the Keiogijuku University. Born in 1862 at Oda in the province of Bitchu, he comes of an old and honoured family. After devoting some of his youthful days

to the study of Chinese classics and English he came to Tokyo where he entered the Mitsu Bishi Commercial School and then entered the university. After graduating he worked in various business concerns, giving his spare time to writing political articles for the press but not neglecting finance. The paper became the *Chugai Shogyo Shimpō*, one of the most important of the financial dailies, and Mr. Kimura was one of the leading writers on its staff. It was at this time that the governor of the Bank of Japan came in contact with the young financier and appreciated his abilities. Soon he became second to the manager of the business department of the Bank of Japan.

In 1898 Mr. Kimura went abroad in the interests of the Bank, studying the financial conditions of western countries. In 1901 he was made head of the business section of the Japan Bank, and in this rôle he displayed remarkable talent during the war with Russia. After the war he became a director of the bank, and in 1907 he was made inspector of the foreign agencies of the institution, travelling for this purpose in India, China, Europe and America, when he attracted considerable attention as a great financier. Mr. Kimura is one of the best known of Japan's financiers, and it is owing to his great ability and tact that the Bank of Japan does such an immense business with the commercial circles of the Kwansaidistricts.

If Mr. Kimura has any hobby it is travelling and interesting himself in curios and objects of art. He is also one of the most pleasant of men to meet in conversation. His importance in the Bank of Japan may be inferred from the fact that on the death of Viscount Mishima everyone supposed that he would be appointed governor; but this position was finally held to be due to the nation's greatest financier.



J. HIROSE, ESQ.
NEW VICE-PRESIDENT, BANK OF JAPAN



J. HIROSE, ESQ.
NEW VICE-PRESIDENT, BANK OF JAPAN



Buddhist Festival Celebration, Tokyo



Marching Against Racial Discrimination, Tokyo

MONTHLY RECORD OF EVENTS

(FEB. 23 to MAR. 23)

Feb. 26.—The Minister of Communications departed for Korea to attend the Funeral obsequies of the late Prince Yi.

Feb. 27.—Viscount Kano, headman of the town of Ichinomiya, passed away.

There was a sudden slump in the rice market owing to imports of rice from Saigon.

Mar. 1.—The naval training fleet with Vice-admiral Nakano and 120 cadets left for a long cruise, during which they will visit Formosa, China, Manila, Singapore, and sail all round Australia, calling at the various ports, the route covering some 20,000 miles.

A great universal suffrage demonstration was held at Hibiya Park in Tokyo.

A general amnesty for political prisoners was announced in connection with the death of Prince Yi, ex-king of Korea.

Mar. 2.—The War Office officially announced that a detachment of some 200 troops under Major Tanaka in Siberia was wiped out in an encounter with the Bolshevik forces, all being killed except the wounded.

Her Majesty the Empress conferred a gift of 20,000 *yen* on the College for the education of peeresses at Aoyama to assist in raising the institution to the rank of a university.

A meeting comprised of over 1,200 students from Japan, China, India and Siam was held at the Seiyoken Hotel in Tokyo to organize an Asiatic League as a counter proposal to the League of Nations.

It was announced that Marquis Saionji, the chief of Japan's delegation to the Peace Conference, had arrived in Paris.

Mar. 4.—Jinzo Narusé, president of the Women's University, and one of the foremost educationists in Japan, died of cancer, after a long illness.

Mar. 5.—While engaged in bomb practice a naval aeroplane with two flying officers fell into Shimizu Bay and both occupants were drowned.

Mar. 5.—Viscount T. Fukuoka died.

Mar. 7.—Death of Viscount Mishima, governor of the Bank of Japan. He was one of the leading financiers of the Empire and had been educated in the

United States. At one time he was Minister of Finance.

Mar. 9.—The Revised Election Law passed in the Imperial Diet with a vote of 305 to 244.

Dr. Sanjō Tokutomi was appointed honorary president of Waseda University.

Mar. 13.—All members of the Imperial Diet of more than ten years standing were honored with Imperial decorations.

Marquis Inoue and Count Yoshikawa were appointed as new Privy Counsellors.

Mr. Jinnouchi Inoue, president of the Yokohama Specie Bank, was appointed successor to the late Viscount Matsuoka as governor of the Bank of Japan, and Mr. Seishirō Kikuchi was made vice-governor.

Mar. 17.—Mr. Yūhō Ouchi and party left Yokohama on an inspection tour in

America and Europe.

The Department of Foreign Affairs announced the formation of an international agreement for the management of the Siberian railway.

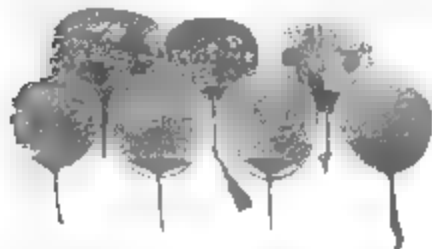
Mar. 20.—The bill prohibiting the sale of intoxicating liquors to refractors passed the Lower House but was rejected by the Upper House, 135 votes to 77.

Death of Mr. Shōhei Tsuruta, manager of the Rice Exchange, and a noted politician, well also a poet of some skill.

Mar. 22.—The new State Reformatory was opened at Tokyo.

The Imperial Cherry Blossom Party was appointed to be held this year on the 17th of April at the Imperial Garden at Shinjuku, to be carried out on a grander scale than usual on account of the conclusion of peace.

Viscount Iwano, Imperial Minister of Ceremonies, passed away.



CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Peace Funds

The real cause of war lies in a certain crookedness of human nature that needs control if not elimination. When this weakness inclines to envy, jealousy and snobbery there is trouble, and often war. Unfortunately those who write and talk of peace most often reveal this defection more than others. Their spirit of egoism is quite inconsistent with the principles they profess to serve. They cannot be nice to a colleague just because he happens to be more successful in a certain line than they; and even when they are entrusted with the direction of vast funds for the promotion of peace they insist on the same egoism and snobishness in prosecution of the propaganda. The money is usually expended on pet policies, great names and trusted acquaintances. To them truth is true only when labeled by selected authorities. So long as truth cannot be its own authority there is cause for war. Those who labour for peace and are refused a hearing just because they have not made themselves notorious in some way, only realize too easily how a certain type of pacifist casts doubt on his own sincerity. Indeed it is a question whether snobishness is ever sincere. Certainly it is not to be trusted. The Nobel funds, for example, which were left to help

the workers of the world, men who were hindered by their poverty, have been usually given to men who need neither money nor encouragement. With the exception of Tagore and one or two scientists these funds have gone to men of wealth. The late Mr. Roosevelt indirectly rebuked those who conferred on him the Nobel prize by giving the money to the Government. Peace funds, of which through the liberality of men of wealth, there are large sums, are being expended in the same manner. It is assumed that only men of wealth and position can do anything adequate to ensure peace. It is forgotten that the greatest promoters of peace are the schools of nations, and the instructors in these schools are persons unknown to the world. The notion that only persons of distinction can help peace is based on the theory that might is right. Some periodicals and papers won't accept articles from unknown names; and some peace societies won't use names unable to qualify the truth they teach. For the same reason Christ was not listened to by the highbrows of His day; and the result was anything but peace. They did not ask whether Jesus was a teacher to truth: but "*Who is he?*" It would be a good thing if all those entrusted with peace funds were called upon to prove in what

way their expenditure of the money is calculated to promote peace, and an inquiry instituted as to whether there is not some better way of educating mankind in the principles of peace and civilization.

Racial

Discrimination still loud in denunciation of those opposing the introduction into the terms of the League of Nations a clause guaranteeing the abolition of race discrimination. The people of the world, says the *Yamato*, number some 1,600,000,000 of which not more than 725,000,000 are white, yet the latter still behave as though they were the lords of creation. Japan is the only one of the coloured races in a position to make her voice heard at the Peace Conference and she must insist on equality of treatment for them. The memory of Washington, who fought to found a free state in which all should be free and equal, and of Lincoln who made war to free the coloured man, must surely, be outraged at the present attitude of America on the race question, continues the *Yamato*. With those who assert that race questions are matters of internal government that should not be molested, the *Yamato* does not agree. Such questions as conscription and disarmament are also matters internal administration for each nation, yet the League of Nations does not hesitate to insert clauses dealing with them. Races that do not hesitate to invade the coloured peoples commercially and invest capital to exploit them should not refuse equality of treatment to the coloured races, unless indeed they intend to return them to serfdom and slavery. If the white races refuse justice to the men of Asia at the Peace Conference Japan should promptly step down and out from the League of Nations.

The British Embassy in Japan

'Sir W. Conyngham Greene, the British Ambassador to Tokyo, has departed and will not return. During the six years of their sojourn in Japan, the Ambassador and Lady Lily Greene as well as Miss Greene, were very popular in the circles with whom they were acquainted, and they did a great deal to draw Britons overseas together, especially during the war years. This does not preclude our saying or suggesting to the British authorities in London now necessary it is that great care should be exercised in the selection of an ambassador for Japan. The Tokyo Embassy should never be made simply a step in the regular promotion of some worthy members of Britain's diplomatic corps. Any man at all who knows the ways of the British Foreign Office, will not do for Japan. He might be a great success at any of the courts of Europe and yet prove a dead failure in Japan. It is indeed hard to say just what are the characteristics of the man best suited to Japan. He must be able to fill the double rôle of satisfying both the Japanese and the many subjects of Great Britain who assemble here from various parts of the empire. Perhaps a military man, who was not too much of a martinet, and moved by modern ideas of procedure, would suit better than a man of antiquated notions and imbued with family traditions. More care too should be taken in regard to the men chosen for consular service in the Far East. The British officials in this service are all good enough men but some of them lack practical ideas, being trained under a system that is out of date. When officials are more bent on forms of procedure than on getting things done they are

apt to grate on the feelings of practical business men. Ambassadors and consuls in the Orient have to remember, too, that they have to show equal deference to people from Canada, Australia and New Zealand with those who come from the United Kingdom. Discrimination here is fatal to the best interests of the empire.

The Tientsin Episode

The unfortunate clash between Japanese and American soldiers in Tientsin some time ago is something profoundly to be regretted. The habit of the American soldiers in frequenting the gay quarters of the settlement no doubt led to the trouble, but after it began the blame was equally if not more so on the Japanese side. In the row that ensued some of the American soldiers were badly wounded. It is to be hoped that the affair will not lead to any bad feeling between the two nations, though the case is still under investigation by the two governments. It is very important that only the very best men should be sent out as soldiers to the Far East; and the military authorities of Britain, Canada and the United States should remember that discipline should be far more strict out here than it had to be in France, if the men are to be kept out of mischief. The purlicus of an oriental city will soon demoralize the western soldier if he is permitted to frequent them, and they should be placed strictly out of bounds. Had the discipline in this respect been as strict in Tientsin as it was reported to be in France the unfortunate incident here mentioned would probably never have taken place.

Watching the West

The vernacular press of Japan is keeping a close eye on the great nations now represented at the Peace

Conference to see whether the Christian principles so loudly professed by them will be incorporated in the terms of peace. The founder of Christianity, says the *Yorodzu*, taught men to love their enemies and to pray for them that despitefully use them, and the paper asks whether the Allies are going to do this with Germany. The Christian faith further demands that men shall not render evil for evil but contrarywise blessing, but is not France wanting to inflict hard measures on Germany for her invasion of the country in 1870 and for her recent outrages in the French districts occupied during the war? If the terms imposed on Germany win her everlasting illwill where is the hope of future peace? The Christian nations profess to follow the Golden Rule and to do to others as they would others should do to them; but they refuse to grant the abolition of racial discrimination, and America hesitates to admit a Monroe Doctrine for Asia while claiming it for herself.

Unrest in Korea

For many weeks there has been an apparently well organized system of disaffection going on in Korea. It first began to make itself disagreeably manifest about the time of the ex-king's death, the occasion of the state funeral being seized upon to make demonstrations against the present régime. These demonstrations, at first harmless, soon developed into riots disturbing law and order and calling for the interference of the authorities. This but excited the masses all the more; and by the time large numbers of leaders had been thrown into prison, the excitement was almost beyond control and the troops had to be called out in various places. The demonstrators seemed bent on defying the

rioters and violent riots broke out all over the peninsula, leading to deaths on both sides and the arrest of thousands of the disloyal and disobedient, both men and women, boys and girls, who are now in jail awaiting trial. It seems that the cry for the self-determination of small nations started by President Wilson's speeches took strong possession of the Koreans and stirred them up to fancy they might gain independence if the

agitation were but loud enough. In some of the vernacular papers of Japan it was suggested that some of the foreign missionaries in Korea must have been in sympathy with the treacherable movement but the Japanese officials denied this; and there is no proof that the missionaries have not been teaching their converts to submit to the "Powers that be," as their religion commands.





II. I. P. PRINCE KAM-IR VISITS CYCLO STONE COLLECTION



PROFESSOR ANDSACKI DEPARTS TO LECTURE IN PARIS



ARRIVAL OF NEW FRENCH AMBASSADOR, M. BOUTET, AND FAMILY



NEW PRUSSIAN MINISTER ARRIVES IN TOKYO

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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HIS IMPERIAL HIGHNESS THE CROWN PRINCE OF JAPAN

THE JAPAN MAGAZINE

VOLUME TEN

JUNE, 1919

NUMBER TWO

CROWN PRINCE COMES OF AGE

By Dr. J. INGRAM BRYAN

THE Empire of Japan has recently been celebrating an event of great importance in the nation's history: the coming of age of His Imperial Highness the Crown Prince. That the nation has been favoured by Heaven with issue to perpetuate the Imperial line, the oldest Imperial House on earth, emerging, as it does, from some era of the prehistoric past, is something for which every loyal citizen is duly grateful, and to be observed with appropriate ceremony. When the Prince Imperial attains his majority it has been the custom to celebrate it in a manner peculiar to the genius of Japanese history and civilization, a custom that has obtained for centuries. During the ages of civil strife the ceremony fell somewhat into disuse; but with the enthronement of the last Emperor and the promulgation of the laws governing the Imperial Household the ceremony for the coming of age of the Crown Prince was appointed by law, and called the *Seinenshiki*, and the present celebration is the first one under the new regulations.

The Prince Imperial was born on the 29th of April, 1901, and named Hirohito, being the eldest child of the present Emperor and Empress. He therefore attained his eighteenth year last April. The ceremony in celebration of the event was expected to take place on the 29th of April, the birthday of His Imperial Highness; but owing to the sudden death of Prince Takeda, the ceremony had to be postponed until the 7th of May, when it was duly carried out in accordance with the Imperial regulations.

The future Emperor of Japan is a bright and clever Prince, of acute mind and excellent physique, fond of all that is of interest to a healthy mind and body. When his Imperial father ascended the Throne on July 30, 1912, the young Prince was declared to be Prince Imperial, the ceremony taking place on September 9, when he was decorated with the Order of the Chrysanthemum, and also received the Grand Cordon of the same Order. At the same time he was promoted to the rank of lieutenant in the Imperial army. Further promo-

tions in military rank came in October 1914 and October 1916, and finally he became Captain of the First Regiment of the Imperial Guards, November 3rd, 1916.

The Prince Imperial has been educated, in the same manner as the children of Japanese nobles at the Peers' College in Tokyo, where the course is seven years. At school the young Prince proved a very apt pupil, always attaining the best standards and showing a great interest in all branches of study. One of his tutors was Admiral Baron Togo, who has taken great pains to prepare the Prince for the arduous duties of Imperial rule. Now that he has attained his majority the Prince will participate in the councils of the Imperial family and may sit in the House of Peers, as well as take part in the deliberations of the Privy Council. He will also be available for attending public ceremonies and gracing important occasions with his presence.

As to the nature of the ceremony celebrating the attainment of his Majority by the Prince Imperial, it may be said to have its origin in the remote past. The first of such ceremonies on record took place in the year 714 A.D. when the Prince, who later became the Emperor Shomu, was declared to have come of age, being then only fourteen. In 864 we have mention of the Prince who became Emperor Seiwa attaining his majority at the age of fifteen. It seems that the age on which the ceremony was used

varied from eleven to seventeen. The Emperor Meiji, however, fixed the age of majority at eighteen, and that the ceremony should take place on the actual birthday.

The formal ceremony takes place before the shrine of the Imperial Sanctuary at the Imperial Palace in Tokyo. It is a ceremony not unlike that observed for announcing to the Imperial Ancestors the proclamation of the young Prince as Prince Imperial, and also resembles the ceremony observed at the marriage of the Prince Imperial. It is based on principles strictly reverent and religious, in accordance with the piety of the late Emperor, who always evinced profound reverence for the Imperial Ancestors and respect for the Imperial Constitution.

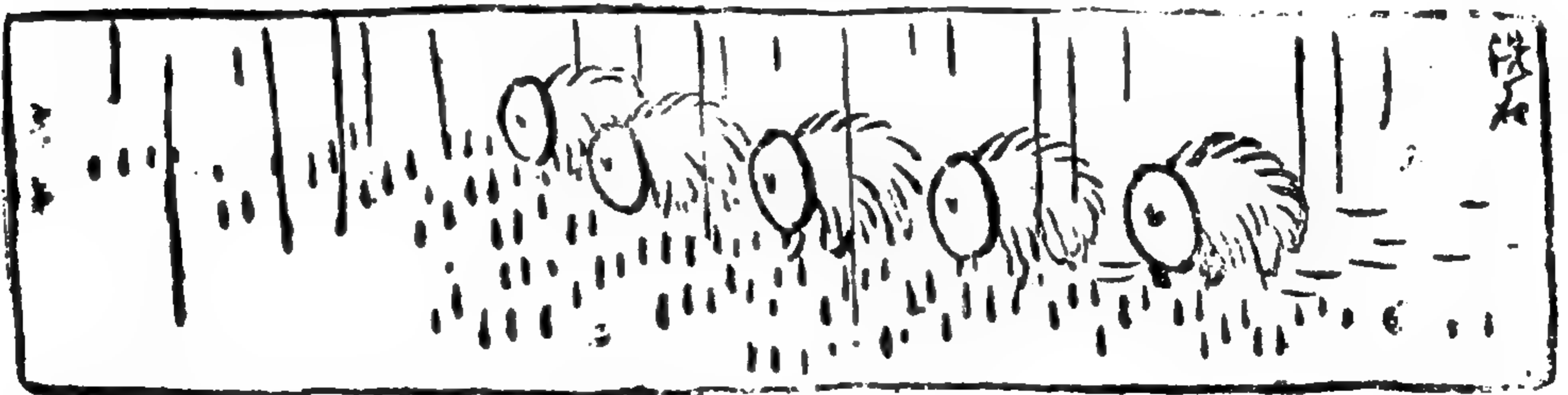
Before the Coming of Age Ceremony begins all the Princes of the Blood and their Princesses, together with the highest State officials and functionaries, assemble before the Imperial Shrine; and then his Majesty the Emperor appears and takes a seat, known as the *Gaijin-no-za*. His Majesty is robed in an ancient and imposing raiment of a colour known as *korozen*. At a significant moment the Prince Imperial, clad in a beautiful costume of golden coloured silk, and a black crown, comes in and takes the place appointed to him. Then the Emperor confers on the young Prince who is to succeed him, a crown, or head covering, symbolic of the attainment of his majority. After this His Majesty rises and

proceeds to a seat directly before the Imperial altar, where solemn acts of devotion are observed. On retiring from this seat the Prince Imperial proceeds thither and performs the same acts of devotion before the Spirits of the Imperial Ancestors, after which he takes the scroll and reads the announcement of his coming of age, and then withdraws.

It may be well to mention that previous to this formal ceremony before the altar of the Imperial Ancestors there is another ceremony in which the Crown Prince announces the attainment of his majority to the Spirit of the late Emperor and his predecessors in the Imperial line; and after the ceremony in the Imperial Shrine is completed, the announcement thereof is made to the Imperial Spirits. After the ceremonies are all finished the Crown Prince removes the ceremonial robes and returns to his military uniform and appears before Emperor and Empress to receive congratulations and return thanks to them for bringing him safely up to see the auspicious occasion of his majority. On the following day a grand banquet is given at the Imperial palace.

At present the Prince Imperial resides at the Takanawa palace in Tokyo, devoting most of his time to postgraduate studies under able and learned tutors. In these studies the Prince is most industrious, yet never failing to observe all the customs which his position and rank dictate in regard to the Imperial parents. He is keenly interested in the doings of his Imperial brothers, Prince Atsu-no-miya and Prince Takamatsu-no-miya, and if they are ill he is always most anxious and hardly sleeps until they recover. The Prince takes a most intelligent interest in all that goes on in the Empire, and makes due inquiries of his tutors about the events of the day. When told by Admiral Togo of the explosion on one of the battleships causing great loss of life the young Prince was in tears.

Japan is thus to be congratulated on having the honor of being ruled over by the oldest of all Imperial Houses, and in possessing for a successor in the Imperial line a Prince of such unusual and glorious promise as the present Heir to the Imperial Throne.



SONG IN CELEBRATION OF THE COMING OF AGE OF THE CROWN PRINCE

By Dr. Yaichi Haga

(Tokyo Imperial University)

Hitsugi no miko ni mikauburi,
Sazuke masunaru kono ashita,
Ouchiyama no matsu-ga-ye mo,
Midori hitoshio masaru ran.

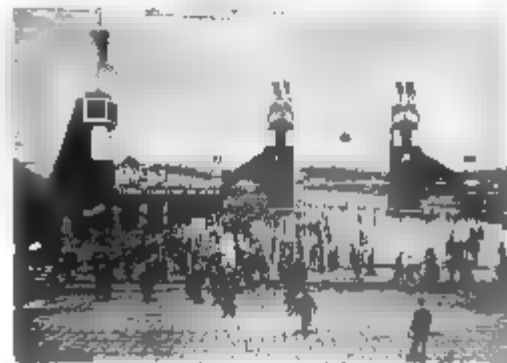
Sashisou hikari aogitsutsu,
Yukusuye toki misakaye wo,
Chiyoda-no-miya no chiyo kakete,
Inori matsuran morotomoni.

This day upon our Prince Imperial
Manhood's Crown is laid :
The pine trees of Öuchiyama
Glow with a deeper green !

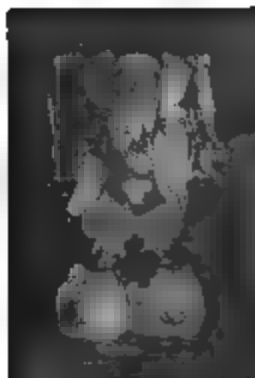
Uplift, all faces : light increasing ;
Together let all people pray :
Imperial Line, O live forever :
Long live our Imperial Heir !



H. F. H. THE PATRICK FORD'S, PROCEEDING TO THE PALACE
ON THE DAY OF HIS MAJESTY



THE NEW ARCH IS HONOR OF THE MAJORITY OF THE CROWN PRINCE



1. THREE-FACED DIAMOND, CARVED IN WOOD

2. MAI SCULPTURED IN WOOD
1995

3. THREE-FACED DIAMOND, CARVED

THREE GREAT FIGURE CARVINGS IN WOOD FOR THE SEKKIJI
TEMPLE, GRIKANO, DONE BY THE NOTED ARTISTS, . .
MAI TATEYAMA AND IMEI YAMADA

MODERN WOOD SCULPTURE

By NYORAI SEKI

IN Japan great temples are not constructed so frequently as in ancient times, and the sculptors of the nation do not have the same opportunity as their ancestors in attempting to produce some great figure to make their names immortal. One of the greatest temples of the nation is the Zenkoji at Nagano in Shinshu, where thousands of pilgrims go from far and near to pray and make offerings every year. When this temple wanted to have carved for it two Deva kings, without which no Buddhist temple is complete, it was not easy to hit upon an artist to be entrusted with so important a task. Kyuichi Takeuchi and Kōmei Ishikawa, the two most famous of the old masters, had passed away, and of the old school only Kōun Takamura was left. But Koun had two pupils who were said to rival their master in skill, and the temple authorities decided to call in the services of all these in the production of the giant pieces of wood sculpture.

The duty of producing the Deva kings was entrusted mainly to Kōun Takamura and his pupil Unkai Yonehara. The original Deva kings of this famous temple

had been destroyed by fire some twenty years ago. Those who miss these guardian deities of temple precincts were urging their reappearance at the main gateway ; and at last an old lady of means offered to cover the expense of having the figures carved and set up in the accustomed spot. The work was assigned to Takamura and he commenced them in 1915, and in 1918 they were finally completed, and given their respective names, Kongo Rikishi and Misshaku Rikishi. The carving of a three-faced Daikoku and a three-faced Kojin was also undertaken and finished in April of this year, these figures to be placed behind the two Deva kings or Nioō ; about forty artists in all having been engaged on the work, though no more than twenty-eight were of high rank. The names of the lesser artists were carved on the inside of the statutes, while the two master-artists, Koun and Unkai, had their names carved on the outside.

The two Deva kings are always an interesting feature of most Buddhist temple gateways, guarding, as they do, the entrance to the sacred precincts from

all foul intruders. Among the more historic of such statues are the Deva kings of the great Horyuji temple, which are twelve feet in height, and the oldest in Japan. They are a mixture of wood and clay, and are said to have been molded and carved in 708, A.D. The Deva kings of the Nandai gate of the Todaiji temple at Nara were carved by two ancient masters named Unkei and Tankei, being about 26 and a half feet high, and regarded as among the best examples of such art. The Kofukuji temple at Nara also has two Deva kings carved by Jyokei, while the Nioō of the Honmonji temple at Umabashi in Shimosa were carved long ago and are said to have been the first statues of their kind in the Kwanto region, or Eastern Japan. The Deva kings of the Zensuiji at Koga in Shiga-ken belong to the Kamakura period. Those in the Sokenji at Azuchi in Shiga ken are as old as the time of Oda Nobunaga in the 16th century. The Nioō of the Manjuji at Kyoto were carved in the Kamakura period, and are copies of those in the Todaiji at Nara. These Nioō above mentioned have been regarded as among the most noted examples of such figures in Japan, but as they are only between five and eight feet high, with the exception of those at the Todaiji, the new ones for the Zenkoji stand out in remarkable contrast.

The new statues for the Zenkoji have been modeled from those of the Todaiji temple at Nara, and are 16 feet high, but

the elevation is 20 feet if the pedestal be included. Small models about three-quarters finished were first carved by the chief sculptors, and from these the figures were designed and completed. One great difference from the old Deva kings is the absence of paint, in which the modern wood sculptors do not apparently believe; and no doubt not natural wood looks better. No doubt they will fade with the years, as all wood does, but they will acquire a patina that will but add to their dignity and appearance. And when unpainted they are easier to repair. Some of the Deva kings have eyes of precious stones, which always look most fierce and grotesque; but the new figures for the Zenkoji are given black eyes like their ancestors at the Todaiji.

The most interesting aspect of the achievement is in comparing it as a piece of wood sculpture with the same sort of work in the past. And it stands such comparison very favourably indeed. If criticism must be offered it should be in the direction of the anatomy of the figures, which are too long in the body and too short in the legs. Perhaps this was a humorous take off on the physique of our modern citizens, who are said to be longer in body than in limbs; but no doubt the new statues will look much better when they are at home.

The statue of the three-faced Kojin is 9 ft. 5 in. high and the pedestal lifts it four feet higher, including its halo. There

is nothing very original about the art of this nation; nor of the three-faced Buddha which is 4 ft. 5 in. high on a three foot pedestal. The garments in which the statues are robed suggest those of grey robes, and the designs suggest the Temples or some Indian period.

The wood from which all the statues is carved is the sacred kindai tree; and the artists have been put to a little trouble trying to get wood of the same quality and colour. Mr. Takamura himself went up to Fushimi and had stags there killed on the mountain side below he could find what he wanted. Finally he selected 110 pieces of timber 600 feet square, all cut on the same hill and all of about the same age. These he joined together invisibly making one large piece for the statue. Had he attempted to secure the wood by staying in Tokyo and obtaining wood from various places the colour would all be different and the joints would show. As the least dinner piece of silver even the smallest defect

on any kind is visible is considered among the greatest care had to be taken.

The artists selected as his place of a carving the subjects of a temple known as the Kichijō in Hongo. The long and patient work given to them will reward the artists with fame which the years will not diminish. For wood sculpture no doubt these statues will go down in history as the crowning piece of the Taishō era. There is, of course, nothing to compare with them in Europe, where the greatest is never nearer to anything large.

On the 6th of May the great images were placed on board the train and taken to Nagano; and on the 10th of May Mr. Takamura and his fellow-artists went up to the Zenkoji to participate in the installation ceremony. So now one of the most sacred Buddhist temples in the Empire has the first Nich in the country with the solitary exception of those of the Todaiji at Nara.



JAPAN'S NEXT CABINET

By S. FUJII

AS has been repeatedly announced, the Hara cabinet is the first party ministry in the history of Japanese politics. Since its inauguration somewhat more than a year ago it has been enjoying a fair degree of popularity. It has enacted such measures as the revision of the Election Law extending the franchise, the provision for establishing more high schools, the reclamation of waste lands and increasing the supply of cheaper food, all of which have been welcome improvements, even to the Opposition. But it is a question whether the cabinet will be able to maintain this popularity. A considerable degree of criticism has been directed against the government's foreign policy, and especially its mode of negotiation at the Peace Conference. If the cabinet fails what will be the real cause of its downfall; and if a new ministry is to be anticipated, what shade will it assume?

Owing to a strong majority in the Lower House the cabinet is expected to hold its own against all opposition until October or November, 1921, at least. At all events the rocks to be passed will hardly be reached before that time. In any case a general Election must be held in the summer of 1921, and if the Seiyukai fails to command a majority of the returns there will assuredly be a change of cabinet. Of course there is no foreseeing what may happen to undo the cabinet before then. The Yamamoto cabinet was

as strongly supported by the Seiyukai as is the present ministry, but the sudden appearance of the naval scandal soon led to its overthrow. No one can tell whether such occurrences may not happen any time in Japanese politics. The *Hochi* newspaper contends that the present cabinet cannot hold out beyond September next, as the country is not only dissatisfied with the Government's management of Home Affairs but with its diplomatic policy. The rock on which it will be wrecked is the failure of its mission to the Peace Conference. Its proposal for the abolition of racial discrimination has been rejected at Versailles chiefly through want of proper presentation of the case, and Japan's other proposals have received but scant respect. No government in this country can survive such failures.

This may be too pessimistic a view of the matter, however, and naturally comes from an Opposition paper. The Peace Conference is now trying to save the Government by treating Japan's requests if not more favourably at least less publically. Japan has traveled a long way in politics and understanding of foreign affairs since the Portsmouth Peace Conference. The masses were not nearly so wrought up over the failure of the race-discrimination clause as they were over the failure of our delegates in negotiation with Russia. There is a very general understanding that the failure now

is not to be wholly ascribed to the lack of diplomatic ability but to want of support from England and America. If the blame may be laid heavily on them the face of the cabinet may be saved.

If the Opposition fails to find sufficient ground for the death of the cabinet in the matters above outlined no doubt some sort of poison for its undoing will be sought elsewhere, probably by a combination of Bureaucratic and Kenseikai drugs which the authorities can swallow only at their peril. It may be a slow poison, however, unless Prince Yamagata, the head of the Elder Statesmen, consents to add his position. He is an expert in such political chemistry. When the Terauchi Ministry fell Prince Yamagata was one who recognized the organization of the present cabinet, and he had the Elder Statesmen support it. He seems to have come to the conclusion at last that a cabinet supported by some political party is likely to prove more stable than otherwise. He may not be inclined, therefore, to add poison to the draft which the Opposition would administer to the cabinet; and the draft will hardly be strong enough without his aid.

In Japanese politics so far a party is usually able to hold its own for from five to ten years once it gains the ascendancy, though the cabinet usually changes much oftener than that. When a Japanese cabinet fails, however, the outgoing premier never recommends the leader of the Opposition as his successor, as is the case in some western countries. Consequently if the present cabinet is obliged to go out of office it will most probably be succeeded by a Kokuminto ministry, or a cabinet recommending some minor party friendly to its predecessor. Even if such a party cannot command a

majority alone sufficient of the Seiyukai men will go over to pack it and gain the day. If a party cannot win under its own name it often can win under another. From remarks made by Mr. Noda Minister of Communications in a speech recently delivered, we may safely infer that our predication will come true, and that the successor of the present cabinet will not be a Kenseikai cabinet but a Kokuminto cabinet packed by Seiyukai men, or supported by them. Mr. Noda's observation that it is wisdom, not majorities, that should rule the country, lends colour to our conviction that probably the next premier will be Mr. Inukai with a Kokuminto cabinet. Failing his consent to act such names as Mr. Tsuyoshi, or Mr. Miyoji Ito, at once occur to one. Finally they may fall back on Viscount Takaaki Kato, leader of the Kenseikai party.

With the general attitude on this subject I cannot personally agree, since I believe that the present cabinet is as good a representative of party government as Japan can expect to have, and it has done its duty by the nation as faithfully as any one could desire. In any case if the present cabinet fails how can one that will probably be no better, if as good, be able to succeed? I imagine that if the cabinet fails at all the premier is not unlikely to recommend Viscount Kato as his successor; and this conviction is confirmed by the reticent attitude of the Viscount, who seems to be patiently and calmly awaiting his turn of office. Instead of leading his party in fierce onslaughts on the Hara cabinet Viscount Kato keeps his following rather quiet, as if more hope were to be expected from lying low and saying little. Such a policy maintains the dignity of the party and gives the cabinet a chance to do its work. The only active

opposition that agitates is when the Kensei ministry fully gains in for a principle the Kensei has always opposed. No vote of importance was asked for in the last session of the Imperial Diet and no attacks were made beyond insinuations.

When members of the Kensei began to display worry and anxiety over the failure of the cabinet to have its new program adopted at the Peace Conference the leaders of the party seemed unmoved in any similar degree, which sent shivers through the ranks. Viscount Kato himself failed to attend the Kensei caucus called to discuss the cabinet's failure. One was reminded of what happened when the Seiyukai wanted to propose a vote of con-

fidence motion against the Katsura cabinet after the Portsmouth Peace Conference, and Marquis Satomiji, the leader of the party, refused to sanction it. He held that the result would have been the same no matter what member of cabinet was in office. Moved by such generosity Prince Katsura could hardly have done otherwise than he did in recommending Marquis Satomiji as his successor. Probably Mr. Hara will do likewise when he goes out of office. Certainly the attitude of Viscount Kato is much on a line with that adopted by Marquis Satomiji. It is but natural to infer, therefore, that if the cabinet must resign after the close of the Peace Conference, Viscount Kato will be asked to form a new one.



THE CASTLE SPIRIT IN JAPAN

By SABURO FUKUI, M. P.

DEMOCRATIC ideas have recently been pouring into Japan like a flood and have been influencing even our more learned and intellectual circles, who talk freely now even of the highest Powers as merely administrative organs. Now if the public mind begins to regard the highest Power in the State as merely an administrative organ, of course one kind of administrative organ may be as good as another, and so may be replaced by another. This habit of talking about persons and offices as one talks about engines or machines, is all very well for America where government is changed or reorganized just as one changes a machine or a corporation but it will hardly do for Japan, where the castle spirit rules, the spirit of Yamato, or Yamato-damashii, as it is called.

In Japan the Imperial lineage goes back to the very beginning of our race and nation. The ancestors of Japan and of the Imperial House are the same. In fact the whole Japanese people are of Imperial descent. Thus the Imperial family of Japan may be said to comprise 60,000,000 people. Japan can have no more democratic ideal than this. In Japan the Imperial house and nation are identical. My book *Hoso Taiten* was written to prove this. In that volume I have shown conclusively that the Imperial family and

the Japanese people are one by their common possession of Yamato-damashii. Should this spirit ever cease to be, then the Japanese nation would cease to be. No introduction of western ideas can do away with the fundamental spirit of Japan.

Now the great storehouse of Yamato-damashii is our ancient castles. I have been studying this castle spirit for more than thirty years, and have proved to my own satisfaction that the spirit of the old castles is sufficient to withstand the flood of foreign democracy now surging at our nation's doors. When my next volume, entitled *Dai Nihon Joshi Kô* appears, it will show just what I mean by this castle spirit.

In old Japan, during time of war, if the samurai were defeated on the field, they withdrew to the old castles and there laid down their lives in a last stand for their cause. When weapons and energy are gone the spirit of the samurai commands him to lay hands on himself in death rather than suffer himself to be killed by others. The castle being thus the base of operations crystalizes the spirit of the nation, and represents our Yamato-damashii. For the samurai to neglect his castle was to neglect Yamato-damashii. Japan's history is mainly a history of her wars. And some imagine that all Japanese castles are mainly instruments of war.

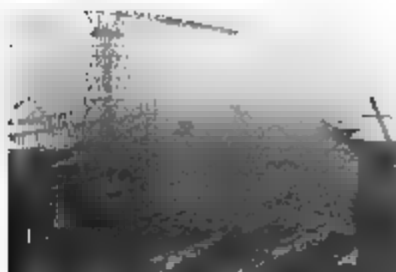
My studies have led me to inquire why castles were built, who built them and what gallant deeds are connected with them? Is all my investigation on the subject the lineage of the Imperial family always stood out most clear, and led me to write on the relation of the Imperial House to the nation at large. I was then thought there were about 3,000 castles in Japan but my study proved that there are far more than that, probably some 2,000 castles. Most of these structures were erected during the age of civil wars from 1532 to 1554 and on to 1593, when the country was divided into 66 provinces and two islands, and each of the provinces had from two to three hundred castles. Some of the natural harbors were built like castles, so as to come in useful in case of war. Castles are scarce in Kai because of the famous warrior Takeda Shingen, who cared little for castles; and one of his good men that men are the castles and gates of the nation. His principle was not to depend on castles but on good soldiers. He regarded his province as his castle and thought a castle too small for a great warrior. But his son, Katsuyori, built a castle at Nagasaki in 1580, but he was soon defeated by Oda Nobunaga and died in battle. Consequently the people of Kai regarded castles as rather unfortunate.

Every old castle of Japan has a dojon, the first one being the Asachi castle in Tsuruoka on Lake Biwa in Omi. It was completed in 1526 and the keep soared up seven stories, surrounded by numerous towers. In the 1591 story of the Shogun Kobunaga lived, that past being built by a master carpenter-builder of the time, named Oshichi Maruyamagawa; and the tiles of the roof were made by a Chinese expert named Oken. The pictures adorning the eaves were painted by the noted artist Kano Kōchō. The house was in ruins until his death in battle at Hamaoka in 1583. After that the castle was destroyed and the materials used for the construction of Yodanisaka castle. It is said that the origin of the term *donjon*, the keep of the castle, was from the Spanish adventurer who told Oda Kobunaga about the structure of the European castles. Others say it had its origin in Buddhism, as the word *donjon* is used in that religion. At any rate I hope that when my book giving an account of some 200 old castles of Japan is published it will give a complete description of the connection between Yodanisaka and our castles, and prove an antidote to the present pernicious influence of western democracy.





1. MR. S. ASANO, PRESIDENT, OF THE CHAMBER OF COMMERCE
 2. MR. R. ASANO, DIRECTOR, OF THE CHAMBER OF COMMERCE
 3. MR. T. ASANO, DIRECTOR, OF THE CHAMBER OF COMMERCE



1. ASAHU DOCKYARD
2. S. S. TOKU MARU
3. ASHI CEMENT WORKS AT KAWASAKI

THE ASANO ENTERPRISES

By BAISEN TAKAGI

AMONG the many masters of finance and industry which Japan has produced in the last few years none stands out more eminently than Mr. So-ichiro Asano, head of the great Oriental Steamship Company, known as the Toyo Kisen Kaisha; and the numerous enterprises in which he is interested have never made such progress as during the years of the war just closed. This has not been due so much to the war perhaps, as to the natural shrewdness and financial ability of Mr. Asano in seeing opportunities and seizing them with ability. There is probably no one among the magnates of Japan that has done more for the prosperity and general progress of the nation.

The success of the Asano enterprise has not been on the get-rich quick principle. He does not belong to the *nouveaux-riches* created by the war. His prosperity has been due to the steady perseverance of unchanging principle followed through many years. But he is often mistakenly reckoned among the so-called *narikin* on account of the enormous profits made by his enterprises during the war. His own profits during the period may be said to be in the vicinity of one hundred million *yen*.

The subject of our sketch was born seventy years ago in Etchu, being the son of a physician. At the age of twenty-four he came up to the capital to try his

fortunes, starting business on his own account. The following year he removed to Yokohama and engaged in retailing charcoal and wood fuel. Making a great hit in the business he soon was able to establish himself securely enough to become a coal contractor, first supplying a government factory and later other big concerns. He soon purchased the cement factory from the Government and started on his own account. The enterprise later became a joint stock company and was rapidly successful. It has now a capital of 15,000,000 *yen* and supplies fully one half of the cement consumed in Japan. That he should have turned his attention to the cement business is proof of his foresight, for in a country where concrete takes the place of stone and brick cement is a *sine que non* of progress. But at first it was an uphill struggle, for the country did not realize what the need was till later.

Next Mr. Asano turned his attention to shipping, in which he also foresaw a great future. The result was the establishment of the Toyo Kisen Kaisha, which began operations shortly after the war with China. With the inauguration of this company trans-Pacific voyages for the first time became a pleasure rather than a disagreeable duty. The best ships procurable were placed on the line, staffed by gentlemen as officers, with every modern convenience for passengers. To

the new steamship company and to his cement business Mr. Asano devoted the most assiduous attention, and of both he made the most eminent success. In regard to the enterprises he undertakes Mr. Asano is never a mere figurehead. He is the practical and active leader in directing them and fighting their battles when obstacles appear. He has the absolute confidence of all who serve under him as well as of the public at large. He is indeed a man who takes his chief pleasure in business. As the Japanese say, when Mr. Asano departs from the busy scene of life's activity, like the tiger, he will leave a valuable hide behind him in the great enterprises he has set on foot. He is accustomed to say that had he been born in America he could have conducted his business on a larger scale still. Certainly he is more like American financiers in his ability and action than like most of his countrymen.

In the success attained by Mr. Asano such men as Baron Shibusawa and Mr. Z. Yasuda have had a large share, for it was the trust that such men had in him in the days of his beginnings that lifted him to a place where success was at last possible. Before the war success was slow; but with the war the progress, especially in shipping, went forward by leaps and bounds. The Tokyo Kisen Kaisha paid a dividend of 50 per cent on capital during the period of the war. Taking advantage of this prosperity Mr. Asano was not slow to establish new enterprises. Of these the most important are the Asano Joint Stock Company with a capital of 35,000,000 *yen*; the Asano Ship-building Company with a capital of 10,000,000 *yen*; the Asano Iron Works with a capital of 6,000,000 *yen*; The Asano Trading Company with a capital

of 3,900,000 *yen*; the Asano Petroleum Company with a capital of 300,000 *yen*; the Asano Building Stone Company, capital 150,000 *yen*; Asano Banking Company, 5,000,000 *yen*; Asano Day and Night Savings Bank, capital 500,000 *yen*; the Chosen Alluvial Gold Mining Company, capital 400,000 *yen*.

These nine companies and two banks are joint stock companies but the energizing spirit of all is Mr. Asano whose money forms the background of the capital of each, the total so advanced amounting to 61,700,000 *yen*. The Asano Joint Stock Company deals chiefly in real estate and the Trading company engages in importing wool, wheat and flour and exporting domestic products. The Petroleum Company control valuable oil concessions in Suma. All the Asano enterprises are quite prosperous. There are numbers of other enterprises, too numerous to mention, in which Mr. Asano is largely interested, chiefly of a mining and shipping nature, totalling in all an investment of over 100,000,000 *yen*.

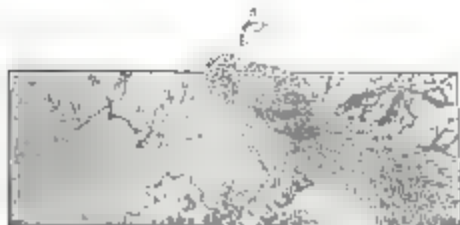
Of all these enterprises the Toyo Kisen Kaisha has yielded the largest and most immediate profit. Commencing in 1895 with three of the largest types of steamer then available, the company soon added still larger boats, the famous Tenyo Maru, the Shinyo Maru and the Korea and others, then the finest ships crossing the Pacific. Mr. Asano's policy has been to place the largest ships available on the route and afford the travelling public the latest comforts and conveniences in shipping. In the four years of the war the profits of the company have totalled 50,916,000 *yen*, of which 35,000,000 was divided among the shareholders. Most of the profit was from freight and the sale

of old ships. The Company is now building 5 more ships of the latest type.

Among the great obstacles which the company had to contend with in its earlier years were cessation of immigration to the United States, the stoppage of cheap freight by the American Inter-oceanic Commerce Commission, the decision to imports of petroleum as a result of high duties on oil, the exposure of large percentage of steamers to competition with other shipping companies, all of which was much relieved by the conditions ensuing after the outbreak of the war. But the one thing that saved the company successful through all these difficulties was that of Mr. Asano. The war suddenly demanded more ships and Mr. Asano established a shipyard to build them, the yards being prepared in a remarkably short time, and soon large steamers of every description were being launched from the Asano yards at Tsurumi.

The yard is now able to turn out a steamer of 2000 tons a year. It is now preparing a ship capable of building ships of 10,000 tons. Plans for two big docks near Yokohama are also under way. The docks of the shipyard were in less than two years more than the capital paid up.

To meet the needs of his shipyard Mr. Asano started his iron furnace and steel works, as supplies had fallen off from America during the war. By this means he is able to maintain a large measure the needs of the shipyard for iron and other material, and all his ships have passed the strict inspection of Lloyd's. As a result can be built in Japan cheaper than almost the outside for this enterprise will continue bright. As far as the ships of the Togo Kisen Kaisha and the Central Yusen Kaisha are equally bright. Consequently all the Asano enterprises may expect to enjoy the most hopeful prospects.



DOWN WITH RACE DISCRIMINATION

By Professor HIDÉSUKE ABE

(The Keiogijuku University)

RACES have been diverse and divided since the beginning of human history, so that the question is no new one; but not until recent times has it ever come to be discussed with any degree of intelligence or scientific result. Among the greatest students of the subject of race are the French. A noted French scientist has stated that world history has been born of race discrimination, war between races causing the lower to give way to the higher, the inferior to the superior. This anthropologist contends that races with the faculties of organization and government will always overcome races lacking the administrative faculty, the new state being composed of a mixture of the conquerors and the conquered, and flourishing brilliantly for a certain period, on account of possessing the excellence of more than one race.

This scientist, however, goes on to show that the conqueror can never maintain supremacy, because in time it will be forced to give an account of itself to some superior race, and usually succumbs to the ordeal, because of some weakness caused by its intermarriage with the conquered race. Thus the results of conquest provide inevitably the seeds of decay. In other words nations of mixed blood contain the germs of their own decline.

While a people of mixed blood are in some ways superior to those of unmixed blood, having in them the blood of both the conquered and the conqueror, nevertheless the conquering race tends to override the descendants of the conquered, and this leads to the existence of a disaffected element with which even superior gifts administration are not always able successfully to contend. By skilful combination and conspiracy they form a strong opposition to the conquering race, as the Chinese did to the Machu race that overcame them. Thus a period of conquest or annexation is always a period when the decline of a race or nation sets in. The superior race gradually loses its superiority by dillustion of blood with the inferior race and the fatal process goes on till the mixed race is easily overcome by another.

Proof of this contention is found among the Germans, for example. While the German blood remained pure the Prussians were among the most virile races of Europe, but after annexation began and a great confederacy was brought about the process of blood mixing commenced, and soon the superiority of the race began to disappear, and at last it got into such trouble as now to threaten to come to an end.

But by what standard or criterion are

rac^{es} to be adjudged superior or inferior, according to the teaching of ethnology? The ethnologist is disposed to settle this question by the proportions and the form of the skull. They aver that the longer the skull the superior the race, and the shorter the more inferior. As the dictums of ethnologists do not agree with the facts as seen among races, we are not bound to agree with them in all respects. We are justified in contending that race discrimination should not be based on a measurement of skulls. The form of the skull is not invariably fixed in races, for some individuals in the same race have long skulls and some the reverse. The forms of skulls are continually changing in races, the longer forms appearing later in the history of human evolution. It is interesting to inquire what it is that leads to difference in the length of skulls among various races.

Some ascribe racial differences in skulls to the nature of the food chewed and the manner of cooking foods. When food was rough and tough mastication required greater effort and muscle, causing greater jaw development and thus longer skulls. From this point of view the long skull is not an indication of greater or older development in the direction of civilization. With improvement in ways of cooking and a more ample supply of soft food came less effort in mastication and consequently shorter skulls. Organs not used become less developed. This is no doubt why the human tail has disappeared. Owing to methods of cooking the modern skull is growing shorter and shorter. Thus we must conclude that the form of skull which ethnologists formerly supposed to represent the more primitive races now must be taken to represent the more highly developed races.

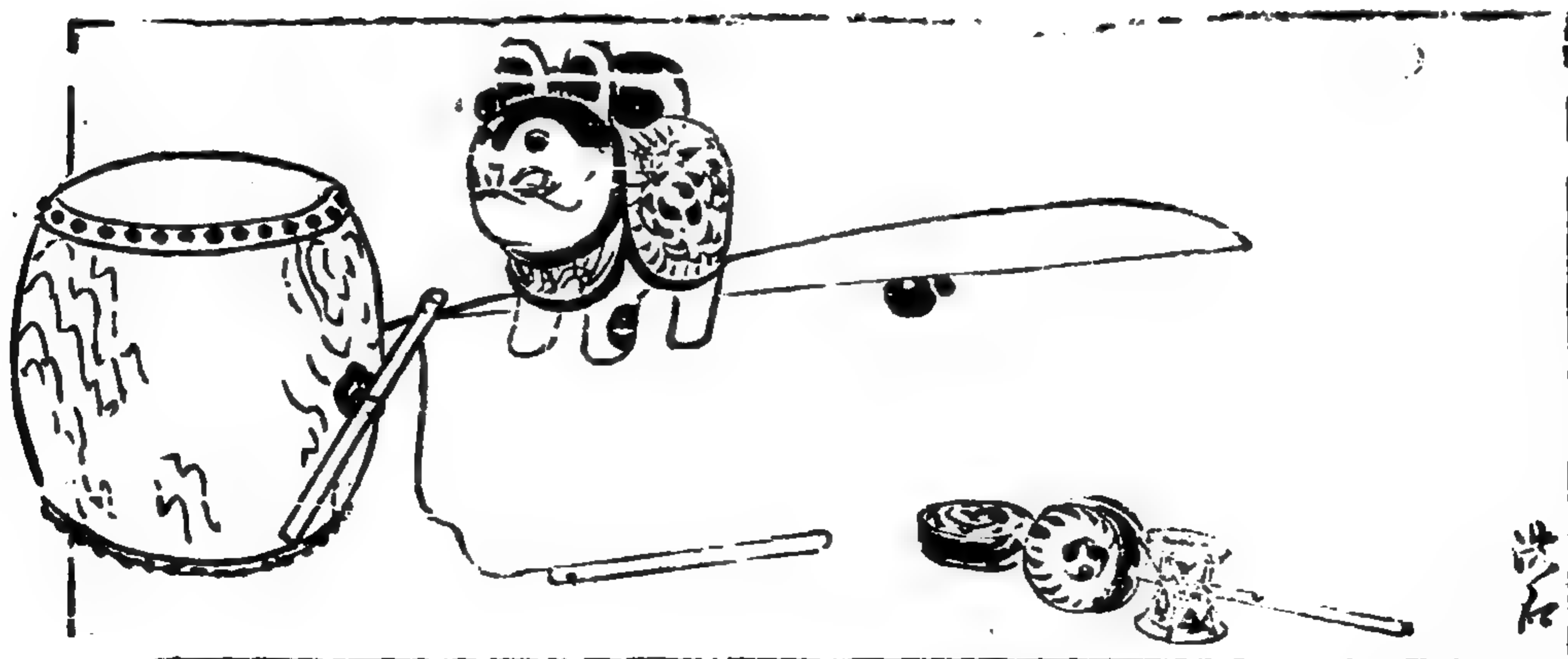
At any rate it is obviously unfair to exercise discrimination on a basis of divergence in skulls. In fact little can be learned of the merits or demerits of races by taking outward form as a basis of judgment. One must look to the psychology of races, for here will be found to lie the fundamental difference, where any exists. Race discrimination is usually no more than a matter of feeling, and often ignorant prejudice, sometimes rising from economic or political motives, especially in respect to weaker nations or races. The disposition to impose disadvantages on the weaker race does not seem to savor much of superior civilization; yet of course efforts towards improvement are likely to be demanded before admitting the weaker to equality. Race discrimination, therefore, is often no more than a difference of feeling rising between the stronger and the weaker, and is always possible where such differences exist.

The cause of the difference being once arrived at, there should not be so much difficulty in settling the difficulty. If the real cause be economic the matter should become still more easy of solution. The fact is that Japan is found financially inferior to the countries that now exercise discrimination against her. These countries do not export but import population, and the receiver always exercises a choice in the goods he takes. Countries that import population and export merchandise are always against countries which import merchandise and export population. To say that the solution of such a problem is merely to demand freedom of immigrations is as vain as to say that one must demand free trade. In fact Japan exercises herself the same attitude toward weaker races that superior nations exercise against her.

She demands the elimination of race prejudice while entertaining it herself toward weaker nations. Even in Japan proper, racial prejudice and discrimination is exercised between classes, as between the ordinary Japanese and the *eta* class, for instance. If Japan tolerates racial discrimination within her own borders how can she consistently demand its elimination among others? It must be admitted that this discrimination exists in Japan in spite of a law against it, while in the foreign countries that discriminate against Japanese, the law is in favour of such discrimination. This suggests that if the law favouring discrimination in America and the British colonies were repealed it might not lead to the elimination of race discrimination, any more

than the repeal of such a regulation has done in Japan.

Since in all nations there exists great inconsistency in regard to race discrimination it becomes a very delicate question that should be dealt with more carefully and sympathetically than has hitherto been the case both in Japan and in the west. Each country must look carefully to the affairs of its own household socially and racially, and clean up before meddling with the conditions in other lands. If a country cannot find a solution of the race question at home it must not insist on others finding such a solution of it. We should not be concerned with the mote in our neighbour's eye while a beam is in our own eye!



RELATION OF SWORDS TO SOIL

By SHIGEMARU SUGIYAMA

FROM the point of view of art and aesthetics modern Japan is far inferior to old Japan. Even the jewelry worn now is not in some respects of such good workmanship as that used in remote ages of our history, from which examples have come down to us of a gilt and goldplate that defy modern imitation for durability. How was this work that surpasses modern electroplating, done? We don't know. Even the scientists of the British Museum were unable to find out, after the most careful investigation. Another enigma of Japan's ancient art is the *magatama*, a stone bead with a tiny hole in it. No one can understand how the tiny hole was pierced through the hard stone. Tradition has it that the hole was made by a kind of ant, the hole often being not straight, and that the silk thread was drawn through the hole by attaching it to the ant, while placing honey at the opposite side to attract the ant through. These, however, are among the mysterious achievements of the ancients, about which we know very little.

Of course gilding reached very early a high degree of excellence in India. That country has had its arts for some 6,000 years, and Japan had learned something of them even 3,000 years ago. Japan had her arts and crafts long before

she acquired the art of writing from China, and doubtless much of her skill was learned from India, perhaps through China.

Among the greatest achievements of ancient art was the making of swords. In this art Japan is still unsurpassed. A Japanese sword which cut down 16 Russians and severed a rifle barrel at the battle of Port Arthur, has a quality of mild steel that no foreigner can imitate. This quality of steel makes the keenest of blades, with which no other can compare. The tempering of the Japanese sword has long been one of our occult arts. When a sword smith wants to forge a weapon he goes through a process of physical purification, washing his body in pure water even in midwinter, and then offers prayer to the gods. He lives separate from his family and in communion with spiritual beings until the task is accomplished. Thus the weapon is endowed with a spiritual force.

In the making of the Japanese sword there is a close connection between the weapon and the soil. The soil is used in the fusing of the metal. In fusing a ton of ore some 200 bales of charcoal are necessary, even if manganese be put into the furnace, but if a proper amount of clay be used the fusing can be done with only 72 bales of charcoal. It

by day that the expert judge a sword. In the 15th century there lived a noted expert named Honnami. If any one brought him an anonymous weapon and asked him to say who made it or what was its quality, he would look at it and say that while the metal seemed to suggest the province of Bizen the steel looked like that from another place. The difference at once raised a doubt. Then he would examine how the weapon was sharpened. The Japanese sword is always sharpened by grindstone made of a certain fossil. The standard color of the steel is bright blue, the color of deep wet water. If this does not appear the expert tries another kind of sharpening stone or if stones from various parts of the country. In the case mentioned the expert found the real color by using a stone from the province of Oshima, in Izo. He then decided that the steel is the sword was from Kamakura. After that he could report to his daimyo who the smith was that forged it. The steel came from Kamakura and the smith from Bizen. The expert followed up his clue until he proved that the weapon was

forged by a smith from Bizen named Toganji while he was at Kamakura. Thus the expert can tell all about a weapon simply from his knowledge of soil and metal.

Moreover, one of the greatest sword-smiths in Japan, used to hammer all his weapons at Kamakura, deciding on this after a tour all over Japan studying the art of sword making. One can usually tell at once a weapon of his make by applying to it the proper stone and noting the colour brought out. The sword and the nature of the soil here, therefore, is a close relation in Japan. In old Japan they did not divide the country by political but by geological differences. The ore produced in different parts was used to possess special characteristics, which became known as sword makers. The expert knows from the nature of the steel in a sword, where it was made and even when it was forged. The Japanese method of examining weapons is far ahead of that known in western countries. Once the test of soil is brought to bear on a sword it must give up its secrets.



PHYSIQUE OF JAPANESE WOMEN

By DR. SENJI AKIMOTO

IN examining conscripts for the army the physical constitution of candidates is of primary importance, and this is the case too with men for any position where health is required for success. If it be true of men it is much more true of women, among whom physique is of first importance for motherhood and daily housekeeping, not to say anything of it as necessary to give beauty of form and figure. No beauty of face can make a beautiful woman, if the physical constitution fails to support it. As the writer has made a careful examination of this subject, taking fifty Japanese women as examples, the results may prove interesting to those studying health.

As to weight of course women are less heavy than men. The European woman compared with man is as 80 to 100; while in Japan the woman and the man are as 68 to 100. Thus the Japanese woman is smaller or lighter as compared with the man than is the case in Europe.

The Japanese woman's weight increases with her stature more than is the case with men. A woman who is about 150 centimetres tall is about 50 kilograms in weight. Thus the Japanese woman is not so heavy as the western woman, being 44 kilograms as against the 50 of the western woman, on an average.

It is found, however, that a woman who is ruddy of face, with round cheeks, plump but light and active and cheerful, of a sensible and sanguine temperment, will weigh above the average, reaching usually 49 kilograms; but those of seemingly similar proportions who are pale-faced, sombre and inactive will weigh only 42 kilograms; while those of classical cast of countenance, oval face, high cheek bones and prominent nose, well built, with strong mental and physical temperment, will weigh about 46 kilograms on an average. Women with large foreheads, and small chins, spare in body, of nervous but intellectual temperment,

weight on an average about 43 kilograms.

The Japanese woman of sanguine temperment is best of all, either for health or for almost any other purpose; and she is found usually to weight some 5 kilograms over the average. Such women, however, are not proportionately tall; but are well supplied with efficient physical organs. She is plump and robust, with marked lines of beauty, and in modern times is regarded as a good example of what a woman should be. Some Japanese women of this temperment weigh as much as 200 lbs. Such females generally look disproportionately short, due to their stoutness. The woman of phlegmatic temperment is inferior to all others in weight by 2 kilograms, though she is by no means deficient in stature; and often she is very deceptive in appearance, looking quite sanguine and with round face and plump body. But she is really anemic and in poor health, and weighs less than the woman of sanguine temperment. Yet she may weigh 2 kilograms over the average Japanese woman. Some of these women are as tall as a man, and often as well built. Perhaps such women may be taken as the normal type. The woman of nervous temperment is usually 1.5 kilograms under the average weight of the Japanese

woman, but is comparatively tall, thin and with longer limbs than the average. Such women hold themselves well and correspond to the Japanese beauty of the old type. But this type does not stand for the best type of woman for today.

It is found that about seventy per cent of western women are of sanguine temperment, and the rest chiefly of nervous temperment. In Japan, however, it is about the reverse, and the seventy per cent are nervous and phlegmatic, while the thirty per cent are sanguine. This statement is based chiefly on examination of women in the Kwantō district of Japan, where the people have been comparatively rustic from ancient times. The standard would not perhaps be supported by an examination of women in the Osaka districts, or in Nagoya where there is more frivolity and immorality. In these districts one sees more fat women too. In Kyoto one finds more women of slender proportions and nervous temperment.

As to stature the Japanese woman is far inferior to the western woman, the average being only 145 metres. The woman of sanguine temperment is generally about 145.2 meters tall, and those of nervous temperment about 147.8, while those of phlegmatic temperment are 141.6 meters. The English woman is 160

meters tall on an average, the stature of the Japanese women being 15 meters less. The reason for the great difference may lie in the sedentary habits of the Japanese woman who does not use her legs much from childhood. The female physique begins its greatest development at the age of 12 or 13; but at this period the Japanese woman begins to tie herself up with girdles, and spends a great deal of time sitting on the floor with no room to stretch her legs, and bent over her work in a manner that leaves her round-shouldered. All this has a stunting effect on her stature.

The western woman is longer in the body than in the lower limbs and usually has quite a graceful figure; while the Japanese woman on the contrary is longer in the trunk than in the lower limbs, or as 77.4 to 73.18 meters, on an average, which makes her figure look out of proportion as compared with the occidental woman. Dividing the body into four parts, the first from the head to the waist, the second thence to the hips, the third from the hips to the knees and the fourth thence to the feet, we find the distance from the vertex to the nipple in the Japanese woman is 41.44 meters on an average; and from the nipple to the hip joint is 34.54 meters; and from

the hip joint to the knee is 34.54 meters; and from the knee to the sole of the foot is 37.2 meters. Thus the western woman looks best when standing, while the Japanese looks her best when seated.

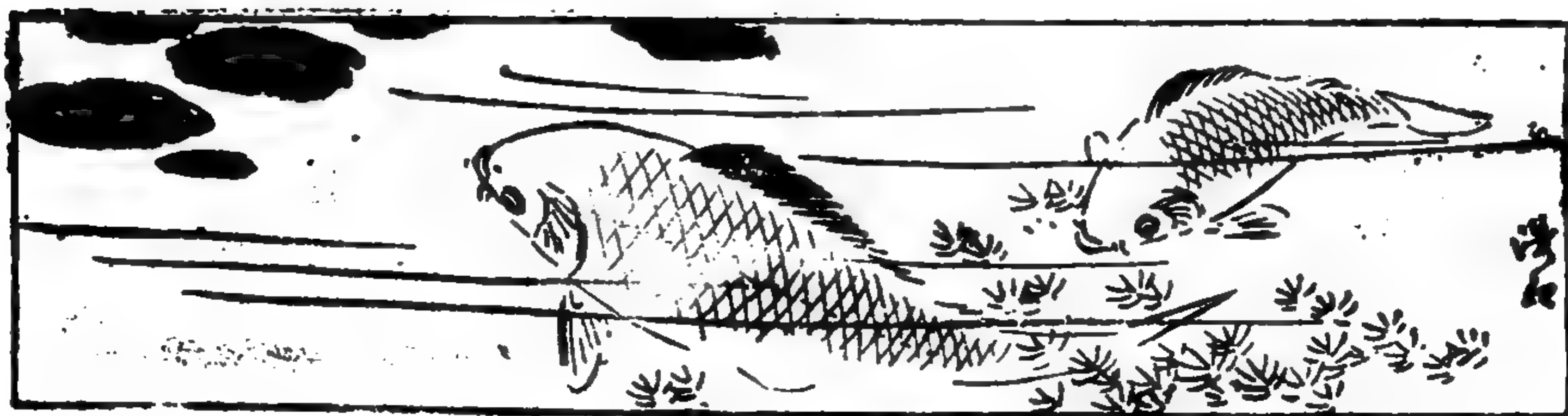
As to the head, when it is measured from the vertex to the chin the Japanese woman's face has a length of 21.63 meters on an average. The woman of robust stature is usually about 22 meters, which is the limit of length, while the woman of phlegmatic temperament is only 21, which is the shortest. The proportion between the length of the head and that of the stature is generally taken as a test of high development and civilization, the larger the better. The western woman's stature is about seven times and a half the length of her head, while that of the Japanese woman is only six times and a half. But the Japanese woman's head is broader than the head of the Japanese man.

The bust measurement of the Japanese woman is larger than her abdomen by two or three inches on an average, while the breast of the average western woman is smaller in circumference than her abdominal measurement. This may be due to the use of the corset in the west and the soft girdle in the east. The Japanese woman has wider shoulders than the

western woman, the latter being also more sloping. As to fingers the length of the middle finger of the Japanese woman is greater in proportion to her stature than that of western woman; and this is another test of civilization, the length of the western woman's middle finger being shorter in proportion of her stature. The proportions are about 1.06 to 1.05 in favour of the western woman. Among savages and other primitive races the length is much greater still. The women of sanguine temperment has the shorter finger, while all the others are longer in the order named, the phlegmatic, robust, the nervous temperment.

Taking the hands of women, it may be said that the palm of the Japanese woman is a little over 5 inches wide. Long palms and long faces with a stiff manner usually go together, while short palms and round faces are usually most charming and are

in possession of the woman of sanguine temperment. Women with sensual or nervous temperment usually have long palm. In the pelvis, too, there is a difference between the western and the Japanese woman, the former being comparatively long and narrow, the latter round and broad. In skin also the Japanese woman is less fine in the pore; but the woman of sanguine temperment will be found usually to have the finest skin as well as the whitest, her cheeks being as a rule ruddy and displaying good health. This kind of Japanese woman most resembles the woman of the west. Women of phlegmatic temperment usually have a pale skin and look aenemic as they lack assimilative power. Women of sensual temperment have rough skin and hard, the colour being brown, while the those with nervous temperment are usually yellowish in skin, without the curves of beauty.



WHENCE THE KOREANS?

By Dr. TAKAMI MOZUMÉ

THE recent disturbances in Korea once more revive the question of their origin. What race is this that is so easily influenced as to believe that they are entitled to national independence just because President Wilson has declared the right of small nations to self determination? This shows that the racial idiosyncracies of the Korean people are worth further study.

The principle of self-determination for small nations is very good as a principle. One can say nothing against it in itself. But it is a question if the Koreans really know to what race they belong. The fact is that the greater portion of the Korean people are of Japanese stock, though they are not aware of it. At any rate they belong to the same race as the Japanese. Originally the two races were one; they have the same ancestors; but in time history divided them, as to-day.

In the far distant past there is no doubt that the peninsula of Korea and the islands of Japan were one united country. This is quite clear to any one familiar with the geology and physical geography of the two countries. By gradual process of upheaval the valley between the two lands subsided and left them divided by the present narrow sea. The islands of Iki and Tsushima are the only remains of this ancient connection, now forming stepping stones between the island empire and the mainland whence all alike sprung. In ancient times there was constant communication between Japan and Korea by water. Even in the time of the Emperor Suinin, 29 B.C., Korean ships traded with Japan in Kyushu.

The Koreans and the Japanese are,

therefore, the offspring of the same divine ancestors, and have been separated only by the accidents of geographical change. The soil and vegetation of Korea and Kyushu are similar; and the languages of Korea and Japan have some interesting similarities. The Korean, like the Japanese, has no words beginning with such syllables as *ra*, *ri*, *ru*, *re*, *ro*, all such sounds in Japanese being derived from foreign influence, Chinese, English or Dutch. Under Chinese influence we pronounce the Korean word *kisan*, *geisha*. In the Korean sentence the verbs comes last, as in the Japanese, and not like the Chinese. In the languages of India, Japan and Korea the object comes before the transitive verb, unlike the English and the Chinese. This similarity of composition brings the Koreans and Japanese close together.

In food and clothing too the Japanese and Koreans much resemble each other. The Koreans use white common clothes, as we Japanese used to do in ancient times. We now do so only at funerals, showing that we still have great respect for the custom. About a thousand years ago a weaver of Kyoto hit upon the idea of breaking the monotony of plain white with stripes, and so we began to wear striped and later coloured clothing generally. Before this Japanese clothing had no colour or design on it, being simply white like the clothes of Korea. In these ancient times any plain garment that had designs on it was known as *katatsuki*; and at first the *katatsuki* was on the white cloth or *shiotaye*, the earliest designs being rough pictures of a landscape painted on, something after the pattern of our modern cheap towels. Even now one sometimes sees a Japanese dressed this way. The earliest designs

on garments were painted with some sort of clay pigment. Poems in the Manyo-shu collection show that the clothes of the Nara period in Japan were of this kind and colour. But gradually the striped designs began to prevail and have developed into the complex mixture of designs to be seen now in Japan.

The headgear of the Koreans resembles that worn by the Japanese of the Nara period. The mud-walled huts, and low ceilings, of the Koreans are just like the dwellings of the Japanese in ancient times, examples of which have been indicated in Japanese archeology. One such example was found in some excavations made at Akita in 1807. This ancient way of house building was known in Japan as *fuseya*, and still adopted in Korea. The house seen in Soeul are not representative of Korea at all, being erected under foreign influence. A better example of the common origin of the Japanese and the Koreans is the similarity of their shrines and torii.

If the Koreans are in these ways so much like the Japanese, are there to be found any resemblances to things Chinese? Nothing except, perhaps names. In ancient times, however, it is obvious that Korean names resembled Japanese names. Such patronymics as Wani, Hiboko and Himesoko are to be found in the Nihongi, one of the most ancient of Japanese records. But in the time of the Emperor Tenchi Korea was defeated by China and after that the names of the people began to Chinaized. In time Chinese names became fashionable, like French names in England after the Norman Conquest. But even today names are often found closely resembling Japanese names. At any rate there is enough evidence to convict the two races of having once been intimately related.

Once when I lectured in Soeul on this subject, taking the line of argument given

here, the Koreans who heard me, seemed greatly pleased, and agreed with my argument and conviction. I am persuaded that if Koreans were better informed as to their common origin with ours and of their former close relationship to the Japanese, they would not entertain such bitter racial prejudice against us, and the recent riots would have been avoided. It seems to me that it is the duty of the Government to send lecturers to Korea to spread this information as to our common origin far and wide among the people. This would prove an effective way of dispelling the ignorance and prejudice that now consume them.

In the province of Hitachi at Mito there was once a man who slew his own father. Mitsukuni, the great Prince of Mito, well known for his judicial knowledge and acumen, as well for his great humanity, heard of the affair and summoned the man before him. When asked why he killed his father the man replied: "As he was my own father I thought I could do as I liked with him." Mitsukuni was astonished at such brutal simplicity and decided the man was too childish to be punished as an ordinary criminal, but had him better educated; and after three years of education the man became so conscious of the nature of the crime he had committed that he went to the judge and asked to be punished for it.

It is a similar ignorance and crude simplicity that keeps the Koreans where they now are. What they need most is not punishment but education. To leave them in their present ignorance is a most culpable and dangerous policy, for they will continue to foster dangerous thoughts and matters will only grow worse, if that be possible. A more thorough system of education is the one thing most needed in the peninsula.



OUR MEN OF GENIUS

By Y. OHARA

ONE of the great dangers to which Japan is exposed after the end of world war is materialistic utilitarianism. The old spirit of artistic appreciation and love of mental achievement is declining, and we are giving way to preference for money and what money can command. If education does not undertake to stem the tide we shall lose our souls and high character will be at a discount.

It is the conviction of some that our only hope lies in an improved educational system, chiefly in the way of greater stress on culture and art. This may be good, as far as it goes, but can art save a nation? Not, unless it be the art of true living! To begin with art is to begin on the outside. We must first ask how far the people are prepared to appreciate such efforts on their behalf.

Of course it is not true to say that the Japanese are wholly abandoning art. This cannot be true so long as we still have more than 8,000 persons claiming to be painters in Tokyo alone; and at every art exhibition the difficulty is not to persuade artists to send pictures, but to select proper pieces from the large number offered. And when the pictures are hung, thousands throng the galleries from day to day for weeks, even as long as the exhibition lasts. And when any collector of historic curios or ancient pictures offers them for sale the prices obtained are almost fabulous, some old pictures commanding as high as 150,000

yen. No Japanese house is considered complete until a picture adorns its *toko-noma*, in which there is inevitably a degree of artistic appreciation shown.

It is quite possible, however, for all this to go as a matter of habit and fashion while materialism is eating at the vitals of our national life. Art is artistic and it is not; we have the art of the refined and the art of the Philistine; and thus we have the two classes, those who love art for art's sake and those who admire it for the sake of custom or fashion. How far the Japanese are honouring art sincerely is a question not easy to answer. Certainly there is reason to suspect that appreciation is not so genuine or so intelligent as it used to be. To deepen our appreciation of the beautiful and the true is a duty that devolves upon the nation, no matter how it is to be brought about.

In this matter we cannot go by the opinion of foreigners, especially those who pass through the country in a few days and never learn much about our real life. Even Lafcadio Hearn, after his many years in the country, viewed us from rather a one-sided standpoint. Some foreigners fancy the Japanese are all poets because we are as much given to *haiku* epigrams as Americans to jokes! The question is whether the Japanese today love poetry with a big P and art with a big A. Is the thing we admire Art in the true sense? All that can be

safely said is that there a certain degree of appreciation for art in Japan, but it is not so profound as it might be or as it should be!

Japan has produced some of the greatest artists of all time. Their fame is in all lands, and every lover of art acknowledges their merit. But in the last fifty years, under stress of foreign influence, we have produced no supreme artist, and the nation has no great modern masterpieces. Thus with the degree of our material advancement and utilitarian progress have we lost the spirit of real art. Our arts and crafts have shown some progress, but for intrinsic worth we must still turn to the past. What has thus blighted our national art? Chiefly, perhaps, the hard struggle for existence, which drives even the artist to care more for the loaves and fishes. In the old days the artist was taken under the wing of a patron and did not have to worry for his family or his daily bread. Today he must live by his brush or starve. Consequently among those who go in for art there is such a measure of professional competition as to make art commercial, like literature in America; and this is fatal to real art. The painter with the greatest name will dispose of most pictures and for the best prices. His success depends more on advertisement than on talent. It is quite a natural phenomena of the times, and the result of a radical change in society. And thus we are led

to the question of this paper: Are there no men of genius among us? Are there on men of sufficient talent to overcome the evil of the commercialization of art?

No one familiar with Japanese society can refuse to believe that such men do exist among us, or at least the makings of them. All that they lack is the opportunity. So far they have been prevented from creating masterpieces equal to their ability. Could they but find adequate support while devoting their talent to the highest creations the result would no doubt justify the attempt. This is clear from the fact that our best artists so far are men that have attained to competence and do not have to worry about keeping the wolf from the door.

Not only should the artist be placed above financial competition or need, but he should be lifted above the vulgar criticism of the crowd and be enabled to live a life of thoughtful retirement where he can create what he desires. The present environment of our artists is so unartistic and uninviting that their ideals must necessarily be affected adversely. Given a favourable environment and a sufficiency of livelihood I am convinced that our artists would produce masterpieces equal to those of the past. This opinion is acquiesced in by one of our best modern artists, Mr. Unkai Mayebara, whose sculptures in wood are to adorn the new Zenkoji Temple.



A PANIC IN DYES

By S. ROTA

DURING the war the prices of dyes soared up to three or four times these prevailing previously, and some dyes were going at sixty times the pre-war price. No sooner did news of an armistice reach Japan, however, than there was a slump in the dye market and a state of panic set in. Holders of stocks launched them on the market and buyers were most cautious and refused to bite. As stocks had been purchased at war prices the holders could not afford to let them go for peace prices, without going to the wall, but there seemed little possibility of being able to import cheaper dyes immediately on the signing of the armistice, and so the prices finally did not rule so low as was expected. The market finally grew still more dull and soon was at a deadlock. Dyes ordered before there had been any prospects of peace still kept arriving in the country and demanding high prices, but there were no buyers. Many dye merchants at once became bankrupt. Those in possession of dyes that could not be obtained from abroad and which were necessary for industry commanded a fair price still, but this applied to few dyes compared with the stock on hand. The following table will give some idea of the divergence in

prices before the war, during the war and after; the letters J and A and G standing for country of origin, Japan, America and Germany respectively :

Name of dyes.	Prices before the war.	Prices Oct. 1918.	Prices Feb. 1919.
Indigo pure (112 lbs)	¥ 190	¥ 1,300	G ¥ 1,250
Alizarin (VIIA 100 Kilograms)	150	2,500	J 1,250
Alizarin Blue (WS 100 kin)	273	8,500	G 7,000
Aniline Salt (home made 100 kin)	33	110	J 80
Aniline Direct Blue (100 kin)	70	2,000	G 700
Aniline Direct Red (100 kin)	38	1,100	J 800
Aniline Direct Yellow (100 kin)	45	1,500	J 700
Aniline Direct Black (100 kin)	38	450	A 280
Aniline Dasic Blue (100 kin)	120	3,850	G 3,000
Aniline Dasic Red (100 kin)	85	5,000	J 3,000
Aniline Dasic Yellow (100 kin)	60	2,700	A 2,000
Aniline Dasic Black (100 kin)	160	7,000	G 6,000
Aniline Acid Blue (100 kin)	150	2,700	J 2,500
Aniline Acid Red (100 kin)	40	1,500	A 800
Aniline Acid Yellow (100 kin)	95	4,500	J 950
Aniline Acid Black (100 kin)	65	4,500	G 1,500

It will be seen that dyes made in Japan suffered most from the slump, and those from America next, the general fall amounting to from 20 to 30 per cent. Whether the market will improve is now the question. No one can, of course, expect that the prices will rise, the general hope being to maintain the status quo. It

is now supposed that all sacrifices must have taken place and merchants or consumers cannot hope for anything by holding off. The general opinion is that prices will go down lower still.

Before the war Japan got about 80 per cent of her dyes from Germany, but the supply was almost completely cut off by the war, though some was obtained from stocks held in China and neutral countries. Japan started making dyes of her own too and considerable progress has been made in this direction. But nothing could prevent the abnormal prices which dyes commanded during the war. Seven big dye companies have organized a syndicate for the manufacturing of dyes with a capital of 300,000,000 yen, and great preparation is being made to compete with foreign dyes after normal commercial conditions are restored. No doubt supplies will again be available from Germany in the no distant future, while American dyes will still come on the market in competition with domestic products and the quality of American dyes is scarcely inferior to the German. All of which

shows that the price of dyes is bound to continue downward in Japan.

The sudden coming of peace has been a great setback to the nascent dye industry in Japan. Had the new concerns been free of foreign competition for a little longer they might have succeeded in producing dyes equal to the German and American; but as yet they are far inferior, so that there is little hope of domestic products being able to withstand competition from abroad. There are a few dyes which may stand comparison with those made abroad, but their manufacture is on such a small scale that it will be rather difficult for them to meet the demand and the price. The Japanese dye makers are now petitioning the Government for protection of the industry, but as this will cause a rise in the price of coloured materials and dress goods generally the public is not in sympathy with the demand. It is therefore hardly too much to expect that domestic dyes will not be able to supplant foreign imports in the market.





round the Hibachi

A DUCK DOCTOR

By T. MONOO

A CARPENTER named Kichigoro lived in a small house owned by an Hakubei in Kojimachi in old Yedo. The carpenter was paralyzed on his right side always in bed but he was perfectly waked on his son Yasukichi, who visited all day to make ends meet and to bring to him other pleasures than serving his afflicted father, and consequently was the admiration of the whole neighbourhood to its crony of old party.

As Yasukichi left home every morning for his carpentry he never failed to ask the old man what he would like for supper, and the son always tried to obtain it, at whatever sacrifice to himself. One morning when the usual question came from the son the old man seemed to hesitate as if not liking to answer. At last he was induced to reply, and confessed that he was covetous for a taste of duck, but having had such a luxury for a long time. Now duck was exceedingly scarce and expensive in those days, and people of the rank of Kichigoro seldom or never were able to afford it.

The son simply said "All right," and started off, his mind still wondering

whether his father's wish could be accomplished, for the young man had to look where a duck could be had. The old man had faith that Yasukichi would be able to get the bird somehow, and watched his lips with relief every time he thought of it; while the son, as he pined for duck all day, had his mind in harness and contemplated visions of fowl. He must by hook or by crook get that duck, come what may.

Leaving off work a little earlier than usual in order to make time for his quest, Yasukichi took his good horse on his shoulder and set out for the poultry market. He searched hither and thither about the village looking for ducks, like a dog sniffing in search of a tasty morsel. And as the prospects seemed dark he began to wonder what he would say to the disappointed demands of his father. The kites flying overhead and the sparrows chirping about the street but surrounded him of ducks, and he saw ducks wherever he turned his eyes, but not real ducks able.

As the sun was setting Yasukichi found himself rounding the corner of the

Shogun's palace near the Sakurada gate. It was a winter evening and a cutting wind blew down the waters of the moat. There he espied a flock of fat ducks that had taken shelter in the moat, as they still do even in modern Tokyo. But to touch the birds seeking shelter in the Shogun's moat was a crime no one would dare to commit. Yasukichi contemplated the happy birds with an air of delight not unmingled with sadness and disappointment. He was like one in dreamland. He stood there feeling that every passer-by was suspicious of him. He wanted the duck very bad but he knew that to take it from the moat would mean death to him. Even to throw a stone at one would mean severe punishment, to the offender.

In those distant days Sakurada gate was one of the most isolated of the entrances to the Shogun's palace grounds; and as Yasukichi stood there in the biting blast, he realized that very few people were about. Finally he found himself quite alone. He put down his tool box and sat on a big stone overlooking the moat to watch the antics of the ducks. Then he was seized with the thought that his father must somehow have one of those fat ducks. To return home without the morsel his father most wanted was something he could not think of; and anything done in the name of filial piety could not be wrong. A voice whispered into his ear that the needs of his poor father were much more important than the customs of shoguns or the life of birds.

Yasukichi suddenly picked up a stone at his feet and let fly true to the mark, the duck immediately turning turtle, and lying motionless on the water. Jumping into the water he seized it and plumped

it into his tool box. Then he replaced the box on his shoulder and set off for home. But as he passed along the street he met Nakayama Kozo, a captain of police, who was so clever a detective that he at once perceived something unusual in the eye of Yasukichi. These old time detectives could usually know whether a man was up to something he ought not just by the expression of his countenance; for presumably it is impossible for some people, especially the innocent, to commit an illegal deed without showing consciousness of it in the face. The detective stopped Yasukichi and found the dead bird in his tool box. He was arrested accordingly, and his father notified of the predicament.

It was indeed a dreadful shock to the old man to receive news of his son's arrest instead of his return with the long-for duck. He knew there was little hope for the poor lad: his head would be struck off in a jiffy, as was the custom. As soon as it was found out that Yasukichi had done the deed out of filial piety, which is a sister virtue to loyalty in Japan, the whole community was aroused in his favour, and to punish him would be regarded as an act of base cruelty. On the other hand the law must always take its course, without regard to any motive that conspired to violate it. Most people thought there was nothing for it but to accept the decree of fate. Yasukichi must die and the old man would soon follow him.

The landlord Hokobei and his friends got up a petition signed by all the people of the district, praying the authorities for mercy, on the ground that he was overcome by a sense of filial piety into breaking the law. Happily the great Oōka was the judge in Yedo at that time,

and he ordered the detectives secretly to examine the story of Yasukichi's first party. This they did and found him to be as good as reputable, and a man in every way worthy of his reputation. The judge then brought Yasukichi into court and also the most important of those signing the petition in his favour.

"Is it a fact that you have killed a duck in the castle moat?" said the judge to the prisoner at the bar.

"It is a fact, my lord," said Yasukichi trembling with fear.

"And do you not consider it a stupid act so far as your own life for that of a bird?"

"Yes, your honour, I know I risked my life; but it was for my father's sake, and I thought it worth while."

"The prisoner," said the judge, "is accused of killing a duck in the castle moat with stone. I order that the bird now be brought in evidence against him."

When the bird was brought the judge examined it and found it was not dead but only injured; so he ordered it to be taken to a bird doctor and restored to a healthy condition. He inquired of

the doctor whether there was a duck doctor in Yedo. "There are lots of 'quacks,'" said the man, but as to real duck doctors I don't know."

"Go on with you," said the judge, with a wink, "as the poultry matter at Arishima there are many who understand all about ducks."

So Hasegawa took the bird and brought the dead duck to the poultry market, where he exchanged it for a live duck, and returned on the appointed day to the court with a duck that was alive and well. The judge examined it as the public and ordered the bird as well as ever, after further treatment by the duck doctor. Then he announced that the bird he taken in the moat and let live with its companion, and thanked Yasukichi that he had escaped with the skin of his coat and must not tangle with the law again, while the name of Chien was saved more than ever for his money in finding a way to save one who had erred through being mysterious in Elsie's plot. But what is to be said of a law and a circumspection that made the life of a duck of more importance than the life of a young man?



MONTHLY RECORD OF EVENTS

(MAR. 23 to APRIL 23)

- Mar. 25.—The House of Peers passed the revised Election Law.
- Mar. 26.—Dr. Kingo Tasuno, a celebrated engineer and architect passed away.
- Mar. 27.—The closing ceremony of the Imperial Diet took place, attended by His Majesty the Emperor, who delivered a speech.
- Baron Yujiro Nakamura, Governor-General of Kwantung, was replaced by Baron Gonsuké Hayashi, ex-minister to Peking.
- Mar. 29.—The Department of Education conferred the degree of LL. D. on Professor Kiroku Hayashi, of the Department of Diplomacy in the Keio-gijuku University, and a frequent contributor to the JAPAN MAGAZINE.
- Mar. 30.—The Diplomatic Advisory Council met at the official residence of the Premier and discussed the matter of having an anti-race-discrimination proposal presented to the Peace Conference in Paris. Instructions were at once telegraphed to the Japanese delegates attending the Conference.
- April 1.—A ceremony commemorating the thirtieth anniversary of the establishment of local-self-government in towns and villages was held in various parts of the empire, with lectures and addresses on the subject.
- Lieutenant Fumio Mitsui was killed by the fall of his military aeroplane while making a cross-country flight.
- April 3.—Anniversary of the demise of the first Emperor of Japan, Jimmu Tenno, and a national holiday.
- Mrs. Kiyoko Tokonami, wife of the Minister of Home Affairs, died.
- April 6.—Hundreds of thousands thronged to such places as Asukayama, Ueno, Mukojima and other places to see the cherry blossoms then in full bloom.
- H. I. H. Prince Nashimoto, Commander of the 16th Army Division, departed for his command of the garrison in Manchuria.
- April 12.—Dr. Ryutaro Nomura was appointed president of the South Manchuria Railway Company, and Mr. Seiichi Nakanishi as vice-president.
- April 13.—The Department of Education decided to create a Bureau of Industrial Education, for the promotion of industry.
- April 17.—His Majesty the Emperor honoured the Fine Art Exhibition and the Live Stock Exhibition at Ueno with his presence. Her Majesty visited these exhibitions on the following day.
- April 18.—Wholesale changes were made in the governors of prefectures throughout the empire, the changes being for the first time independent of party politics.
- April 20.—The huge iron framework of the new wrestling hall under construction was blown down and some workmen were killed and others wounded.
- The Epidemic of Spanish Influenza attacked members of the families of Imperial Princes, one case proving fatal, that of H. I. H. Prince Takeda, brother-in-law of His Majesty, the Emperor.
- April 21.—The Advisory Board of Foreign Affairs held a meeting and decided to despatch a message to all Japanese embassies abroad requesting the respective countries to support Japan's proposal for the abolition of race discrimination.
- April 22.—The Imperial Cherry Blossom Party held annually had to be abandoned owing to wet weather.

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Prince Takeda

The sudden demise of His Imperial Highness Prince Takeda adds one more to the great number of those persons of high place that have been carried off by the epidemic of influenza ; and the nation is plunged into profound mourning. Head of one of the most recent of the new Princely houses of Japan the late Prince was a scion of the Imperial Family and descended from one of the most ancient and distinguished houses of the Imperial line, while Her Imperial Highness Princess Takeda is sixth daughter of His Majesty the late Emperor, the issue being one son and one daughter. The late Imperial Prince was an officer in the Imperial army and had a distinguished military career. His death at the early age of 37 but renders the nation's grief the more acute. With the people of Japan we beg to unite in profound and respectful sympathy with the sorrowing Princess and her Imperial children.

Was Japan Snubbed ?

It is difficult to sympathize with the disposition of the vernacular press of Japan in alleging that Japan was snubbed by England, France and Italy when she was excluded from the Supreme Council for consideration of affairs respecting the rights and interests of these nations. To say that Japan has been excluded from the conference of the Five Powers is simply untrue, as Marquis Sai-onji implied in his declaration that there was a perfect understanding between the Japanese delegates and the others on the

question. It is a fact that there have been private conferences of the Four Powers for the discussion of matters pertaining to themselves alone, and with which Japan can have no concern ; and at these meetings Japan naturally was not represented. To see cause of offence in this is to find fault where none exists. It was indeed no more disrespectful to Japan than it would be disrespectful to England or America if the delegates of Japan and China should decide to hold private conference in reference to some question that concerned only themselves. The delegates of Japan have been excluded from no regular meeting of the Peace Conference. So long as Japan is received as one of the Five Greater Powers there can be no ground of complaint against inequality of status.

The Woman Question

The woman question is coming gradually to the front now in Japan and the near future promises to lay still greater emphasis on it. It may be too much to expect that the day will soon return when woman will occupy the place in the councils of the nation that she did in the time of the Empress Jingo, or even in the Heian era ; but the Japanese woman is beginning to evince an active interest in her possibilities, and every year is becoming more conspicuous in social and national affairs. She is not identical with man yet, nor are her rights at all so, but their mutual rights and privileges are approaching, and the day is not far off when she will be regarded

as his partner rather than his possession. Women are no longer content to be confined wholly to domestic matters. With the recent progress of higher female education women are beginning to share in art, business and all kinds of clerical occupations, though rather too much in the factory and other industrial economy of Japan. While the Japanese woman aims now to the partner rather than the subject of her husband it is to be hoped she will never become his rival, instead of his comrade, as appears to be the tendency in some western countries.

Tokyo Art Gallery

The report that Tokyo is at last to have an art gallery worthy of the nation's treasures in painting, sculpture and metal work will be received with welcome by all lovers of Japanese art. A number of prominent artists and connoisseurs have brought forward the proposition recently, and have already organized a committee to solicit subscriptions from the public. The plans for the gallery and museum are to be drawn by a well known architect, the design to be Greek classical style, and the proportions to be 180 by 360 feet. Such a building will, of course, be a vast improvement on the present mode of caring for Japan's masterpieces of pictorial, graphic and sculptural art at Uyeno. The museum and art gallery there is not at all worthy of the historic art creations it contains, nor of an art-creating and art-loving nation like the Japanese. It is to be hoped that when the new structure is completed some improvement will also be made in the hanging of the pictures, and that they will be labeled in such a manner as to allow foreigners to read the inscription on them equally with Japanese.

Is Russia Hopeless?

It is greatly to be regretted that the situation in Russia does not appear to improve. Grave doubts attended the proposed Allied intervention from the beginning, owing to the vastness of the country, the improbability of quelling disorder by using foreign troops, and the diverse views prevailing among the Allies themselves. Now after some months of semi-occupation of different parts of East Russia a large proportion of the Allied troops are being withdrawn, and nothing much seems to have been accomplished, save the checking of some Bolshevik incursions at strategic points. Russia still has no government, and great disorder appears to prevail generally. No one now knows what to expect. As to the actual internal condition of Russia very little is known to the outside world. Traveling and residence are supposed to be unsafe in Russia for foreigners, so that ignorance of the situation is likely to continue. The suggestion is made that the Russians should be left to themselves to sink or swim; but to the greater Powers Russia is like China, a great consumer, and therefore not to be let alone. And where the merchant and the manufacturer as well as the miner go, the flag must follow to protect him. Peace must be restored or preserved at least sufficiently to permit of trade being carried on.

Unrest In Chosen?

It is indeed very regrettable that unrest continues to prevail in Korea. The vernacular press of Japan is becoming aroused over the situation and inclined to lay the chief weight of blame on the military aspect of the régime in the peninsula. There may be some truth in the allegation; but no one, save those entrusted with the administration of Chosen, knows the infinite difficul-

ty of peaceably managing a people so ignorant and fanatical as the Koreans. It is a land where the most unlikely events lead to the most delicate of situations and foresight is almost impossible. Every iota of misinformation is seized upon and charges like wildfire through the peninsula, if only it can bring discredit on the administration. The extremely superstitious and suspicious nature of the population lends itself to incredulous surmises and apprehensions of all kinds, no matter how absurd and preposterous, so that no one familiar with the country can be surprised at what is being made out of the death of the ex-king and of rumours concerning the rights of small states at the Peace Conference. It is very necessary that this should be pointed out if foreigners ignorant of the conditions would avoid misinterpretation of the present disquietude and refrain from an unjust estimate of the efforts steadily put forth by the authorities to do the people justice.

Is Europe Christian?

Europe professes to be composed of Christian nations, though the late war would seem to give ground for serious doubt, in some instances, as to the reality of the profession. Now that the bloody struggle has ceased, to be followed by a war of words at the Peace Conference, the vernacular press of Japan is asking whether the nations of Europe will be any more successful in adhering to their Christian profession in making peace terms than they were in waging strife. Christianity, says the Japanese press, commands: "Render not evil for evil"; but some of the Allies seem to be trying to punish the Germans with undue severity in return for the way their armies ravaged Belgium and France. What

about the teaching of Christ when He said: "Love your enemies, and pray for them that despitefully use you and persecute you!" Another Christian aphorism is: "If thine enemy hunger feed him; if he thirst give him drink." Is this being fulfilled by allowing large quantities of foodstuffs to the Teutons, but at a good price? The Golden Rule, of which western nations often boast, and which, according to Christian sentiment, means that one nation should do to another what it desires that nation to do for it, is hardly being honoured by those nations who refuse the clause abolishing racial discrimination, while maintaining freedom for the white races. And how are we to answer these critics?

Trade

The reverse of foreign trade which Japan began to experience after the close of the war has persisted until by the first ten days of April unfavourable balance since the beginning of the year amounted to as much as 214,000,000 yen. For the first three months of the year exports totalled 374,740,000 yen and imports 479,190,000 yen, an excess of imports to the extent of 104,000,000 yen, or 24,730,000 yen less than the corresponding period of last year, with an increase of 88,700,000 yen for imports. The biggest export declines were in silk, which was 11,230,000 less than the same period last year, and waste silk 5,840,000 less, zinc 2,290,000 less and rice and cotton over 1,000,000 yen less. In nearly all the principal exports there was a falling off, the only increases being in cotton and woollen tissues as well as in hosiery and plaits. Of course the reverse of trade is chiefly due to the caution of buyers on the close of the war, when prices were high and hopes of a decline

were entertained. The largest increases in imports were in rice, valued at 42,000,000 yen, cotton which increased by 15,960,000, wool 9,700,000 yen, sugar 8,220,000 yen, beans 3,210,000 yen, raw rubber 3,760,000 yen, leather 3,610,000 yen, iron 3,200,000 yen, machinery 3,500,000, steel plates and pipes 29,000,000 yen with further increases in wire and pulp. It is encouraging to note that the more valuable imports are raw materials for the most part, such as cotton and steel and machinery for production. The reverse of trade has led to some degree of depression, and several firms have suffered failure, especially in the dyeing and iron industries.

Japan's Friends

England and America have been Japan's staunchest friends through the more than fifty years of her intercourse with western nations. Personally we have no doubt that they will remain so, in spite of the fears of some vernacular dailies, which aver that the League of Nations is a scheme to give the Anglo-Saxon peoples a supreme place in the councils of the world. It is well to remember that a nation's worst enemies are usually within its own borders, and that if Japan ever loses the friendship of these two great world-leaders it will be her own fault. The records of history justify this statement. Through all the vicissitudes of the past half century England and America have faithfully stood by Japan, while others were bent on her downfall; and there is no reason to fear that they will ever change their policy unless Japan first changes hers. Those who suspect that the English-speaking peoples will take advantage of the League of Nations to exercise the whip hand over Japan, must surely be ignorant of

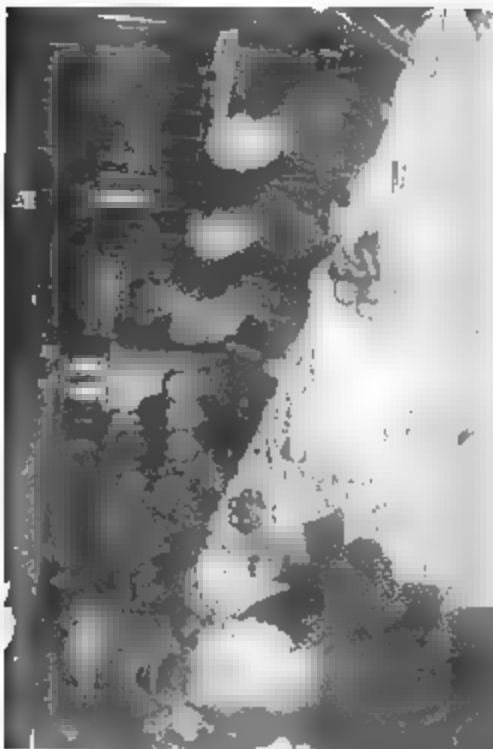
history, even of Japanese history. Since the beginning of Japan's relations with foreign nations both England and America have had frequent opportunities to take advantage of Japan, and to defeat both her and her policy. If they have never shown a disposition to menace Japan when they were free, how can any one suppose that they will do so when under limitation of the terms of the League of Nations? Indeed is not the attitude of the vernacular press illogical on this question? In voluntarily entering the League of Nations both Britain and the United States are agreeing to limit their powers, a concession no nation will make that has evil designs on other nations. The League of Nations is, in fact, rather for the benefit of the smaller nations, to prevent the larger nations trying to browbeat them or deprive them of freedom. In agreeing to bind themselves, with the smaller nations, to principles of justice, in the League of Nations, England and America are setting an example of the fundamental principle that he that is greatest should be servant of all. As race discrimination is a local, not a universal question, in British and American territories, they hesitate to incorporate any reference to it in the League of Nations until such time as they are able to guarantee that their localities where it exists are prepared to eliminate it; for only dishonest nations will promise what they cannot fulfill. Supposing Japan should promise that henceforth foreigners in Japan should be treated *exactly in the same way* as Japanese subjects without exception, could she fulfill the promise? Many changes are necessary before this is possible either in Japan or in America and the British colonies.



THE CROWN WITNESSED THE THIRTIETH CELEBRATING
THE COMING OF AGE OF THE PRINCE IMPERIAL



PART OF A GRAND PROCESSION IN CELEBRATION OF
THE COMING OF AGE OF THE PRINCE IMPERIAL



BANQUET OF THE NEW JAPAN LITERARY ASSOCIATION AT THE RESIDENCE OF THE MINISTER OF HOME AFFAIRS, MR. TONOGAWA



1. FRAM - THE NEW WHISTLING PLACE

2. WHIPPED BY THE WIND

3. MR. MR. LANG-PAY, A FAMOUS CHINESE ACTOR AND HIS WIFE VISIT THE IMPERIAL THEATRE

4. UNIVERSITY BOAT RACE ON THE SONGMA RIVER

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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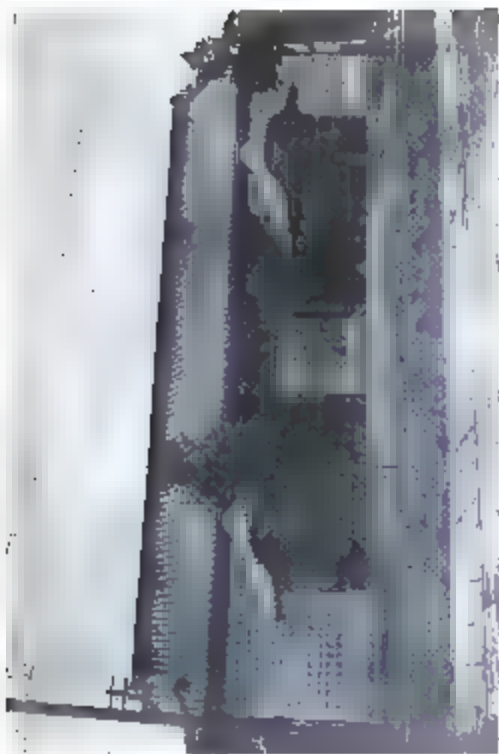
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THE JAPAN MAGAZINE

VOLUME TEN

JULY, 1919

NUMBER THREE

PERIODS OF PANIC

By S. YAMAMOTO

THOSE familiar with the modern history of Japan will have noted that it is frequently marked by periods of undue excitement and panic in various departments of thought and enterprise. In this country panic is as likely to be political as commercial; if it is not one thing it is another, every range of action being available according to time and circumstances. Just after the Meiji Restoration there was a reaction toward liberalism, attended by wild excitement and immoderate controversy, tending even to disorder. There was even danger of Bolshevist movements, such as we now see in Russia. But by 1885 the public mind had calmed down and order was completely restored. At that time Prince Sanjo was in office as prime minister, and he resigned on the accomplishment of his great task of pacification. The succeeding cabinet contained three names destined to play an active and important part in the Empire's history: Hirobumi Ito, who was made premier; Kaoru Inouye, who was Foreign Minister, and Aritomo Yamagata, as Minister of Home Affairs. In those days Ito was the leader of the liberals, cherishing the

most modern ideas on all subjects, but the public fear of undue liberalism kept him in check, as he was a man of great common sense, and finally he diverted to the side of the conservatives and believed that government without aristocracy was impossible.

At this time the nation was engaged in seeking to bring about a satisfactory revision of our foreign treaties and Marquis Inouye had his hands full in dealing with the clamour at home and the hardheaded diplomats abroad. The treaty problem had been pending for twenty years and the people were not a little excited over the delay. As the treaties in force had been concluded with foreign countries just after the fall of the shogunate they were immature and contained provisions humiliating to the sovereignty of the empire. The desire of the nation for complete autonomy and independence of foreign nations was unanimous. In July 1872 a special effort was made to bring about the desired revision, but all in vain. The main obstacle to progress evidently was western want of faith in Japanese civilization; the occidentals hesitated to trust themselves

to our laws and courts, regarding us as but semi-civilized. The only way out of the difficulty was to model our courts and laws as much as possible after the codes of western countries; and this the Foreign Minister decided to do.

The attempts to Europeanize Japan naturally led to much suspicion and even resentment among the more conservative portions of the population. The way was open for another social and political panic. But the foreignization of the country went on steadily. All the official residences of the State ministers were erected in western style, and a special foreign building was constructed at Uchi-saiwai-cho, known as the Rokumeikan, for holding foreign banquets and parties, and the education of Japanese society in western ways. On the site where the present Peers' Club now stands a special club was established for the mingling of Japanese and foreigners, and the Tokyo Club was then also founded, a special hall being provided for ladies. Meanwhile a special committee was carrying on investigations as to how the revision of foreign treaties might be hastened.

One of the foremost leaders in the pro-foreign movement was Viscount Mori, Minister of Education, who introduced many occidental methods into the national system of education. From a popular point of view the whole energy of the officials seemed to be crazily bent on foreignizing the nation. Cabinet ministers dressed up in the latest European style

attended frequent balls and skipped about in dances like young girls, to the amusement of some and the scandal of others; and all to win the recognition of the west as a civilized country entitled to modern treaties. Most of the aristocracy rather liked the change, as it led them into habits of luxury and amusement they had little objection to, and was exciting to them if not wholly amusing or edifying. Balls and parties were the order of the day. No entertainment could be thought perfect without an opportunity for dancing. The Rokumeikan was crowded with officials and nobles and people of all ranks with their wives and even children, dressed in what they fondly supposed was the latest western fashion. The craze even invaded Court circles and the ladies of the Palace assumed western attire. Western music was practised and played everywhere and games such as occidental parlours fancied were universally introduced. Foreign bazaars were utilized for the purpose of further introducing western customs, and a movement was set on foot to have the national ideographs done away with and Roman letters used in their place. The theatres too began to introduce foreign plays. All this process of radical foreignization was held essential to the salvation of the country. It was even advocated that as many Japanese as possible should seek occidental wives so as to improve the race. Shoes replaced the wooden *geta* and the girls of our high schools

were made to don foreign dress. The old conventions were abandoned to allow young men and women more freedom of association after the occidental manner, and society was left without restraint. Needless to say the social revolution thus hastened artificially was not without a considerable degree of demoralization, and the public began to wonder how the panic could be stayed.

The craze for foreign ways reached its height about 1887, when foreign balls and parties were the most frequent feature of official life. Officials complained that they had no time for duty, as often they had to attend balls or parties three times in one day. Mask balls and fancy dress balls lent opportunity for the most extravagant costumes, which were the wonder of the time. The newspaper reports of the time read like some impossible extravaganza. Looking back over the pages of the *Jiji Shimpō* for April 22, 1887, we read that the Premier's ball was the most elaborate occasion ever staged in Japan. More than 400 guests attend and all were in the wierdest costumes ever heard of, the ingenuity of the guests being taxed to its utmost not only to produce the costumes but to interpret them. Beautiful ladies in the most delicate creations of the

modiste danced with fierce looking warriors clad in the trappings of feudalism. Some were dressed as peasants fertilizing their fields, others as beautiful flowers, an archbishop was in scarlet robes, a *samurai* in his old ceremonial dress, while the superintendent of police was actually wearing a straw raincoat over armour, after the fashion the noted character Bingo Saburo, and his daughters were dressed in the style of the *ukiyo-e* pictures of the artist Utamaro. The Mayor of the city was fixed up in the garb of Benkei, the ancient hero of fame, and seven weapons on his back. The president of the Legislative Bureau was disguised as a strolling minstrel of the old days, long pipe and braid hat and all. The present Baron Shibusawa appeared as an itinerant priest with a pilgrim's staff, and the Foreign Minister was in the character of Mikawa Manzai, the comic dancer, with his drum and *eboshi*. War Minister Oyama was dressed as a *samurai*, and Home Minister Yamagata as a laborer in tight-sleeved *kimono*. The account given of the ladies of the party would be too prolix to reproduce here, but it was quite in tune with the fancy of their sturdy husbands. The report concludes with the information that the ball lasted until 4 a.m. and was a blessed form of recreation for a world at peace.

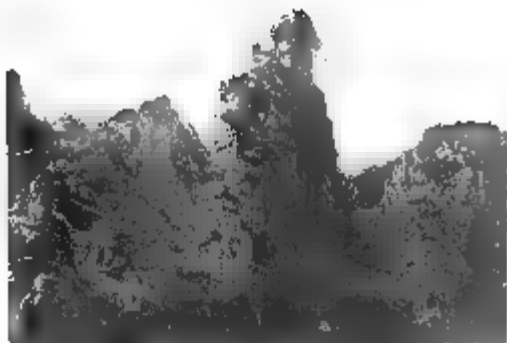
Naturally a good many of the older people, as well as a considerable number of the young men of the day, thought the country was going to the dogs in thus becoming crazy over foreign amusements and customs and dress, and they were determined to call a halt. Much angry discussion went on and various plots were formed against the heads of the gladdy officials. The Minister of Education was singled out. Some of the plots formed against the lives of officials were thwarted in time to prevent their being carried out. Agitation stamped the country delivering speeches against the foreignization of the nation. Shogoro Ota being a leader in this campaign. The outcome of the agitation and public over the rapid changes introduced finally led to the formation of our political parties, some taking the conservative and some the liberal view of matters, but all appealing to the support and loyalty of the public as best fitted to protect the country from danger and to hasten its progress.





THE LATE PRINCE A
THE LATE MARQUIS ISHAYAMA
SABURO

PRINCE FUSHIMI
THE LATE PRINCE A
THE LATE A. ISHAYAMA



POINT SAKA, MOUNT SAKA, KOREA



POINT SAKA, IS. KOREA

THE KOREAN HIGHLANDS

By DR. TAKENOSHIN NAGAI

IN Korea there are no highlands or great altitudes as compared with Japan, though there are some beautiful mountain scenes, and most of the Korean mountains are of granite, which gives them some distinction, while there is little granite in the mountains of Japan. This means that Korea represents an older geological formation than Japan. The newer formations of Korea are composed of basalt, such as in the Tetsugen region and on the island of Saishu. This rock also runs under Mount Hakuto in Manchuria, and so down through Korea.

Both botany and geology suggest that the Korean peninsula is of the same formation as Japan rather than of China, the separation having taken place but subsidence of the land between them. It is obvious that the valley of the Liao river and the plains of Manchuria were below sea level in past geological ages; but whether the bottom of the Japan Sea was all dry land in those periods is not known, yet there is little doubt that Korea and Japan were connected in times past, as is proved by a study of their botany and geology. The plant life of the two countries closely resembles one another; indeed often they cannot be distinguished. An examination of over 3,000 specimens of vegetation from Korea made by me showed only 400 specimens peculiar to the peninsula as compared with Japan.

On the island of Saishu, some 18 hours from Mokpo, there is a mountain called Kanran, or Harura in native parlance, shaped like a cone, being 6,500 feet high. From the top of this mountain I carried a specimen of rock to the professor of Science in the Tokyo Imperial University and he pronounced it basalt. On the top of the cone there is a crater water in it. The cone looks very high, rising as it does from the sea without no other eminence near. In ancient times it was known as Tanna and was an independent state. Some of the old records say that from the top of the cone one can see the north pole. The surrounding plains are

covered with grass, says the record, and wild horses and cattle run over the plains. These horses still rove the plains there and are used by the natives in agriculture, though it is scarcely bigger than an ass. Sometimes the natives gather fifty or sixty of them and make them run over the field to cultivate it for a crop. Some eight miles or so across the plain brings one to the forest line, and as one ascends the cone the distribution of vegetation is easily studied. The lower base of the cone is very green and the vegetation just like that of Kyushu. Leaving the zone of ever-greens we rise of a region of deciduous trees, where one can find the Iwataka orchid among the blossoms. On this island as well as on Mount Chii in southern Korea there is an evergreen peculiar to Korea, a kind of fir. The flora changes as one ascends and on the summit it is quite alpine. The higher part has a vegetation like the northern part of Hokkaido, and the lower zone like south Kyushu. Thus on this island which covers all the zones of vegetation between sea level and 6,500 feet high we have all the vegetation of Japan between Hokkaido and Kyushu.

Around Chiizan in south Korea there is a group of mountains ten of which are over 5,000 feet in altitude, the highest

reach some 6,000 feet. The trees of this mountain are sacred and every year priests come to tap the trees to obtain holy water and this they offer for the worship of devotees at the temples. People come in crowds to get this water and the priests do a thriving business. They believe that the possession of it will ward off illness and ill-luck. The shrines and temples on this mountain are of very ancient foundation. Another mountain of this group, called Taihaku, may be reached from Fusan by steamer to Chikuhon from whence it is fifty miles inland. This mountain is 5,000 feet high and has splendid temples. The sides of the great eminence are well wooded with pines. Of course Diamond Mountain, or Kongo San, is well known to tourists, for its magnificent views and old temples. It is a fine place to obtain marvellous views of rocky walls and precipices. The place can now be reached by automobile without difficulty, though it does not run regularly and one had much better depend on jinrikisha. Some of the peaks here are over 6,000 feet high and command magnificent landscape views. The highest peak is some 8,000 feet and has fine alpine flora. The whole region was described in a former number of the JAPAN MAGAZINE under the head of

Diamond Mountains and need not be here repeated. After one has traversed the mountain region one comes out on a great plateau covered with thick forest growth. This tableland ranges from 6,000 to 8,000 feet.

Turning to Manchuria we have Mount Hailuon rising above the plains to a great height. It is composed mostly of basalt, and must be of quite late formation, the result of some recent volcanic upheaval. Even now plenty of pumice stones can be found on the slopes of the mountain, on which when the high winds, there is an appearance like snow. To climb this mountain is no easy task, sometimes taking a whole month. The best way is to leave the steamer at Khabarovsk and start inland toward Mount Ku, after passing which one may reach Heketo in two weeks more. The route is picturesque and varied, with hills, valleys, and plains, with many pine trees. The valleys

are all populated with volcanic eruptions. The present forest is from ten to twenty miles long, on the Korean side and some fifty miles of the Chinese side. The ancient forest is very extensive, covering at least nine miles round. Further along on the border between China and Korea there is a lake some nine miles in circumference, with which are associated many strange traditions. The lake has an outlet in the river Shokako and rises over a magnificent fall on the way.

Apart from Koryuon the mountains of Korea are not very noteworthy, and most of them are not easily accessible, especially in the rainy season of July and August when floods frequently occur and endanger the life of the traveller. The stranger had better begin his exploration of Korean mountains with the northern peaks and then proceed southward as he has time and chance.



ORIENTAL MONROE DOCTRINE

By SHOJI FUJII

THE aspect of oriental thought known as pan-Asianism is now coming to be talked of under the idea of a Monroe Doctrine for Asia. It is now everywhere on the lips of diplomats and seen in the pages of the home and foreign press. To the Japanese, however, it is not so new as it may seem to western people. Some twenty years ago, after the close of the war with China, there came into use a phrase which may be translated "mutual help between Japan and China," and was in constant use by the thinkers and publicists of both countries; and this phrase involved all this meant by a Monroe Doctrine for East Asia. It meant that if peace was to be preserved in the Far East foreign nations must be prevented from menacing the independence of China, and if this was to be accomplished Japan must take a hand and help China. Japan and China must stand or fall together, and only by a process of mutual help could they hope to attain that degree of wealth and prosperity wherein they would be secure from outside molestation. As two peoples of kindred blood the Chinese and Japanese should by all means coöperate for their mutual good.

One great difficulty in the way was China's indifference to her danger. She

was very weak in diplomacy and yet refused advice. She was poor and in constant need of loans and Japan was unable to afford her the money she needed. Thus China was constantly exposed to western interference, in finance and politics. In fact all the talk of mutual help between Japan and China remained nothing more than talk: it was no more substantial than words, and had no existence save on paper. But as time went on and Japan attained a greater degree of prosperity and international power she began to become more active in her policy of helping China, and to think of a Monroe Doctrine for East Asia as the best way to ensure the necessary protection. Meanwhile also Japan's trade with China was fast expanding and the relations of the two countries were increasingly close. Yet China continued backward politically and likewise experienced little progress financially. Japan, however, had succeeded in revising her treaties with western nations and securing her long desired autonomy.

China, however, was not quite at rest as she saw how Japan was outstripping her in modern advancement, and consequently his disaffection finally broke out in revolution. Indeed the marvellous progress of Japan toward modern strength and stability has influenced the thought

of all oriental races and lent them fresh impetus toward self-government. This is particularly noticeable in India and Mongolia as well as in China. Now that Japan has advanced to a position of autonomy and selfconsciousness she is no longer content to rely on the will of other nations. She feels far too proud to be at the beck and call of those who reckon themselves her superiors. Such countries as England and America do not much like this. But since Japan has launched out on this policy of making East Asia independent of western countries she has to stand by it and stick up for it, which is not light responsibility. The policy has given rise to various phrases and slogans which some do not like, such as "Asia for the Asiatics," "pan-Asianism," the "Monroe Doctrine for Asia" and so on, all of which is the fruit of Japan's old policy formulated twenty years ago for the mutual benefit of herself and China.

The term or phrase "Asia for Asiatics," may easily be misinterpreted, and is rather an awkward way of expressing our policy. The Monroe Doctrine for East Asia is easier to understand, being less vague and ambiguous. It cannot be interpreted to threaten England's interests in India, and more than the American Monroe Doctrine can menace British interests in Canada. Hitherto Japanese writers and speakers have been somewhat reticent as to the doctrine, but since the war in Europe they are more frank and inclined to talk about it. The war caused almost a universal interest in the question of the rights of nations, and more especially their right to self-determination without alien interference, an idea earnestly welcomed in the Far East, as it gives Japan and China a chance to

enforce their desire for independence of western molestation. Japan and China have the same desire to be free from the imposed will of others that England, America, Italy and France have. We are to be as free as our Allies. Orientals did as much as any other races to win the war and they should be treated on exactly the same level and be accorded the same rights as western races. Righteousness and humanity are not the exclusive virtues of occidentals. At all events if the occidentals were as righteous and humane as they professed, they should be asked to show a little of it among orientals. Japan and China are determined that western nations shall henceforth deal with oriental nations on the same basis as they deal with themselves. We are going to hold western nations down to the principles they profess as we have never done hitherto.

Of course there are some among us who regard western nations as purely selfish and dishonest, practising one set of rules for themselves and another set of rules for the Far East. They seem to believe that England does not treat Indians exactly as she does her own subjects at home. Others hold that western nations are quite as unjust as Germany proved herself to be in dealing with Belgium, and there is little to choose between the lot. Many of our people hold that the war and the Peace Conference discloses as never before the sinister side of European civilization. When the League of Nations was first proposed Japan was inclined to favour the idea, and sent her delegates to the Peace Conference with that view in their minds, as the idea seemed to support principles of righteousness and peace between nations, that hitherto had been

set of defenses. It seemed to Japan an excellent reason to promoting that equality and freedom between nations, which had been only too long neglected or completely ignored. But no sooner did Japan make proposals that western nations act upon their professed principles of racial equality than she was opposed and her proposal rejected. Under these circumstances it is very difficult for Japanese to believe in the honesty and justice and humanity of western nations.

It is this feeling of disappointment and suspicion that has made the Japanese now more determined than ever to promote a Monroe Doctrine for East Asia. Their bitter experience at the Peace Conference in having the racial equality proposal turned down has set them thinking more, and they feel as if they did not know whether to treat western nations or not. In April last a mass meeting for the support of an oriental Monroe Doctrine was held at the big Hongwanji temple in Tokyo at which resolutions were passed asserting that the peace of the Far East has been in the hands of Japan, and that she intends to maintain this peace, in spite of the fact certain western nations are stirring up trouble

secretly in China. Japan intends to unite all East Asia in the determination to maintain its independence and the protection of her honor and rights, and will allow nothing to prevent her fulfilling her mission in the Far East. No foreign aggression will be tolerated, and the Monroe Doctrine for East Asia will be enforced. Japan's responsibility for China has driven her to this policy and she must maintain it at all costs.

There is a conviction in Japan that the defeat of our proposal for equal treatment of all races was due to the interference of the bigger nations at the Peace Conference. But this only stimulates the patriotic sentiment of Japan all the more, and no doubt it will lend great impetus to our policy of creating the Monroe Doctrine for Asia east. It brings into action all our latent national forces and directs them into channels likely to strengthen our position in this part of the world. In this way our treatment at the Peace Conference has been a great boon to us, as it has proved a means of deciding us once and for all that a MONROE DOCTRINE FOR EAST ASIA MUST BE ENFORCED.



SHINYEN SATO

By K. HOSHINO

ONE of the first Japanese to become fully acquainted with western learning was Shinyen Sato who passed away some seventy years ago; and he was a great Japanese scholar as well. Indeed he combined in his accomplishments a marvellous mass of learning covering such subjects as Chinese classics, medicine, strategy and general business, to say nothing of his knowledge of finance, religions, natural history, astronomy, geography and surveying. His biography as well as his writings reveal what an exceptionable talent he had. That he was an energetic author is clear from the fact that he left some eighty thousand documents written by his own hand. Facts now spoken of as the discovery of modern science, such as the selection of seeds by the salt-water test, Sato mentions in his books. In one of Sato's volumes, called the Bokaiyoron he speaks of an automatic boat he had invented, equipped with guns that could attack an enemy ships. In his Kaikuron Sato explains the Kojiki, Japan's oldest historical record from an astronomical point of view.

In his book called Suito Hirokuin Sato indicates the trend of political thought whereby the feudal system was finally abolished and the Restoration achieved. He suggested the establishment of the various departments of government now in use long before they were thought of by others, insisting that there should be separate departments for the army, navy, home affairs, agriculture and commerce.

His ideas on education also implied many of the reforms that have since been introduced, such as the kindergarten. Sato was something of an imperialist, holding that Japan should subjugate China, Siam and India, contemplating a day when various foreign nationalities should become subject to his country. Sato says that Japan should by all means conquer the south sea regions. His sentiments may smack of pan-Germanism but he did not build castles in the air to the same extent as the Kaiser. He was convinced that it was for the good of the world that the civilization of God's country, Japan, should be shared with less fortunate races. Sato had nothing of that western hypocrisy that attempts to subjugate foreign countries on pretence of teaching religion. With Sato merely to bring foreign nations under the influence of Japan was religion enough for them.

Shinyen Sato was the son of a scholar, Nobukuni, a physician by profession. During the period of civil war agriculture had become so neglected that food was scarce and many were facing famine. Sato, then wrote treaties on agriculture to persuade the people to return to the land and till it. He acquired a considerable fund of western science and general knowledge from the Portuguese visiting Japan, which he used with great skill in instructing his countrymen. The first of the Sato family died in 1678. The second Sato was also a medical man by profes-

sion but engaged in teaching many branches of science, becoming very proficient in the Dutch language. The next Sato was equally versed in western science and added a knowledge of mining to that of his ancestors, writing the first treatise on the subject to be published in Japan. And thus all the ancestors of Shinyen Sato were men of mark in the world of learning.

The subject of our sketch was born in the province of Dewa at the village of Koriyama in June, 1769. At the age of twelve he was fairly well on the way with his education, and visited parts of Hokkaido on mining trips with his father, seeing also the dire effects of famine on the population. After the death of his father young Sato went to Yedo, being then only sixteen years old; and in the shogun's capital the young man gave himself up to the study of the Dutch language and of medicine, including at the same time such branches of science as economics, astronomy, botany, and engineering. Under the auspices of Lord Tetsuyama he wrote a work on the mistakes of governments. Subsequently he made a tour of Shikoku and Kyushu and took a course in foreign gunnery at Osaka. Later he became an official under Kano of Kazusa, where he had a wholesome influence on the rural population. Then he removed to Yedo to practise his profession as physician, at the same time devoting much attention to the subject of moral philosophy. After a time he went to Tokushima in Shikoku where he engaged in the manufacture of cannon and cannon balls, at the same time writing a book on artillery. He also showed the local feudal lord how to carry on reclamation of waste lands.

When Sato returned to Yedo he be-

came a high official under the shogunate and was a great authority on shipbuilding, artillery, strategy and diplomacy, his wide learning and farsighted wisdom evoking the admiration of his contemporaries. His outspoken frankness on all matters where truth was paramount, however, was not relished by the narrow-minded officials of the Shogun, who no doubt were rather jealous of him; and so he was obliged finally to withdraw from Yedo and return to Kazusa where he engaged in agriculture and the further study of science. He taught the farmers around him how to raise stock, especially horses; and the present ability of that province to produce good horses may be ascribed to the influence and teaching of Sato. Needless to say his effort in agriculture did not pay well and he was obliged to return to Yedo where there was more scope for a scholar. Due to straightened circumstances he engaged in teaching Shinto; but later he found occupation in going to the province of Shimofusa to survey the coast, obtaining materials for the books which he wrote later. On his return to Yedo many distinguished men became his pupils and he gained a great reputation for learning and wisdom.

Sato now undertook the revision of the volumes published by his ancestors, and issued them in various editions on such subjects as agriculture, astronomy, geography, political economy and military science. His great learning and shrewd wit still made him an object of suspicion on the part of the officials and in time he won their aversion and was thrown into prison with his distinguished pupils, Choei Takano, and Kazan Watanabe. He escaped the extreme penalty, however, and when he was

retained he engaged in the teaching of agriculture again, taking up politics and popular work as well, for the various feudal lords. Later he came into favour with the officials of the Shogun again and was entrusted with important duties of an advisory nature. He ever gained the complete confidence of the shogunate, however, and had finally to withdraw connection with the government.

It was a time when the authorities of the Shogunate were greatly disturbed by the visits of foreign ships demanding intercourse with Japan; and when Sato was asked what should be done his only reply was to read the officials some of his books on politics. The volumes, embracing all in all, treated chiefly of finance, industry, strategy, naval war and

national defence generally. Sato continued to engage in writing books up to his eightieth year. After a brief illness he passed away in 1850 and was buried at the Sanzenji temple at Asakusa in Tokyo. After the Imperial Restoration the posthumous rank of the Fourth Class was conferred on Sato in recognition of his services to the empire. No one can study the works of this man without seeing how far in advance of his time he was; and many of his opinions are pertinent even for the treatment of modern problems. But if his brave spirit still beholds the progress of Japan it must indeed be pleased to see how many of the reforms for which he contended have been inaugurated.



DIVORCE IN JAPAN

By M. FUKAWA

THAT divorce prevails in Japan beyond most other countries of the world is not to be so much wondered at when one considers the imperfections of the family system, arbitrary customs regarding marriage and the inferior position to which woman is consigned. To this may be added the general indifference to individual rights that Japan has inherited from feudalism.

The old family system of Japan was a very arbitrary one in which the powers of the head of the family were almost absolute ; but this is fast being succeeded now by a system more in sympathy with democracy and the rights of the individual. The old system was not unlike that which obtained in ancient Rome, being based purely on militarism and the various habits and customs that pertained to feudalism. The new system has received great impetus from the rise of commercialism and industrialism in Japan promoting love of peace and city life. Indeed it may be truly said that the last 800 years of Japanese history has been mainly a struggle between the military clans and families on the one side and the people on the other, or between the military class and the agrarian class.

The military interests centered mainly in the bigger towns and cities, of which there were not so many : only Kyoto, Yedo, Osaka and Nagasaki ; while the rural life was represented by the villages.

Towns naturally arose around the feudal castles and took on a military spirit and way. In all these military centers woman was a mere chattel, and her manner of treatment left a mark on Japanese civilization from which it has not yet recovered. The family life of the military clans was very despotic and in this despotism woman received least consideration. The military clans married their women to other military families or clans rather than to any man of the families or clans : she was spoken of as to marry or as having married a certain family, or clan. Her supreme ruler was her mother-in-law, and if she failed to be wholly subservient this despot she was promptly divorced and sent away. No degree of affection on the part of a wife and husband could save her from divorce if the family once decided on this step. Thus many a loving couple had to separate for ever merely to satisfy the whim or prejudice of a bad-tempered old mother-in-law. The son's wife was looked merely as an organ for child-bearing to perpetuate the family succession. She was an instrument to preclude family extinction, and one female was quite as good as another provided she could bear healthy children.

In these old military families the Chinese seven reasons for divorce were usually adopted : the woman was to be divorced for any of the following faults :

barrenness, unchastity, disobedience to mother-in-law, gossiping, stealing, jealousy and incurable disease. It is interesting to note that a man could get rid of his wife if she talked too much, which must have been very hard on garrulous women; and that she could be sent about her business for jealousy is ominous of the fact that she was bound to endure rivals or get out. All these things have left an indelible impression on the Japanese mind in regard to women. In respect to divorce it is interesting to note that there were three circumstances under which a woman could not be sent from her husband's house: when she was in mourning for her mother-in-law, when she revealed a wonderfully capacity for rising from mean beginnings to nobler ways, and when her family which she left on marriage, had become in the meantime extinct. This was the law of China, and it was adopted in Japan. In the days of the Tokugawa government a husband could get rid of his wife simply by handing her a letter of divorce; and the same method is frequently adopted even today.

Another frequent cause of divorce was carelessness as to the duty of making prudent marriages. As most people know, in Japan betrothal is different from custom of western countries. The whole thing is in the hands of the parent and is managed by them, too often without much consideration for the parties to the union. Often indeed the matter is arranged and unalterably fixed before the prospective bride and bridegroom have left the period of childhood. In this way men and women wholly unsuited to each other in taste and temperment are joined together in marriage, and the natural result is speedy divorce. In many cases

the marriage is arranged by a go-between, and the couple are summoned to meet each other for the first time at a theatre or restaurant or at a friend's house, and the marriage may take place soon afterwards with little or no acquaintance between the pair. This method, known as *minai*, or meeting and seeing, is a fruitful cause of divorce. In a Japanese marriage many things have to be taken into account that are ignored in western marriage. It is very important, for instance, to regard the birth and rank of the one you marry; also the school she graduated from and her social disposition and accomplishments. Usually the go-between cannot be fully depended not to exaggerate the position and virtues and general accomplishments of the lady or gentleman he is very anxious to get off his hands, as he often receives a reward for it, at the expense of the happiness of two or more lives.

There are, moreover, numerous social causes for the present frequency of divorce in Japan. The Japanese woman has been for ages, and still is, educated in strict obedience to the three rules for a faithful wife: Obedience to husband and mother-in-law when married and to her sons in old age. The main virtue of her life is laid down as submission. It has made her the most docile and tender creature in the world, a veritable angel in temperment and manner, but a character easily deceived and illtreated, a victim of the unprincipled and the wicked. In fact the great beauty of character and disposition of the Japanese woman is constantly taken advantage of to enslave her both morally and physically. It has been an old custom, too, that a really virtuous woman will not marry a second time but go into perpetual mourning for

her husband, and spend the rest of her days under the roof he provided for her. Thus the Japanese woman clings to her house and home, enduring even the greatest injustice and tyranny from her husband, it may be, because she desires to end her days as a faithful wife in the home to which she was consigned, even though in fact it be no home. For this reason one seldom hears of a Japanese woman seeking divorce. The innumerable divorces in Japan are nearly all sought and obtained by men, and mostly for wayward reasons.

Other circumstances, too, have their effect in bringing about divorce. Divorce is most common among the very poor and the very rich, so that these extremes tell against domestic happiness in Japan. It may be said that divorce in such countries as America is often due to the extravagant freedom allowed to woman as well as to having too much money in the family. The western woman will not obey a husband who is cruel or licentious. Though this attitude obtains among a few of our more highly educated women in Japan it may be regarded as generally absent. Of course the rich enjoy greater freedom as to morals than the poor. Usually the rich man, if he does not care for his wife, or likes a variety, can easily obtain his wants, as the *geisha* class provides an ample supply; while the poor man cannot afford this relief to disappointed love. Many well-to-do men keep concubines. Women have no relief in this way, as the social sanctions are strictly against it. The Japanese woman, generally speaking, is much more chaste than the Japanese man.

In seeking divorce the Japanese seldom appeal to the law courts, as disgruntled wives and husbands do in the United States. In ninety-nine cases out of a hundred the Japanese divorce is arranged out of court. Article 183 of the Japanese Civil Code admits ten causes for divorce, yet divorces seldom appeal to the law.

They do not care to air their family linen before the public. In any case it is much more convenient to send a wife off without ceremony. The usual court divorces are those where one of the parties to the suit is missing for over three years, cases of adultery on the part of the wife, desertion, execution for crime. It is the woman that most often appeals to the law court, and yet she does so seldom. In Japan any man at any time can easily divorce his wife by private negotiation.

Great improvements are constantly going on in regard to marriage in Japan, which may eventually reduce the number of divorces. One such improvement is later marriage and a greater freedom in regard to the choice of wives. The young men and women of modern Japan meet much more frequently than formerly and often know each other very well before betrothal and marriage. Not only so, but the education of woman is going on in a more enlightened and modern way, so that the younger generation of women will be able to make wiser choice in regard to husbands. The Japanese woman is gradually awaking to a consciousness of her rights and the limitations of her duties. She is no longer content to be a mere slave. At present numerous Japanese girls go into business and other callings rather than marry unhappily. This is quite a new thing; for in the old days marriage, happy or not, was the inevitable doom of woman. On the other hand the stress of living is preventing marriage among the lower classes and this leads to illicit relations and an increase of illegitimacy. The young widow, also, is no longer content to remain one. The influence of occidental civilization on Japanese marriage customs is greater, especially in a religious sense, though it is very difficult for the Japanese man to admit any religious sanctions in regard to marriage.

GAZETTES AND BLUE BOOKS

By M. KONO

IN Japan the Official Gazette is known as the *Kampô*, and is very different from the publication known as official gazette in other countries. In occidental lands such papers are in some sense an expression of Government policy and opinion. But in Japan the Official Gazette contains nothing more than announcements of official changes in the Government or important information for the public, all issued without criticism or comment. It is not an organ of opinion and makes no appeal to the common people. Naturally such a publication has very few subscribers. The size of it is much smaller than that of a newspaper, yet it is considerably larger than its news.

The way in which the official Gazette is got up indicates its severe bureaucratic origin. It does not condescend to use the *hiragana* script of the daily press, but adheres to the *katakana* instead; and the arrangement and style suggest a cold officialism. For some time a movement has been on foot for the democratization of the Official Gazette. It has been felt that when the Government goes to the trouble of publishing a special organ and the nation has to pay for it, greater benefit to the public should be obtained from the venture. Some important reforms have been made in the paper since Mr. Kei-hachi Ikeda entered the office of publication, and since then the number of sub-

scribers has somewhat increased. It now looks more like a newspaper and is in every way more attractive, but there is still room for improvement. Perhaps the greatest change in its management has been the admission of advertisements; and the train time tables of the Imperial Government Railways have been appearing in its columns. Current prices are a further new feature of the paper. Moreover the paper is now to be had from news vendors and even from newsboys on the streets. All the official Gazette now needs in order to emulate the regular newspaper is some current news and a few stories in fiction.

Considering the size of the Official Gazette it is one of the cheapest of papers, furnishing from 20 to 60 pages daily for the small sum of 60 *sen* a month. But the nature of the information in the numerous pages is, of course, not such as to appeal to the general public. At the high price now commanded by paper it might almost pay to buy the Official Gazette for waste paper, since the value of paper material in a month of it sells at about fifty *sen* to old paper dealers. By paying sixty *sen* per month for it and re-selling the paper to paper dealers a subscriber can have his monthly subscription for ten *sen*. One reason why the Official Gazette is so cheap is because the Government has its own paper mill

and printing establishment and its production is carried out in the most economical way. Moreover, since most of the matter in its pages is the composition of officials the paper has to pay nothing for copy, and the cost of getting it out is less than the cost to daily newspapers.

The Official Gazette starts in at once on the front page with no list of contents or anything to indicate what it contains. All is composed and printed in the simple yet dignified style of government officialdom. First come Imperial ordinances and edicts, then laws, followed by instructions of ministers of State and other officials. Next we have all the official changes in the government offices, the army and navy and in civil life. These changes are printed always in a very exact manner so that one can make no mistake in knowing who is who and what has happened to him. In some ways this is all very important, for the order of rank in which an official is received must correspond with his order of rank as printed in the Official Gazette when he was last moved or promoted. The movements of officials are also carefully chronicled in the Official Gazette, including official tours, occurrences, deaths, ceremonies at the Imperial Court, the condition of the Imperial health, names permitted to visit Government schools, names of graduates of such schools, successful graduates for the degrees of M. D. and other academic degrees. The names of high officers in diplomacy, law, consuls and so on, are all in the Official Gazette. Returns from the Foreign Office of reports from abroad, and from Japanese consuls abroad concerning commercial and industrial conditions in foreign countries, registrations in con-

nection with new undertakings and capitalization, reports of courts, persons who have absconded, persons adjudged incompetent, changes of citizenship, the lists of foreign diplomats in Japan and their attachés. As there is no other convenient source for seeing consular reports the Official Gazette is specially useful to foreign importers and exporters.

Next in importance to the Official Gazette among official publications comes the Shokuin-roku, which may be translated the Official Red Book, corresponding to the Blue Books of western governments. In this volume there are to be found complete lists of all Government and municipal officials. Other books of the kind have been attempted by private authorities, but none of them can compare for accuracy with the official volume. The Japan Gazette of Yokohama published a directory of names and trades which is largely a precis of the Official Red Book, but is not exhaustive. One defect of the Red Book is the absence of the names of military and naval officers in certain positions, this information being regarded as secret. These secret lists are published in a special volume by the authorities concerned, for the army, but for the navy no publication is permitted even by authority.

In the past the famous Official Red Book has been issued in two volumes, the first containing the officials of the central Government, and the second volume those of the local government, but now the book is issued in only one volume with a blue cover, after the English fashion. From the Official Blue Book one can learn the rank and position of all Government officers with their respective salaries, duties and orders or decorations. Only persons above a cer-

the rank, however, have their places of residence printed in the book.

Every Government office in Japan has an official charged with the duty of sending proper reports to the Official Gazette and the Official Blue Book; and in these reports there must be no mistake whatever. The Official Gazette is issued from the office of the Government Printing Bureau in Tokyo every day except Sundays, and the Official Blue Book is published once a year in August, and circulates all officials up to the 1st of May. Of course the official printing bureau publishes a good deal of other literature besides that mentioned above,

chiefly Government reports of various kinds, as well as national statistics, bonds, and bank notes. The office is completely equipped with the latest machinery for the best style of printing, and does very artistic work. The Government paper mill manufactures the paper for the national bank notes out of native materials, utilizing only foreign technique and method but in many ways the product is purely Japanese. Indeed the paper used by the Imperial Government is unique both in quality and appearance, the secret being long kept in the making of good paper.



JAPAN-AMERICAN CABLES

By KAKICHI UCHIDA, M. P.

(EX-MINISTER OF COMMUNICATIONS)

AS Japan is now accounted one of the great Powers of the world, with a consequent increasing complexity of diplomacy, the matter of telegraphic communication between her and the rest of the world is of increasing importance. Not only in reference to what is going on in the world and what Japan wants to communicate to the world but in regard to commerce and trade efficient telegraphic communication is a subject that cannot be neglected without great disadvantage and loss to the nation. The question of international telegraphic communication is absolute. The present system is wholly inadequate. Its services are too slow and its rates too high. It is a crying evil that should not be left to journalists and news vendors to complain about and seek to reform; it should be taken up by the nation.

At present if one wishes to communicate with Europe from Japan there are two routes, by south Asia and by Siberia, there is a third route possible by way of America; but since the rates by south Asia and Siberia are by far the cheaper one does not usually resort to the American route. The Siberian line is now in a state of disorder, however, and most of the despatches have to be sent by way of south Asia with the result that the line is overworked and conditions are congested. We are, therefore, often

obliged to bear the extra expense of telegraphing to Europe by way of the United States.

Such is the situation as between Japan and Europe; but how does the matter stand as between Japan and the United States? There is only one cable between Japan and America by way of the Bonin islands, Midway island, Guam and Hawaii. The cable between San Francisco and the island of Guam is used to communicate with the Philippines and with Japan by way of the Bonin islands, so that Japan can have but half the use of it. This scarcity of cable communication is remarkable compared with the eighteen cables across the Atlantic. On the Atlantic cables the rates are about 50 sen a word but on the line between San Francisco and Japan the rate is usually about yen 2.60 per word. Both government officials and merchants are thus put to great trouble and expense in keeping up proper communication with the United States. There is no need at present more pressing than that of a better cable communication between Japan and America.

The telegraphic returns of the two countries show that in 1913 the number of words transmitted between Japan and the United States was 680,000; and in 1914 they increased to 1,070,000 words. In 1918 cables between the two

countries covered 5,060,000 words, and this year the total is expected to reach at least six and one half or seven million words. It is, thus, quite unreasonable to expect the present cable facilities to meet the situation. The greater part of this cable was laid by America after its occupation of the Philippines in 1902, and the branch cable to the Bouin islands was laid in 1906. This line is specially for communication between Japan and the Philippines and is capable of 8 or 9 million words annually; but according to the regulations of the cable authorities Japan is not entitled to use more than 4,500,000 words a year, but in 1918 she used over 5,000,000 words, thus going far beyond the regulations of the cable. And if Japan is to need at least seven million words a year in the near future the capacity of the present system is wholly inadequate. She cannot call in the assistance of the Asiatic lines without great cost and inconvenience of delay.

When I was an official in the Department of Communications I proposed certain improvements in cable communication to the authorities, but they were too much occupied with the war to do anything in connection with my suggestions. As far as increased wireless stations is concerned my suggestions have been acted on. Though the new wireless station is one of the most powerfully equipped on the Pacific it cannot meet the situation without a further increase of cable communication. After I left the Department of Communications last year I took a tour in the United States where I was constantly plied with inquiries as to the likelihood of better cable communication with Japan. All the leading people were interested in the subject and very enthusiastic for improving the situation. On

returning from America I talked over the situation with some of the leading business men of Japan, especially Baron Shibusawa. We had a meeting of the principal persons interested in better communication with America in May last, assembling at the Bankers' Club in Tokyo. Most of the representatives of the big shipping companies, exporters and importers and Bankers were present. It was unanimously agreed to investigate the situation and formulate plans for better organs of communication. There have been other meetings since and the plans are steadily going forward toward realization.

It is a great encouragement to our plans to have the willing approval of the Department of Communications and the Foreign Office, while the American Government is also deeply and sympathetically interested in the scheme. Needless to say a better system of communications between the two countries will do much to promote a better knowledge of each other and bring about a more mutual approach in our international relation, and contribute something to the development of civilization. At present misleading rumours constantly appear on one side of the Pacific or the other and there is no way of speedily rendering them harmless by establishing their falsity, owing to lack of efficient cable service. With facilities for a better exchange of views the situation in this respect will be much improved. Out of sight out of mind is as true in Japan as in America. I was surprised when in America to note how little about Japan appears in the press of that country, and what little is printed is too often not accurate. When the proposed new cables are completed the situation will be thus greatly relieved.

THE BLACK STEM LILY

By N. IJIMA

WHEN the founder of Christianity said that "even Solomon in all his glory was not arrayed like unto one of them," He evidently had in mind a lily such as the one we here describe. Indeed the lily has been admired for many a century, and among Christians is regarded as a symbol of immortality. Foreigners prefer the white lily, which is always in evidence at Christmas and Easter. There is such a demand for white lilies that usually there is no great difficulty in obtaining them, especially in Christian countries. Japan exports large quantities of white lilies to America, England, Russia, Germany, Holland, Canada, Denmark, Belgium, India and Australia. Also to many other lands, too numerous to mention. The demand from America is usually the largest. Japan is the only country in the world that grows such vast quantities of fine lilies for export. Bermuda and Holland do a little exporting of such blossoms but nothing in comparison with Japan. One reason is that in other countries noxious insects are troublesome, while in Japan there is little or nothing of this difficulty. Moreover, high wages and unsuitable climate prevent other countries from successfully competing with Japan in growing lilies.

Nor can any western country produce such lily bulbs as Japan. The white lily bulbs of Oshima are six inches round at a year old, whereas in America, for example, they are only five inches in two years. The total of the annual lily exports of the world is about 40,000,000 bulbs, of which Japan supplies some 25,000,000 bulbs. To-day Japan is *par excellence* the land of lily bulbs. Our greatest producing center is in Saitama-

ken, which yields some 10,000,000 bulbs annually. Large quantities are also grown in Kanagawa, Guma, Kagoshima and Okinawa.

Of the Japanese lily there are over 500 varieties, and of these about 50 varieties are exported. The pure white commands the highest price usually. Of the white lily there are six fine varieties. At least 95 per cent of our exported lilies are pure white, and some 80 per cent of these are the *lilium longiflorum*, with black stem. The white blossom with the black stem is the most graceful and beautiful of all the lily family. No other can compare with it, and it takes the lead everywhere. The best of these come from Saitama-ken, and some from Gumma-ken.

The cultivation of this lily requires great care. The soil must be free from floods and easily drained if a heavy rainfall should lie on it. A wet soil on which a very hot sun shines after rain is not good for lilies. Lilies can stand water well enough, but not too much heat. A field sloping downward to the North or East is best; and if placed among mountains or hills it is all the better. Next to proper soil the fertilizer used is very important. A mixture of plant ashes and dust is excellent, but there must be no volcanic ashes. A loamy soil is the most suitable for growing lilies, and next comes sandg clay with pebbles.

An important period in the life of the lily is during September, October and November, October being best. The soil should be well tilled before setting out the bulbs, and the soil should be about one foot deep and thrown up twice at least on a fine day, making the earth quite even. Having sufficiently tilled or

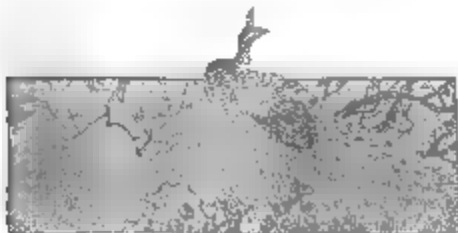
located the soil shallow furrows should be made in parallel lines, the space between the furrows being about a foot and a half to a foot and three-quarters. The bulbs should be set in the furrows four apart and about three to six inches apart. Then cover them with about one inch of earth, and put some fertilizer on it. Care should be taken not to have the furrows too deep or too shallow.

Having set out the bulbs they should be looked after once in December, twice in February or March, but do not touch the earth until the bulbs have well budded. Then the most important part of the work is the proper tipping or pinching of the young plant. It should be done in such a manner as to give all the nourishment of the plant for the blossom. One has to be very careful not to nip the flower before it begins to bloom. After the blossom bud has developed to an inch or so in length is the best time to nip it. Too early or too late is fatal to the plant. If a bulb spends too much of its strength in blooming it will not grow big enough.

Instruments should not be used for weeding, the hand being best. The weeds should be removed one by one and not plucked up in bunches. One must not disturb the soil around the lily plant. The proper kind of fertilizer should be used and it should be used at the proper

time. Nitrogenous fertilizer is better than one containing potash or phosphate. One cannot take too much care in regard to this part of the operation. A compost made from stable manure and straw or grass is excellent. The fertilizer can either be placed in the furrows with the bulbs or put on the ground as a topdressing. But the fertilizer should not touch the bulbs nor laid under them. Manure is good for lilies before sprouting, but it should be first soaked in water and mixed with vegetable ash. Rich soil of nature is best applied just before nipping the flower buds, this being the time when the bulbs grow most rapidly. The animal fertilizer should be applied four or five times at this period. The animal manure should at least be four or five days old before being applied. A cloudy day or in the evening is the best time for putting on manure. The bulbs take nourishment from their upper roots about to where the stem joins the bulb. When the leaves fall and the stems wither it is time to take in the bulbs. They should be stored in a place that is not too dry and yet has no heat.

It takes a quarter of an acre for growing lilies is needed for about 35 years a year, but one may make an annual profit of between 500 and 1000 yen from a good lily plot.



BUDDHISM AND DEMOCRACY

By DAITO SHIMAJI

IF the European war has influenced Japan in one way more than another it is in the direction of democracy. The new democratic ideas are cropping out everywhere, in politics, economics, army and navy and other departments, and effecting all our social problems. Democracy, however, has a special interest from a Buddhist point of view in Japan.

One of the first questions that arise is whether Buddhism is more favourable to democratic forms of government or to monarchical forms, though the latter are sometimes democratic. Of course it is only natural to suppose that in Japan at least Buddhism would be more disposed to favour monarchism than republicanism. Christianity is obviously based on democratic principles, though not essentially republican. Some in this country suppose that Christianity represents democracy and Buddhism aristocracy; but this is a complete misunderstanding. It is certainly not true that Buddhism is a slave of bureaucracy.

If one desires to know the teaching of Buddhism and Christianity he must study them. According to Christian teaching there is one supreme God, the Creator of heaven and earth, and the disposer of all events. From this it is clear that the fundamental idea of Christianity is really monarchist. A study of Buddhism on

the other hand does not bring out that idea; its ethics and philosophy incline rather to democratic ideas. Buddhism stands for natural law, and claims that a good cause produces a good effect and vice versa. This law of causation represents the cosmology of Buddhism. According to this law every human being on earth is responsible for himself, and this mutual self-responsibility gives all living beings mutual sympathy and respect. Buddha can do all things save three: he cannot nullify law of causation: that is one thing he cannot do. The Buddhist thinks that the Christian notion that everything is due to God is a superstition. Every persons should be responsible for self alone. What is this but the fundamental principle of democracy? Only by observance of such a principle can the highest moral ideals be attained.

From a philosophical point of view Buddhism is clear monism: it recognizes only one principle which is the unifying power of all things, making harmony between nature and man, uniting them in one body, and all mankind are one body. The oneness of nature, of man and God is a great truth. To outward appearance it seems not to be so, but this oneness exists in fundamental reality. Unless man realizes this reality that lies at the bottom of creation he fails to understand

But how far does Buddhism in practice lay emphasis on democracy as against aristocracy or bureaucracy? Of course the religion follows its principles, and we have seen that these involve faith in the unity and equality of all mankind. Buddhism does not recognize class, whether bureaucrats or aristocrats or democrats: it recognizes only men and women: humanity. Philosophically and intellectually Buddhism aims to study the principle of unity in human nature and the equality thus involved. The Buddhist nature includes everything and yet transcends everything. It harmonizes all the inconsistencies of existence, which we experience in this world of phenomena. Aristocracy and bureaucracy and democracy are all one to the Buddhist. The apparent differences between men are due to time and space and circumstances, but they are more apparent than real. Perfection exists nowhere. If aristocrats are not perfect, neither are democrats. They are but two sides of the same thing. Democracy is popular despotism and despotism is over-emphasis on one point, the ego in things. Sovereign and people are not two but one. All are mutually interdependent.

The present campaign for democracy is nothing more than an idealized reaction against militarism. After the close of the European war President Wilson and Mr. Lloyd George began to talk democracy and to associate it with permanent peace. This was a good policy in overthrowing militarism. The principles of these men are all right so far as they go; but when it is seen that they themselves are still practising militarism it is clear that their principles do not go far enough. The western world is today practising militarism under the beautiful and popular garb of democratic righteousness and humanity. This Buddhism would not dare to do or to support. The garments must be plucked off and the real nature exposed. Let it be seen who are the real democrats and who are not. Buddhism demands that peace be based on spiritual considerations, not materialistic and militarist reasons.

life and is unable to transcend material things. Buddhism teaches that suffering in this life is due to the relation between the ego and the non-ego, and suffering can be relieved and modified only by following the principles of Buddhism. Esoteric Buddhism teaches that every living thing partakes of the nature of Buddha, including animals and plants. The essence of substance of the ego is Buddha, which is entity or Being. Everything, organic and inorganic, is but a revelation of the Absolute. In one of the old sutras there is reference to one who worshipped every man he met because he recognized in him the essence of Buddha. Because every one has this nature he can attain unto Buddhahood.

From the teaching of Buddhism it is clear that all souls are equal. Buddha worshipped all whom he met because they evinced the Buddha nature. There is no difference, male or female, high or low, rich or poor, all alike have the nature of Buddha. In the world of reality, of pure being, all spirits are equal. It will be seen that Buddhism admits a kind of pantheism, if all things partake of the Buddha nature. If we refuse to believe in this universal unity of nature no salvation is possible, for then we cease to be united and sympathetic. Buddha did not welcome any exclusive ideas. His disciples were common people. All can become Buddhas by accepting the doctrine and following it. One man is in a state of Buddhahood today, and he looks at a man who may reach that state tomorrow or in future. Once you grasp the truth you are a Buddha equal to any other. Thus the teaching of Buddhism is based on these fundamental truths which are obviously democratic. Though order and rank may be necessary in a state Buddha accepted no class system. He regarded all men as brothers. Buddhism is the greatest democracy on the face of the earth. The superiors to maintain order among the priests were elected by those they ruled. There was no room for despotism. This is what made possible so many sects of Buddhism.

JAPAN'S RULE OF RIGHT

By BARON RYUCHI KUKI

(IMPERIAL PRIVY COUNCIL)

JAPAN is one of the most ancient empires of the world ; and from of old she has had her ideals of right, long before European countries were ever born. The ideals of justice and humanity which western nations are now boasting of as having been fought for and established by the recent war and to be guaranteed by the Peace Conference and the League of Nations, Japan has had from the beginning, or for centuries beyond historical calculation. It is indeed very interesting to Japan to hear the present Peace Conference discussing principles she has always possessed and upheld as if they were something new and now for the first time to be taken account of by nations. When western nations are discussing these principles they are only dealing with the agelong characteristics of Japan.

The word ODO is a very old one in Japan : it means the Rule of Right, and has always been our criterion of national morals. The word implies all that is altruistic, benevolent and upright. The Emperor Meiji more than half a century ago declared that everything that savored of savagery and want of true civilization should be banished from the empire and all action and procedure based on just and equitable principles ; and when the present Emperor came to the Throne he affirmed adherence to these principles. The age of Meiji was the period of Enlightenment and the new age was called Taisho, or the age of Righteousness. This involves for Japan everything that can be incorporated in the League of Nations.

ODO, or Japanese Rule of Right, is quite contrary to Kaiserism and the

theory that Might is Right. It abhors mere self-aggrandisement. It has no desire to have one nation assume the hegemony of the world. Indeed there could be no greater contrast than that between Japan's idea of right and the German idea. Japan's idea is based on justice and humanity. If the Japanese idea were universally accepted there would be no more war. It was, therefore not difficult for Japan to fall in with the principles announced as the motive of the Allies in entering the late war ; she was but fighting for what her people had believed in for ages.

ODO contends that it is absolutely wrong for any nation to grasp at strength and power and territory at the expense of others and by throwing mankind into disorder. If the Japanese principle be followed all nations will agree with it and peace will reign. I appeal to my fellow-countrymen to respect our ancient principle at all times, for only thereby can they win the confidence and respect of mankind. Faithful allegiance to our ancient principle of the Rule of Right is the best way to help Japan. Those that uphold this principle must naturally be opposed to those who try to benefit their own country at the expense of others. To think of one's own country alone is against the true principles of righteousness and humanity. To depart from this way is to expose one's country to the gravest of dangers. Even by following the true principles of justice it may be difficult to bring mankind into a peaceful state of mind, but without these principles peace cannot be secured at all. Consequently if President Wilson and his colleagues in England and Europe

can secure respect for the principles of Right by a League of Nations or in any other way Japan is one with him, and highly approves of his action. Japan could not well do otherwise and be true to ODO.

Of course there will be some difficulties in the way : there always are. There will be differences as to the degree of sacrifice each of the Allies has undergone in the effort to defeat Germany, and such differences will be accentuated by local opinion and national manners and customs. These differences between nations as well as the menace of German malvolence may hinder the progress of the League of Nations indefinitely. Some nations may adhere to the principles of Right only so far as they seem to favour their selfish interests. Are there not already some indications of a tendency toward this egoism? If there be any departure from the principles of Right the foundation of the League of Nations will be unstable and peace cannot be ensured. There is no alternative between the principles of Right and Militarism. Where one is not the other will inevitably be. If the Allies do not unite now to establish the Principle of Right on a sure and steadfast foundation all the expense and sacrifice of the war will have been for nothing. Merely to conquer Germany is not enough : we must have principles to live by, so as to preclude the recurrence of the cataclysm. The defeat of Germany does not necessarily mean the overthrow of militarism : that can only be assured by the establishment of righteous principles of life for governments and nations. It is not enough that the disease be ameliorated ; the cause of it must be eradicated, else it will recur.

According to our ancient principle of ODO justice, righteousness and dignity must go hand in hand with kindness and mercy. By dignity is meant sufficient spirit to punish all violations of ODO, and to prevent all attempts of the individual to override the good of the community. In dealing with Germany we have not adhered faithfully to the principles of ODO, for we erred, I think, on the side of leniency : we lacked the dignity of the Rule of Right, which

insists that egoism shall be put down even in the defeated. The Allies are allowing Germany too much freedom in her internal affairs, and thus their principles may be opposed. We have ejected the robber but we have been misled by his smiles and sham repentance. ODO demands that righteousness be as real in the enemy as in ourselves. Now Japan has the chance of a lifetime to bring forward her ancient principle of ODO and apply it to the troubles of Europe, to aid the Allies in realizing the peace for which they fought. This is the proper way to exhalt ODO and in exalting it Japan will be exalting herself.

Bolshevism is the opposite of ODO and we have to be especially cautious in regard to this new anarchy, which is hardly less dangerous than militarism. Its usurpation of the rights of the community in the name of communism is enough to show its lack of the first principles of righteousness, to say nothing of its cruelties and murders. It is a danger that now threatens the world. It has not yet invaded Japan, but we have none the less to beware of it. If they appear in Japan they will be driven out root and branch. One of our detectives recently discovered from a code telegram sent by a Bolshevist in Tokyo to a friend in Paris that Japan is exposed to grave dangers from this Russian poison. If militarism be an animal monster bolshevism is a venomous snake. We have dealt the monster a fatal blow but how are we to deal with the grovelling serpent? Its horrid jaws yawning and red with blood now approach us. If the Allies ignore this serpent too long it will undo their principles and the rights of humanity will go by the board.

In discussing ODO, or Japan's conception of the Rule of Right I said that our country was very glad that the Allies had won this war and gained an opportunity of putting down militarism once for all, but at the same time I ventured to express the apprehension that the Allies are apparently a little too easy-going with the vanquished, and too indifferent in regard to the spread of Bolshevist principles, in some senses

more dangerous even than German militarism. Though we may have subjugated the tiger, militarism, we have yet to deal with snake, Bolshevism, and as this reptile is very clever in gaining the ear of the ignorant it may yet do much mischief before it is rooted out.

Now the strongest armament against Bolshevism, and all forms of dangerous thought, is ODO, or the Rule of Right. A serpent is something that cannot be killed by a single stroke: it has to be followed and dealt with repeatedly until killed. And so against the evil of dangerous thoughts the Rule of Right must be enforced until enlightenment is general and justice on the throne. How far are the Allies undertaking to enforce the Rule of Right and thus making the world safe for justice? It seems to me their policies are too inconsistent to be quite successful. At such a critical moment for the Allies if Japan does not make bold to bring her ODO the day may not be saved. Only by this way shall mankind ever be led to see the true Rule of Right and follow it. How else are we to ensure a world peace?

If it was by the application of the Rule of Right that German militarism was put down, much more by the application of the same rule shall Bolshevism be eradicated. If it took nearly five years to crush militarism it may take as long to put down Bolshevism. Inasmuch as the ignorant are greater in number than the bureaucrats in all countries so are the victims of Bolshevism much greater in number than were the militarists. Armaments may crush militarism, but armaments will not touch Bolshevism. For that a mightier force will be needed: the Rule of Right.

If the world can be led to see what is meant by ODO there will be hope of lifting the ignorant and the lowly to a plane of peace and progress; and it is the only way to save democracy. The true spirit of democracy is ODO. Western democracy is, under the influence of western science and lays all its hopes in mere human knowledge and industrial advantage. But Japanese democracy bases its hopes on the Rule of Right, on our old principle of ODO. It should be

understood from the outset that a democracy equipped only with science is bound to lead to Bolshevism. The salvation of democracy lies in righteous principles. For this reason I think the Japanese idea of democracy is nearer the truth than the western notion of it.

There is no doubt that at the present time the entire world is awaking to new ideas and taking steps for great reforms. But owing to the ignorance of mankind many do not know how to go about proper reforms or even just what they want. At such a time all leaders should arouse the public mind to an interest in great principles. The slogan should not be reform, or reconstruction, but the Rule of Right! What is not right cannot endure, no matter how much of a change it may mean in existing conditions. A democracy based on communistic Bolshevism would make the world worse rather than better. Certainly it would endanger the very existence of the State. We have to beware of Science as the handmaid of Jingoism! The war has surely taught us the danger of misapplication and prostitution of knowledge and invention.

ODO is the foundation of all righteous empires. It is the chief virtue of men and nations. Japanese history shows that ODO was the saving virtue of every one of our sovereigns in turn. Whatever else was lacking, if ODO persisted the future was assured; and so the Empire has continued unto this day. The secret of our life history for the last three thousand years has been ODO. It is always the underlying principle of Japanese policy. To Ruler and people alike it has been the one thought uppermost in all great crises. The old story of the Emperor Nintoku who, as he looked over the roofs of the city on a cold day and saw little or no smoke issuing, thought the people too poor to have fires, and then did all he could to make them more comfortable, shows the working of the ODO principle in remote periods of our history. This Emperor won a great reputation for caring more for the welfare of his subjects than for his personal comforts. Indeed there are numerous stories in Japanese history

about how selfishness our Emperors have been in living up to the principle of ODO. Some of our Rulers were so careful on this matter that they regarded every misfortune of the nation, and even epidemics and other calamities as holocausts of their own unworthiness in failing to live up to ODO.

In all the long and illustrious line of sovereigns that have ruled over Japan since the foundation of the Empire, perhaps none has been a more noble example of the ODO principle than the late Emperor Meiji. This principle was his main motive from the day he succeeded the Imperial Throne, gave his people a restored Imperial Regime and a national constitution and free government down to the very end of his great life on earth. When in the Imperial Charter Oath the late Emperor said: "All measures shall be decided by public opinion", he was giving expression to the true principles of democracy by which he lived and

reigned, the principles of ODO. Once the great Emperor said: "If there is one soul in the Empire that does not live in peace and contentment I must consider myself responsible for it." Here again is ODO. Is not this the true ideal of a genuine democracy? Where can it be recalled to the democratic principles of western nations? Among them is not the good of the individual too often apt to be made the measure of good for the community?

ODO then is of the essence of all humanity, the supreme quality of graciousness in a great ruler or leader, and its foundation is Right and Justice. The true authority over men and nations then is not that won by war and arms but that accorded by the sovereignty of ODO, the most satisfying and effective of all powers of government, and most perfectly exemplified in our gracious Emperor of Japan.





SANADA DAISUKE

By HANSON HIRAI

SANADA had taken refuge in Mount Kudo is the province of Kii and his future was dark and uncertain.

"Oh, my father do not rest until you see to the safety of our young lord Hideyori!", said the youth addressing the oldest man.

The old man lay dying next by.

"Grandfather, why must you die?" said a lad of tender years.

So did his son and his grandson address the old man Masayuki, who lay at death's door.

"I am grateful for your kind solicitude," said the dying man, feebly.

"But it is my fate and cannot be helped. Do not weep for me. Let all your anxiety be for the young lord Hideyori, your master. So long as I live in the House of Tokugawa, live the future of lord Hideyori in danger is in the extreme. Remember that after I am gone it is your duty to protect the young lord from every danger."

The old man was emaciated and puny, frail, and just able to speak. He called the two lads nearer to him that he might the easier make himself heard.

The light was fast fading on. The wind grew stronger and was murmuring in the pines. Then it began to hail, beating against the door like pebbles. In the bellying room seven retainers of the old hero were sitting, all disguised as woodcutters and peasants. They maintained

unbroken silence, waiting for the dying heir.

Through the shadow of the dim night lamp the dying man looked grimly at the face of his grandson, Masayuki.

"How old are you now, my lad?" he asked.

"I am just six, grandfather."

"Ah, six indeed. Set me I to part from you forever. Thus far I have brought you up, but henceforth you will be brought up by Sanada. When you reach the age of seven you must take up the study of military art and become a good samurai. Then you can go to Osaka castle and serve our young lord Hideyori. He is your only master."

The old hero weakened as he spoke, the effort being too much for him, and he was, moreover, overcome by emotion. There is a saying that an old man loves a grandson better than a son; and indeed it may be so. There was a special reason for it in this case: for Masayuki had lost his mother in infancy, and the old man had been to him both father and mother from the day of his birth. His love for the lad was very great.

Old Masayuki had been once feudal lord of Uyuki in Shinshu under the great Toyotomi, Hideyoshi's father of Hideyori, and had greatly distinguished himself for prowess at the celebrated battle of Sekigahara, though finally suffering defeat. He was long waiting for an opportunity

to retrieve the fortunes of his master, who had taken refuge in the mountains of Kishu. But his years were passing and his bodily strength failing and his only hope now lay in the grandson. He used to pass the time in telling the lad war tales, of which he knew a great many worth telling, and all from real experience. Daisuké loved his grandfather and his stories more than anything else in the world. He slept by the old man every night and often went to sleep listening to strange accounts of some great battle. Now that the old hero lay dying the lad was in deep grief.

"Oh, grandfather, I shall never forget your words to me," the boy sighed in tears, as he gazed at the feeble breathing of the departing hero. "When I am seven years of age I certainly will study the art of the samurai with a will, and then live at the great Osaka castle. Are you going to the land of spirits, grandfather, and will you see my mother there?"

"Yes," whispered the old man faintly, "and when I see her I will tell her that you are a great samurai, and how happy that will make her!"

So saying, the old man suddenly stopped, gasped and was no more. Sanada and the lad sat there in silent grief, not knowing what to say or do. Soon all the household was weeping, and the death bell was sounding, sending echoes of deep sadness through the lonely vales and hills of Mount Kudo. The night was still advancing.

Namiye, the mother of Daisuké, had been a daughter of Otani Yoshitaka one of the great tacticians of the house of Toyotomi. She had lived with her husband in the castle at Uyeda, under the care of her father-in-law. After the battle

of Sekigahara she was obliged to seek refuge in Mount Kudo with the family. There she lay hidden until the spring winds came again and brought out the tree buds, and then Daisuké was born.

On such an occasion there would have been great rejoicings and a grand family celebration had they been in the old castle instead of finding themselves illfated refugees in the fastness of the mountains. It was indeed a vast contrast with the old days when hundreds of presents of congratulation would have been pouring in from every family owing fealty to the castle, to show how happy all were that a young lord had seen the light. Nothing of the sort could be dreamed of under the circumstances now. But some three hundred faithful retainers had followed them into the mountains, mostly peasants; and they had some saké and some vegetables, as good as could be procured, to make some sort of a celebration. But alas, seven days after she gave birth to the boy, the mother died, an additional misfortune to the family.

It was rather difficult to understand why heaven had suffered so severe a trial to the family. The husband was at a loss what to do with the little infant son and heir. But the old man said he would take the child and bring him up as he should be brought up, to the great satisfaction of the father. A good wet-nurse was obtained and the boy was tenderly cared for.

The boy's mother, Namiye, was laid in a little grave under a great pine tree on a slope of the mountain, and the stricken husband, Yukimura, and the old man his father, often visited the lonely spot to lay flowers on the grave, praying for the peace of the departed mother. They did not suffer themselves to be over-

came with grief, however, knowing that duty demanded that every case should be given to the infant, to bring it up in the way it should go, as a worthy son of a samurai. The old man fostered the child like a mother up to the day of his death.

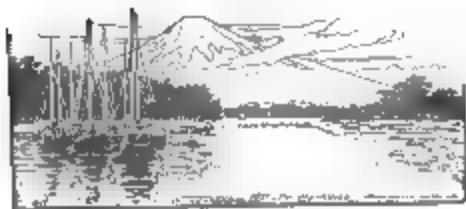
Brought up thus far under such kindly circumstances the lad Daikichi was well informed on all matters pertaining to his family and the duties of a samurai. He knew to the almost detail the relations that obtained between the house of Togoyama and the house of Tokugawa, and all about the battle of Sekigahara and its consequences to his master's cause. Needless to say his manner of education did not prejudice Daikichi in favor of the Tokugawa clan. Loyalty was at that time the religion of the samurai, and it was fostered in a manner that placed it higher above death. The lad Daikichi

after coming to the proper age took up the military art with great zeal and made remarkable progress. He was of unusual physique and prowess and his daily thought centered in becoming a worthy and efficient soldier.

"The third generation of the house of Sameda is a wonder!" was often heard whispered among the retainers, and the remark always brought joy to the child and smile to the face of the father.

Even in the lonely valleys of the Great mountains little springs flow and bring grasses, flowers and flowers to bloom, Daikichi lived among the flowers and green trees of the hill side and by the age of thirteen was as strong and robust as the ordinary man. In his thirteenth year occurred one of the memorable episodes of his life...

(To Be Continued.)



MONTHLY RECORD OF EVENTS

(APRIL 23 to MAY 25)

April 25.—The Seiyukai party published an account of the proceedings of the 41st annual session of the Imperial Diet.

April 27.—Death of Baron Mitsu Mayejima.

April 28.—Premier Hara addressed the Conference of Prefectural Governors in Tokyo.

A fire broke out in Yokohama destroying 3,000 houses and causing a loss of 50,000,000 *yen*.

April 30.—Funeral obsequies of H.I.H. Prince Takeda.

A meeting of the Advisory Board on Diplomatic Affairs was held to discuss the Shantung question.

May 1.—A meeting of the Kokuminto party decided to make certain concession on the Shantung question.

May 2.—Death of Dr. Kaneji Takagi and Dr. Tai Ido.

A despatch was received at the Foreign Office announcing that the Shantung question had been settled in Japan's favour. All newspapers issued extras to announce the good news.

May 3.—A heavy storm of hail injured much of the crop in the Kansai region.

The Minister of Foreign Affairs visited His Majesty the Emperor and reported that the Shantung question had been settled in Japan's favour by the Peace Conference in France.

May 5.—The Toyo Kisen Kaisha decided to open a new route between Singapore and New Orleans in rivalry with the Osaka Shosen Kaisha's Hongkong-New Orleans line.

At a great meeting of 250 newspaper men at the Imperial Hotel Premier Hara made an address.

His Majesty the Emperor despatched an Imperial chamberlain to inquire into the distress caused by the great conflagration in Yokohama, bearing a gift of 5,000 *yen* for the destitute.

May 7.—The formal ceremony in honour of the Coming of Go of the Crown Prince was celebrated at the Imperial Palace in Tokyo, and great crowds witness the progress of the Imperial Prince along the way. Admiral Heihachiro Togo, the head of the

tutors to the Crown Prince, was presented a set of gold cups in commemoration of the Majority of the Prince.

May 8.—A grand banquet was given to Princes of the Blood and high naval and military officers and foreign diplomats at the Imperial Palace in celebration of the Majority of the Prince Imperial.

May 9.—The fiftieth anniversary of the Imperial capital to Tokyo was celebrated by a great meeting at Uyeno Park, Tokyo, attend by their Majesties the Emperor and Empress and vast throngs of people. The occasion was marked by a daimyo procession after the ancient manner through the streets of the capital.

May 10.—The thirtieth anniversary of the adoption of municipal government in Tokyo was celebrated at the City Hall, rewards being given to municipal officials and servants of long standing.

The roof of the Imperial Diet buildings was damaged by fire, which caught from neighbouring houses.

May 11.—It was decided to establish a great hydro-electric company on the Ujikawa with a capital of 50,000,000 *yen*.

The Governor General of Formosa invited some sixty leading business men of Japan to discuss the possibility of

establishing hydro-electric works in Formosa with a capital of 30,000,000 *yen*, as a joint enterprise with the Government.

The annual wrestling matches of Tokyo began on this day.

May 12.—Dr. Tsuyoshi Mishima, a distinguished Privy Councillor, died. He was a famous Chinese scholar and did a great work for classical Chinese education in Japan, being at one time tutor in Chinese to the present Emperor.

May 13.—Her Majesty the Empress started on a southern tour to visit the Imperial Mausoleum at Momoyama and to see Kyoto.

May 16.—It was decided to establish a Public Hall for the city of Tokyo at an outlay of 2,000,000 *yen* in commemoration of the Coming of Age of the Prince Imperial.

One of the first labour meetings to be held in Japan took place at the Y.M.C.A. Hall in Kanda, Tokyo.

May 20.—The Japan Bank decided to discount accepted bills taken in promotion of foreign trade, with a view to improving the money market.

May 24.—Lieutenant Muramatsu was killed by the fall of his aeroplane while flying over the aerodrome at Kagami-gaura.

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Japan and China China is making a big fuss over the failure of her anti-Japanese propaganda at the Peace Conference, especially in reference to the Kiaochau question. China is angry because the territory was committed to the trust of Japan, in accordance with the Japan-China treaty of 1915, and the agreement with the Allies before Japan entered the war. From the issue it is easy to see that China completely misunderstands Japan's policy and motive in regard to East Asia. China fancies that Japan is trying gradually to gain a further footing in her territory and finally to gain full control of China. But Japan's policy in China is simply to keep that country independent of western nations. Because she cannot do this without being on the spot and meeting western nations in every step of their aggression in China, Japan is obliged to hold certain parts of China. It is obvious to any fair-minded person that these parts were not selected by Japan. They are parts, like Manchuria, Liaotung and Kiaochau, which had already been taken by foreigners from China, and which Japan had to take back again at the cost of much precious blood and money. If China is honest in her desire to be rid of foreigners meddling in her affairs then let her reform, establish a stable government and maintain her independence of foreigners. Once China is ready for such independence Japan will be the first to rejoice in it and step out, for it will save her a lot of expense and worry. But Japan can never afford to feel safe so long as China is open to foreign aggression. And she is open to foreign aggression just as long as she is ready to be bribed or to grant

concessions to foreigners. Were Japan to leave her present holdings in China and allow a third party to step into her place, as Russia tried to do, and as Germany did at Kiaochau, the safety of the Japanese Empire would be as seriously menaced as the safety of the British empire would, if England allowed Germany to establish a base in Belgium or Holland, opposite her coasts. Japan's policy, therefore, is simply to preserve China for the Chinese and secure her own defences at the same time, the one being necessary to the other. The present policy of China in attempting to oust Japan while retaining western nations is futile. If she is sincere she must reject all alike.

Korea Under the recent measures adopted for suppression of violence in Korea the unrest is dying down and peace is soon likely to be restored in the peninsula. There is every ground to believe that the authorities are contemplating a radical reform in the administration of the country, and it is to be hoped that this looks toward a civil rather than a military régime. One of the great evils of the past administration has been the gendarmerie system. The gendarme is neither a soldier nor a policeman, but something half way between, and it has been a very difficult job for the authorities to find suitable men for this service. Nearly all the irregularities and cruelties in connection with the recent uprisings were the acts of gendarmes, not of Japanese soldiers, as some of the newspapers erroneously reported. The Koreans are a difficult people to govern, to begin with; and their prejudice against the Japanese makes the task more difficult still. But

they must be governed and peace must be maintained at all costs. This does not do away with the need of bringing about the necessary reforms in the administration of the peninsula, however; and no doubt soon we shall hear of new officials and a better government there. What is most needed in Korea is a more universal system of education. If the country is ever to look forward to a greater measure of autonomy education must be far more widespread and effective than it is at present. Many Japanese are talking of the time when Korea shall be a regular province of Japan with its representatives in the Imperial Diet; but until Korea is better prepared for such responsibility that day is still distant.

Civilization Japan is constantly shocked by reports of the most atrocious doings on the part of Europeans whom she had been accustomed to regard as exemplary peoples. Accounts of that the Teutons were guilty of during the progress of the war in regard to France and Belgium came to Japan as one of the greatest surprise of the whole war. The same cruelties and inhumanities are marking the course of Bolshevism in Russia. In Dresden the other day a mob, including soldiers, raided the office of the War Minister and, taking him out, threw him into the river and shot him up. How is all this savagery possible in countries that hitherto have been ranked among the world's civilized peoples, to say nothing of a Christian reputation? Would such things ever be possible in Japan? The war seems indeed to have released the latent spirit of savagery that law and order had kept so long under control in Europe. It may be, as some aver, that in most people all that is needed is a little scratching to find the savage. We have been civilized outwardly much faster and to a greater degree than we have been civilized inwardly. National character has not kept pace with material development. Man has changed his environment but not his heart. His power is greater than his self-control. He is advancing materially more rapidly than he is advancing spiritually. He is becoming to an alarming extent his own

god, and what if it prove a devil? Nations that look no higher than man can expect nothing better than man. But religion has much to do yet before it can make a real man out of this human animal.

Half a Century Tokyo has been celebrating in a formal and appropriate manner the fiftieth anniversary of its becoming the Imperial capital. A special ceremony was conducted at Uyeno Park, honoured by the presence of Their Majesties. Japan has had several capitals since the foundation of the Empire, for in ancient times it was the custom for successive sovereigns to select a new capital on reaching the Throne; but perpetual changes proved incompatible with the needs of advancing civilization and greater complexity of government and the capital finally remained at Nara until 794 when it removed to Kyoto which continued to be the Imperial capital until 1868 when the Imperial Court removed to Yedo, the name being changed to Tokyo. The fact that the new name means Eastern capital, together with the use of Saikyo, or Western capital, for Kyoto, proves how loth was the latter place to abandon the ancient honour conferred by Imperial residence there. The Imperial Court entered the new capital on November 26, 1868, and since that date the Imperial Throne has rested here with ever-increasing prestige and glory. Founded by Ota Dokan in 1456 Yedo remained little more than a fishing village until Iyeyasu made it the military capital of the shogun in 1603. When it became the Imperial capital it had a population of no more than 800,000, but in the half century of illustrious history the numbers have grown to nearly 3,000,000.

Prior of Militarism The *Yomiuri* says the fundamental purpose of the peace treaty is to confirm the lasting peace of the world and to prevent Germany from attempting to disturb it again. The reported stipulations of this treaty are well suited to meet this purpose. It may well be imagined how painful the terms of the treaty must be to Germany. A tiger which has devastated Europe

is thus now to be thrown into an iron cage. It may growl and roar, but this will only invite the scorn of the spectators. What a great change between Germany of today and Germany in the days when she rode rough-shod over Belgium, Northern France, Western Russia, and the Balkans! It is neither Great Britain, nor France, nor the United States that has reduced Germany to the position in which she now finds herself, but the arrogance of the Kaiser and the German militarists. Is not the price of arrogance high?

The following is from a Russian paper: "The attitude of wide circles of the Russian public toward the Japanese becomes each day more and more crystalized. Caution and suspicion are disappearing" says the *Russky Vostok* of Chita. The actual good which the Japanese are doing on the cause of regenerating Russia is being felt. The recent period of struggle against Bolshevism in the Amur district is an additional proof that the Japanese are moving firmly toward the designated goal—to help the unification of Russia. The public appreciated the service of our friends. The Far Eastern military authorities have recently expressed admiration for the heroism of the Japanese troops near Blagovestchensk. The merchants and manufacturers have presented an address of thanks to the Japanese diplomatic mission. Russian friendship is growing stronger. Our faith in the sincere friendship of Japan, and the fact of her sacrifices, which we witness, gives us an assurance that Russia will be saved and will again become a great and strong State.

At a banquet tendered Dinner to by the Minister of War to American the American Ambassador, Ambassador General Tanaka made the following speech: "When the enemy countries, by taking advantage of domestic confusion in Russia, tried to extend their influence to the Far East, Japan and America took co-operative action in dispatching troops to Siberia, this bringing the troops of the two countries into direct conjunction for the work

of restoring the world's peace. The original object for which the Allied intervention was carried out was easily accomplished, and the Allied forces have since been engaged in the task of securing the resuscitation and the unification of Russia under a sound and good Government. Japan and America have greater interests in Siberia than any other countries, and they have dispatched a larger number of troops to Siberia than other Powers.

"On some occasions differences of views have arisen between the two contingents, but nothing to be regarded as a serious disagreement has occurred. All depends on a sufficient display of the spirit of compromise. Regarding the Siberian question, there exists neither cause nor reason for any radical divergence of views between the two countries, and therefore those questions on which opinions have happened to differ may be satisfactorily settled after a frank exchange of views between them. A case in point is the conclusion of an agreement regarding the Siberian railway.

The *Osaka Mainichi Trade Unions* states that the problem in Japan of the formation of a trade union in Japan, which has come so much to the fore of late through stimulation from abroad and which a number of influential politicians have taken up, has not made much progress. So far the proposals have not got any farther than theory, although it is true one or two organisations have been established though on an unsatisfactory basis. Many of the industrial associations are now trying hard to form an ideal trade union, but when it is remembered that the object of trade unions is to protect the workpeople from the oppression of capitalists and to develop their individual character, such organisations can only properly be formed by the workmen themselves. In Japan things are taking the opposite course. With the exception of the *Yuaikai*, which is only on a small scale, there is no organisation formed by the workpeople themselves and the capitalists are taking the lead in this matter. Such unions can only be established on the basis of regulations very favourable to the capitalists, or else

end in nothing being done. In the case of the Yuaikai, although it has some defects and is sometimes blamed by the public, it is something more than a paper scheme about which much fuss is made, but which can not be realised. The Yuaikai, therefore, if it were improved, would be a valuable organisation. In any case if the formation of trade unions is an actual want of the times, it is important to bring them into practical existence and not allow the discussion to end merely in theory.

The Osaka *Asahi* says the following are the terms on which Japan receives lease of Kiaochau :—

1.—The whole of Kiaochau shall be opened as a commercial port. The important fortifications which are built by Germany to protect the buildings at various places and for the defence of the entrance to the port shall be removed, while the guns still existing shall be taken by Japan as spoils of war in connection with the Tsingtau campaign. The Japanese troops in Shantung shall be withdrawn and China's suzerainty shall be respected.

2.—In establishing an exclusively Japanese settlement in Kiaochau, the Japanese Government will select as the site a zone to the south of the city of Tsingtau, near the station and pier.

3.—An international settlement shall be established if so desired by the Powers (where such a settlement will be located has not yet been formally taken up for discussion).

4.—The other German buildings and property, regarding whose disposal an agreement should be reached between the Japanese and Chinese Governments prior to the formal retrocession of Kiaochau are :—

(a) Railways : (1) the Shantung Railway, (2) the Tsi-Shun Railway, (3) the Kao-Hsu Railway.

(b) Mines within 10 *ri* or about 30 Chinese *li* on both sides of the above-mentioned three railways : (1) the Chinling Iron-mine (the total output is put at 100,000,000 tons, but this is considered to be an exaggerated estimate of the actual output, which will be in the neighbourhood of 10,000,000 tons); (2) Liu-shang Colliery; (3) and other mines which are not yet worked. As regards the manner of disposing of these rights and interests, it shall be fixed in accordance with the Sino-Japanese Agreement regarding Shantung concluded in 1918, and the three railways referred to shall be operated as a joint undertaking by Japanese and Chinese capitalists.

(c) So far as the private property of Germans in the leased territory in Kiaochau is concerned, it cannot be disposed of by the Japanese Government arbitrarily, so it shall be taken over by Japan as part of the indemnity due from Germany on the understanding that the individual sufferers should receive compensations from their own Government later.

(d) Japanese police instructors shall be engaged. The Powers owning railways outside Kiaochau employ a Chinese police force to ensure the safety of the lines, and are in need of some police instructors. These instructors shall be dispatched from Japan.

The above, the *Asahi* says, are the conditions disclosed by the Japanese delegates, and as will be seen from them China's misgivings that her sovereignty is imperilled are quite unwarranted. Japan has no territorial ambitions regarding Shantung and what she desires is to secure her economic development in the district, abolishing the civil administration office and withdrawing the Japanese garrison as quickly as circumstances permit.



OFFICIALS ATTEND THE CEREMONY TO HONOR THE
THE PRIME OF THE KOREAN WAR.

PHOTOGRAPH BY THE KOREAN WAR
FEDERAL DEPARTMENT OF THE ARMY



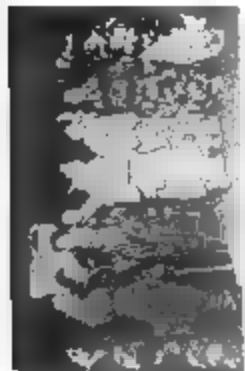
MEMBERS OF THE NATIONAL ASSOCIATION OF WOMEN WITH
THEir WIVES AND CHILDREN AT THE NATIONAL ASSOCIATION



THE NATIONAL ASSOCIATION OF WOMEN AT THE NATIONAL ASSOCIATION



AMERICAN HOME WHICH CLUB VISIT JAPANESE
ADOLESCENTS FORMER OF THE METROPOLITAN
HOSPITAL



CELEBRATING THE BIRTHDAY OF THE
ATOMIC, A DISTINGUISHED EDUCATIONIST
INSTRUCTED INDIAN VISIT JAPANESE
FEMALE SCIENTISTS



CATCHING TROUT ON TEE TAAH RUZU



THIS "ZAMAK" AT PIUKILINI

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

4

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MR. MASATARO SAWAYA 413

THE JAPAN MAGAZINE

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NUMBER FOUR

A SECRET PAGE OF WAR HISTORY

By S. MAKINO

IT is here proposed to reveal the secrets of an aspect of the Russo-Japanese war with which the public is not familiar, and to deal with a matter of no little importance to internationalism. The average reader in perusing the pages of the history of Japan's war with Russia would imagine that victory almost invariably attended Japanese arms, which, of course, is by no means the case. Indeed there were many crucial periods as well as moments in that great struggle in Manchuria when the fate of the either of the contesting armies hung in the balance; and in one case there was a serious defeat for the Japanese side, namely at Hanchang.

This unfortunate reverse happened in the month of January, 1905. After the capitulation of Port Arthur the Japanese forces concentrated toward Mukden, and General Kuropatkin gathered his newly arrived troops, fresh from Europe, to concentrate upon the weary veterans of Japan. There was considerable difficulty in keeping the Japanese troops sufficiently supplied at such a distance from home, as transport facilities were deficient; and it was especially difficult to keep up proper communication between Port Arthur and Mukden, between which two strategic points was situated Hanchang. When

the guards were hurled back at Hanchang was the most critical moment in the whole war for Japan. The reverse was due to an unexpected and ferocious attack by the Russian troops. How the Japanese managed to hide their defeat and escape to the rear of the position and finally come up to time and drive out the Russians is a story that has never before been recounted. It has remained one of the secrets of the war which many have desired to know.

A very important name in connection with the deliverance of the Japanese troops from their discomfiture is that of the veteran warrior General Yoshiteru Hishijima, then over seventy years of age. When Field Marshall Yamagata heard of the reverse he exclaimed that General Uchiyama was responsible and demanded, with tears in his eyes, how the situation was to be redeemed. Before him on large table at headquarters was the map of the campaign, whereon he scrutinized the worsted position. All round were standing numbers of staff officers struck dumb by the news of the reverse. The commander of the Hanchang garrison was an old general named Uchiyama, who had only a single brigad at his service and no artillery of any power. Even the troops there were but

raw recruits. No one wondered that they gave way before the trained troops of European Russia. In the War Office in Tokyo there were hurried consultations, and every one was busy trying to invent a way out of the predicament. For some time there was great hesitancy and no one spoke his real mind. At last the Marshall proposed that the commandant of the garrison be secret by changed and given to another officer; and the officer nominated was General Hishijima, a distinguished veteran of the wars of the Restoration.

The general selected for the arduous task of recovering the situation was a man that looked like a warrior of the old school, with samurai face and long beard, white as snow. At the summons of the Field Marshall he appeared in the War Office and faced the Staff arrayed around the big table. He was greeted in the usual war fashion and asked to do his best to save the situation at Hanchang. To the surprise of his superiors and all present he politely declined the honour on the score that an officer can do nothing without means and the garrison at Hanchang was inadequate. On seeing the determination of the Field Marshall to entrust him with so great a responsibility the old general relented and said he would undertake the task on condition that he was provided with a battery of modern artillery. This being settled, the Field Marshall summoned General Gaishi Nagaoka, vice-chief of the General Staff,

and ordered that the necessary guns be provided for Hanchang and they were despatched after some difficulty.

On a snowy morning in February, 1905, the old general departed from Tokyo for Manchuria. Needless to say Shinbashi station was not crowded to see him off; it is a question whether any one outside the General Staff and himself were in the secret, except perhaps his nearest relatives. Arriving on the scene General Hishijima began to plan out a scheme for relief. He had been working on his plan of strategy all the way over and when he arrived he was ready to begin, and said that the attack must be commenced that very night, before the Russians learned of his arrival. On receiving a full report on conditions after his arrival he was disappointed to find the situation much worse than he had anticipated. All the officers were very anxious to learn his resolve, and to see what he had planned as the best way out of the difficulty. But all the old man said was: "We shall be upon the enemy to-night! Every man to his appointed station!"

The night came on. The moon was behind the clouds. The Russian artillery was well placed on an eminence commanding the conquered position and no doubt the soldiers placed behind the Russian guns were exulting in their recent victory. At midnight the Russians grew drowsy and relaxed the usual vigilance. The Japanese forces with the silence of serpents were slowly moving forward,

blind with that awe that is akin to faith. It is often the faith that is born under realization of a new consciousness. Out of the midnight silence suddenly came the Japanese war cry and the Russian guns roared as the attack began. Nothing surprised them more, however, than to find a response from the Japanese side with guns equal to their own. The Russians were so alarmed by the effect of the Japanese artillery that they began to lose courage, for they had depended on the absence of such artillery on the Japanese side. They at once concluded that some new reinforcement had come to the relief of the Japanese and decided to retire along the water line, which only intensified the courage of the Japanese

batteries at the shore, and they followed up the retreating enemy with rapid volleys from their batteries, putting the Russians to rout.

When morning broke on the field of bloodshed and smoking ruins the old white-bearded general was seen still on his charger gazing winfully over the scene of his victory, and when he was looked up at him and saluted he responded with a smile of satisfaction. Thus the Russian attempt to break through the Japanese line at Hanching was prevented in the nick of time by the courage and skill of a veteran, who was supposed to be on the shelf, and to this probably was due the final victory of the Japanese army in Manchuria.



LAND OF THE RISING SUN

By Philip Henry Dodge

'Tis evening, and my thoughts pass on,
Far with the setting sun,
With you in mind, O land I love,
Where day has just begun.

Yours are the time-carved island shores,
The green, the pine clad hill ;
Above, the form of Fuji's crown
That broodeth calm and still.

Yours are the fanes of ancient time,
The church spires rising new ;
The march of modern thought and form
The olden highways through.

My longing as an evening prayer
Is that you may retain
The grace of old-time heritage
As newfold ways you gain.

'Tis evening, and about me here
The night has just begun ;
But in the dark I dream of you,
Land of the Rising Sun.

Honolulu

JAPAN'S SLATE PRODUCTION

By S. OGITA

OWING to the rapid increase in the construction of buildings after occidental designs in architecture the demand for roofing slate has become correspondingly keen. During the period of the war when there was a sudden rush for the erection of new factories and offices, the demand could hardly be met, especially as roofing material could not be imported from the west. When it was procurable abroad freight space was so high as to render expenses of importation prohibitive. The question of producing slate for roofing purposes in Japan thus became one of great interest and importance.

In Japan the more promising slate quarries are in Miyagi prefecture, especially at Gozenhama and Ishihama near the village of Megawa, with other quarries at Kineushi village in Tomé county, as well as at Okatsuhama near the village of Jugohama in Momo county. In the district of Megawa is procured not only roofing slate but slabs for electric switches and billiard tables, as well as the native inkstones. The most important of the producing companies is the Nippon Slate and Asphalt Company, but there are several firms engaged in this enterprise.

The slates turned out from these quarries are used for such purposes as roofing, pavements, stove ornaments, tables, billiard tables, sign boards, grave

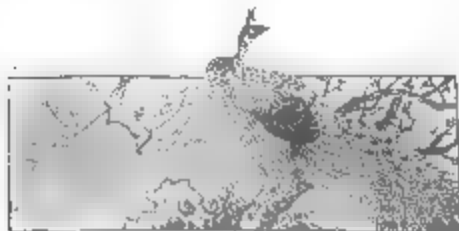
stones, monuments, shelves, and whetstones. Of course different qualities of slate are selected for the purposes concerned, that used for roofing being a kind of clay-slate. This kind splits easily into shingle sizes, and is yet firm and hard, taking holes easily, and it stands the weather well, not absorbing too much moisture. Of this kind of slate there appears to be an abundance at the quarries named, the colour varying from gray to quite black. In some places the outcrop of slate is so exposed that it is quarried simply by using crowbars and hoes. At other places more complex methods have to be adopted, but in most of the quarries the slate is easily exfoliated, the strata being just right. The quarrying is thus accomplished without difficulty. The slate is usually first cut into sizes of about three feet square and one inch in thickness, though the sizes are not always the same. The slabs of slate thus quarried are taken to slate works where they are cut into the required sizes, usually 6 by 9 inches, by sawing. The small pieces are then smoothed to the proper thickness. The whole process is very simple. An average worker can turn out about 500 slates a day. He is expected to saw 30 slabs and finish 250 slates in one day. The slates can be made in any size to order; but nine sizes are always on hand.

When finished the slates are packed in 40 bales, according to size, so many to a bale or bundle, the cost of a bundle being a little over one yen. For roofing the cost is about a yen per 75 square feet, the space requiring between four and five bundles of ordinary slate. According to statistics published by the Miyagi Slate Guild the output for April and May, 1919, was 67,986 bundles worth 67,986 yen; and the annual exportation of Japanese slate is now about 20,000 bundles, their destination being mostly Shanghai and Dairen. The Miyagi Slate Guild was organized for the purpose of promoting the slate business more extensively in Japan and abroad, as very little was hitherto known of the possibilities of slate production in Japan. The Guild has also done a great deal to improve methods of quarrying by introducing the newest machinery and tools.

In Japan the chief material for roofing purposes is tile, made from clay like bricks. The older form of roofing,

however, was straw, and even now many new buildings in the country parts still have thatched roofs, but wooden shingles of a very thin and flimsy kind are cheaper and often used on minor buildings, as well as corrugated iron and zinc, to say nothing of old lacquered tin. The objection to natural tile roofing is that while it is not very cheap it is rather heavy, requiring a strong frame to support it. For these reasons there is a growing field for the use of slate in roofing.

The Nippon Slate and Asphalt Industrial Company was established with a capital of 300,000 yen and has an up-to-date factory for the making of all kinds of slate and stone ware for building and ornamental purposes. As the demand increases, with greater knowledge of the possibilities of improving methods of roofing in Japan, the business will show greater developments: and if the demand increases abroad Japan will be in a position to meet it also.



ASIANISM

By DR. MASATARO SAWAYANAGI

ASIANISM, as the word suggests, is not quite the same as cosmopolitanism : it is not so broad ; neither is it so narrow as nationalism. The European Peace Conference discusses such big problems as the elimination of race prejudice, and the League of Nations, but Asianism is not so ambitious as to include this. It involves principles that refer to the races of Asia only. It does not, however, conflict in any way with cosmopolitanism or any of the principles of humanity ; it is only a process feeling after certain high ideals.

Nationalism is concerned mainly with the things that pertain to certain countries, and cosmopolitanism deals with what pertains to all countries, but between these two comes racialism ; and true nationalism can be understood only as we understand racialism. There are various opinions as to the meaning and significance of race. The Japanese race, for instance, includes the Yamato, the Korean, the Ainu and the Formosan races, yet not all of these belong to the Yamato race. The Csecho-Slovak races which has recently become independent in accordance with the principle of race-self-determination arose in Bohemia from the

Austrian people, but in numbers it is much smaller than the ordinary nation or state. Thus race may be used sometimes in a broader or narrower sense. In the same way it is quite consistent to speak of all Asiatics as a race. In the same way we speak of the European race or the African race. Though the Europeans are spoken of as a race there are many conflicting differences among them and they often make war on one another ; yet they are sufficiently alike in blood, manners and customs and language to be called a race.

While the definition of race is thus left rather vague that of nationality is more clear ; and any nations that can assert its independence and establish stable government is entitled to become a nation, however small. In the same way the Japanese race is marked off by its possessions and territories, and its national barriers are clearly laid down. China, too, with but small claim to unity, is yet a nation with its boundaries. Race on the other hand is different from nationality. There are sometimes many races included under one nationality, and sometimes one race covers the whole country. At times we find several minor races composing one

large race, so that the meaning of the term race become still more difficult to define. It may perhaps be defined as a group of people who have a common history, with the same manners, customs, thought and language. Races used to be estimated on a basis of anthropology and on physiological distinctions, such as the colour of the skin, the nature of the hair. The broadest mode of classifying races is according to colour, such as yellow, black, brown or white. Racism is based on this classification, and independently of nationalism.

In England and America individualism rises above nationalism but in Germany nationalism is paramount, all education being based on it. Yet neither England nor America are lacking in very pronounced nationalistic ideas. Such words as jingoism and chauvinism express the patriotic spirit of western nations. It means one's country right or wrong. Other countries are inferior. This represents the extreme expression of the spirit of nationalism. Before the war nations were divided by geographical lines, and races and nations faced each other across defined material boundaries; but thought has no boundary, and when thought reaches a certain degree of development it is not content to remain within prescribed borders; it goes out into all the earth. What is true in any nation thus becomes universal. In China they regard all men as brothers; and Christianity and Buddhism say that love unites all races

and binds them together in a federation of the world. It does not seem to mean equality of races but unity of races, establishing one big world-nation. The practical working out of this though has led various historical characters, like Charles of Greece and Napoleon and now the Kaiser to enforce the idea. It is not the idea of a hero merely but an idea natural to mankind. Cosmopolitanism is natural of human beings, as the highest ideal toward which man can aspire. Even in nations such unity is always desired for the domestic administration.

As civilization advances cosmopolitanism takes greater hold upon the mind of man. The League of Nations is but one more example of this, and offers one of the biggest problems with which the human mind has had to deal. The same idea has been practised in a lesser way among various races and nationalities for a hundred years or more. We see it in international leagues, in the universal postal union, the Red Cross Society and the Churches to some extent. While races and nations are talking of the possibilities of the future, whether of peace or war, my mind runs toward racism as the solution of the difficulty.

While thought may jump from one extreme to another human activity can never afford to do so. Nations cannot change from extreme nationalism to extreme cosmopolitanism at a bound: they must pass first through a period of racism. Asia has to go through its

time of Asianism and Europe through its period of Europeanism, and perhaps America will finish with its Americanism too. All are trying to understand and to be understood. Misunderstanding is bad for trade and for the spirit too. That it does not cost us much thought is no sign of a condition to be proud of or satisfied with. There is even misunderstanding between the races of Asia, and this should give us profound concern and regret. Japan is of kindred race with China and India, and they are further united by religious and social bonds. Is it not very strange that we are trying to curry favour with western nations that have little in common with us and ignoring our Asiatic kindred who have so much in common with us? Not that we should be averse to western nations but that we should be still more anxious to understand and know our neighbours of Asia. We cannot admire those that dispise their own relations. The attitude toward the Japanese delegates at the European Peace Conference shows how western people are disposed to regard us a merely orientals and therefore foreigners, as compared with western delegates. Even unintentionally our race isolates us. The western delegates have so much more in common with one another. Perhaps, after all, this only natural.

It is hardly necessary to say that relations are not always the most friendly; and even people of the same nationality are not always brotherly, as for example,

the Japanese and the eta, the Americans and the negroes, the Russians and the Jews. Thus the freedom and equality of men, about which nations are wont to boast, does not often prevail in practice. Certainly it cannot be right for Japanese to be exclusive or rude to other oriental peoples, and imitate western nations in treatment of the Jews. While disapproving of the discrimination practised among western nations we must hasten to correct our own errors in this direction. No nation today is perfectly consistent in regard to equality of treatment among races. So long as there is undue distinction of classes there will be undue discrimination of races.

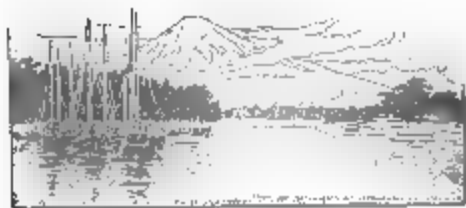
The spirit of democracy seems to be spreading over the entire world; but even in England and America, where the doctrine had birth and where it is most admired, is there any tendency to avoid extreme nationalism? This is clear from the proceedings of the Peace Conference. The delegates of each nation are busy enforcing and maintaining their interests. It is obvious that great patriotism is not the monopoly of the Japanese. Among us democracy is also raising its voice and threatening to weaken our patriotism. But if my idea of racialism or Asianism were accepted and acted upon this untoward tendency would be corrected. Such a principle is essential to strengthen the patriotic spirit of the Japanese and to defend the security of the Empire.

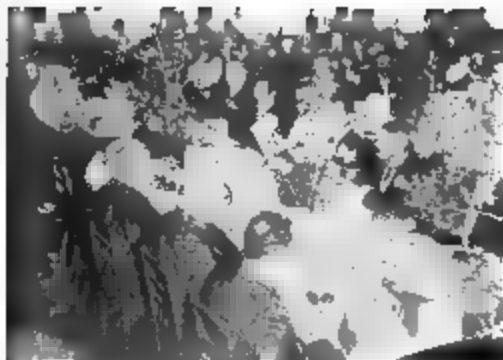
Since the Meiji Restoration Japan has

gone forward with ships and boards and become a great country, a marvel to the whole world, now reckoned as one of the five great Powers. Japan must now see to it that she holds this position permanently. She must not allow her success to bring contempt and envy. Strong ambition must be cherished and fostered to go on to further triumphs. One goal must be Asianism as the most important step on our way toward world-politicism. Japan is the most advanced of all the countries of Asia, and she is conscious of her responsibility toward to the rest of Asia. The peace of the Orient rests with Japan. She cannot be content to remain just as she is. Unless she is ready to pursue development still further in every branch of national activity she will not be able to realize her ideal of

Asianism. Her consciousness of responsibility for this great task should make the nation as one man in pursuit of her main object, for only thus can it be attained.

Western nations are naturally afraid of orientals. The opposition of Premier Hughes of Australia shows this. When the Kaiser invented the "yellow peril" legend he unconsciously confessed western fear of Asia. This fear is a nightmare at the heart of western nations. If something is not done it may some day lead to a war between the East and the West; and the oriental people must be prepared for any such emergency. A federation of all the states of Asia will be the best way to do this: in other words, we must realize Asianism. First, as I have always said, the first step in this direction is to realize coexistence.





REUNION AT THE IMPERIAL HOTEL IN MIDDLE OF THE SIGNING
OF THE PEACE TREATY



REUNION AT THE IMPERIAL HOTEL TO CELEBRATE THE SIGNING OF PEACE



BRITISH MINISTER TALKING TO HIS EXCELLENCY, THE JAPANESE MINISTER,
AT THE EMBASSY GARDEN PARTY



CROWD GATHERING AT THE EMBASSY GARDEN, DURING CELEBRATIONS
OF THE SIGNING OF THE TREATY OF PEACE

CHINSEKI ROJIN

By T. AMANO

IN Uraga in the province of Soshu there is an old man named Yoyemon Miyai, now seventy-five years old, who was formerly commissioner of the city guard-house. He still remembers many a tale of bygone days, and was present when Commodore Perry landed on the shores of Japan in 1853, arriving in the historic *kuro-fune*, or black ships. The old man has a kettle which he says was used by the Commodore during his stay in Japan. This tale is not concerned with Commodore Perry and his kettle, however, but with the remarkable habits of this old man. And what is the distinction that could possibly make him of interest to readers of the Japan Magazine? Nothing more than that he is the most distinguished collector of stones in Japan.

Some men take a great interest in accumulating gold and silver, and some in collecting curios wrought by the hand of man; but this aged individual has devoted the best of his days to collecting specimens of stones, of which he has now some 33,300 examples. Considering the number of stones collected it is equal to about one stone a day for a hundred years. There is something as pathetic

as there is queer about the taste of which this old man is possessed. Think of him having given over sixty years to the collecting of stones! Neither time nor sickness nor age has weakened his zeal in the gathering of this kind of mineral substance.

He lives in great privacy in a modest house; but if you visit him you will be greeted on entering his gateway by stones of every possible description. Some of them have come from as far away as Cape Town, some from various parts of China and some from almost every part of the earth. Every bit of the garden pavement, every basin on his premises, every stone step about his place, every pebble in his garden, all have come from some important place and have some special significance. He loves to assure you that there is not a particle of stone visible around his place that has not a history. On entering the guest room one notices at once that all the ornaments are of stone, each, of course, with its own story to tell. The paper-weight lying on the table is as full of interesting history as a book. The old man will conclude by assuring the visitor that he himself is

as tough and strong as a stone and can sit down and rest as peacefully and solidly as a stone even at the age of seventy-five.

When asked to tell something of his stones the old man took down a beautiful box of paulownia wood and, opening it, he took out some stones of eventful history. Every one of these stones was in its own case, and some of the specimens were very beautiful, really precious stones. Some of them were of shades that no painter could rival. Among the more interesting of these specimens was one with a shape resembling the body of a baby inside, to which he has given the name, *komochi-ishi*, and he has several of this kind. There are stones the shape of a bell, and others shaped like a temple drum, called *mokugyo*. And this stone will make a sound not unlike that of a bell of the same size, if one sounds it. One of these bell stones the old man keeps on a table and uses it to call the servant.

The immense variety of stones in his possession the old man has all duly classified, mostly according to the designs on them or the shape of them. Hundreds are paired off as husbands and wives, brothers and sisters, fathers and sons, with sets called cousins, or sisters, or brothers. Naturally quite a large proportion of the selection consists of fossils, some of which have perfect forms of snakes, bamboo trees, fishes, and various forms of vegetation from the ancient

world.

The strange old man loves to talk about his stones, the while sitting all surrounded by his remarkable collections, as the god of the museum, so to speak. To him each one of them has an individual significance that it could never have to any other person. As he gazes at it the stone speaks to him and tells its story over again, and he delights to hear the familiar tale. And since he has the life-tales of more than 33,000 to listen to, he can never hear their histories too often. The great English poet has said that there are sermons in stones: to which this old man would readily agree, but he is not so much concerned with the moral or religious aspect of what his stones have to tell; he likes to have them tell just their own story, stranger than fiction yet not artificially moralizing: just the simple truth of their history in association with man. They tell where they were born and lived and how they came to Japan and took up their abode with this old man; and they have a distinction of form and appearance that gives them the right to a place in human thought and wonder apart from their history. He insists that the stones not only have mouths that talk to him but that they have action and movement that express truth worth knowing.

"If you study the journeys and voyages of these stones alone," said the old man, "you will have enough of interest to keep you busy for more time

than you can give to the subject ; and yet each stone has sufficient self-respect to want all its story told, and by itself, so that there may be neither exaggeration, nor deletion from the truth. Look at that red boulder, for instance ; it is fine proud fellow that has withstood more battles successfully than any of your proud warriors. This stone came to me on the beautiful beach at Sotogahama in Oshu one day. I cannot now tell you all about it. But see that one there with the red edge. It came from Vladivostock. This one and the boulder there are of the same family, though I met them in such widely different places. At any rate it is clear that the red boulders of Russia used to like to visit Japan, and how it traveled gives rise to endless thought." And so the old man went on talking about these two stones, showing from their appearance how the one had been educated and disciplined by its travels and the other was still primitive and unpolished because he had never seen anything of the world ; and so the old man would have gone forever if I had not stopped him with the announcement that the limit of my stay was ended.

What most concerned me was the time and labour the old man must have devoted to this apparently rather unremunerative hobby of collecting interesting stones ; and when I asked him about this, he said that at first he experienced considerable difficulty in collecting his specimens. But he had many friends and

acquaintances among seamen who were kind enough to bring him any interesting stone they came across in foreign lands. His taste was very widely known and generously ministered to by a large circle of friends. Even persons quite unknown to him obviously know all about him and his ways and send him queer stones, so that he is in constant receipt of stones day by day without ever doing anything to obtain them ; and they come from almost every part of the globe. Indeed, he assured me, some of the stones were obtained at the risk of the life of the friends that procured them and to these he attached special value : these, he said, were his dear stones. The stones, he said, know very well that he loves them and they return duly his affection. So concluding his remarks, which I had much hesitation to break off, the old man began to gather what he had unwrapped and to replace them most carefully in the beautiful boxes in which he preserves them. One stone he seemed to treat with undue reverence, and when he was asked if there were any special reason for this, he said that of course there was : it was the mother of all his other stones. This stone it was that gave birth to the thought that led to his deciding to make the collection now numbering over 33,000 stones, and he begged me to wait just a moment longer while he told me the history of that stone. "When I was 13 years of age", he went on, "I was sent on a message by my father to a neighbour's

house, told me the way my toe had tripped against something, which was this stone. It was then kicked up in front of me on the path and I picked it up and saw it had a goodly mine. Like a boy I fancied it and put it in my sleeve. On reaching home I showed it to my father who praised it and greatly pleased me. My father's praise intensified my interest in pretty stones and I always kept an eye to

prettier ones. Since then I have never walked on the earth without keeping an eye out for interesting stones; and so my life has gone on with an unbroken interest in stones. Yet no stone has ever pleased me more than the first one that my dear father, now of blessed memory, first praised in the field of his youthful son, now more than sixty years ago."



BUKÉ-SHOHATTO

By S. TODA

TO many or most people the League of Nations seems a new step in the enforcement of permanent peace. Opinions as to its utility and necessity, however, are by one means unanimous. In spite of divided counsels and various views the League has somehow come into existence. It is safe to say that when the Japanese delegates at Versailles voted for the establishment of the League of Nations they regarded it as a harmless venture which, if it could do no very much good at East could do no great harm. Perhaps their main reason for outwardly supporting it was in order not to appear opposed to the other Allies in the eyes of the world. The League doubtless stood for a world tendency that Japan could not afford to obstruct. It was and is a mere ideal, however, which may or may not be realized in practice internationally.

In attempting to appreciate the meaning and prospects of such an organization as the League of Nations Japan has her own history to fall back upon for an interpretation and forecast. It may come as a surprise to most people to hear that Japan has had her own League. It is interesting to see how such a League came about and what was the outcome. What may be called a league for the enforcement of peace was inaugurated by the first Tokugawa shogun, Ieyasu,

and sometimes called the Legacy of Ieyasu, or the Buké-shohatto, which came into force after the great and bloody battle of Sekigahara.

Ieyasu was really a great statesman, indeed a man much in advance of his time. His natural talent, wisdom and shrewdness made him the first warrior of the days of military rule. Having practically exterminated the Toyotomi family and their interests in a great battle, he assumed complete mastery of the situation and at once set about reforming the administration of the country. His first thought was how to prevent war and how thus to retain the administrative power he had assumed. It was with this object in view that Ieyasu organized the Buké-shohatto. Though this now famous document differs in form from the League of Nations Covenant its aim was quite the same. Perhaps the most important difference is that the Buké shohatto was promulgated and enforced by the *fiat* of a great warrior, while the League of Nations Covenant was laid down and imposed on the world by a council of five nations all excited by the triumph of victory. What these nations propose to enforce upon the world Ieyasu enforced on his numerous daimyo who were quite as difficult to keep in order in those beligerent days as are any of the states of Central Europe today. Ieyasu called

no conferences and asked no permission : he simply formulated his peace plans and imposed them on the warrior clans. He deemed it the only way to save the nation from a repetition of the civil strife that had decimated the land for centuries. It was an attempt to suppress militarism and compel it to yield to peaceful reason.

When Ieyasu determined to have an end of clan strife and establish permanent peace throughout the Empire he commanded a celebrated scholar of the day, named Dosu Hayashi, to make a rough draft of what he called the Buké-shohatto. The famous document was completed on July 7, 1587. No sooner was it finished and Ieyasu had studied it and was satisfied with it, than he summoned all the daimyo to meet him at the castle of Fushimi in Yamashiro, where he read to them the document and ordered them to retire to their estates and be most careful to observe its terms. It was the age of feudalism ; the whole empire was divided up into feudal estates ruled by daimyo who were practically independent princes, save that they swore fealty to the Emperor. Within his own domain the daimyo was supreme, holding the lives of his subjects in his hands. The effect of the Buké-shohatto on these semi-independent chieftains was practically the same as the League of Nations Covenant will be or is expected to be on the nations of the world today. No one believed more firmly than Ieyasu that war was hell, and that human slaughter was a calamity to be avoided by all means when possible. To him the peacemaker was blessed of all men and deserving to see God. Moreover, to maintain a prosperous administration peace was essential. The only happy nation was the nation free from war.

In looking over the document known as the Buké-shohatto one is struck by the fact that in it are laid down no dogmatic clauses for the regulation of inter-clan disputes, as is the case in the League of Nations document. There are only thirteen articles and they simply command the daimyo to maintain peace in their own estates and with one another. Indeed one of the articles orders the daimyo "to attend to literary accomplishments and the arts of war with all diligence ;" which is very remarkable in a peace document ; but the one form of study may have been expected to counteract the other. We must not be misled by the advice as to military accomplishments. In the Buké-shohatto literature means the study of Bushido and all that tends to the promotion of high morality ; while military art simply means the cultivation of physical health and agility, so as to promote robustness of physique. In short, Ieyasu had the sane idea that the happiness of the people depended on adequate moral and physical education. These two accomplishments he regarded as essential to human righteousness. In this respect the Buké-shohatto was a step in advance of the League of Nations Covenant. Another condition in the Legacy of Ieyasu was that before undertaking the repair or extension of castles or fortifications the daimyo must always have the permission of the shogun. Thus all military preparations were in the hands of the shogun, just as they are now internationally placed in the power of the Supreme Council of the League of Nations. Moreover, it was stipulated in the Buké-shohatto that on discovering that a neighbour daimyo was secretly making military preparations it was at once to be reported to the Shogun, a

condition also laid down in the League of Nations text.

Thus Ieyasu was the Wilson of Japan: he inaugurated the first League of Clans and enforced its conditions for 250 years in the persons of his successors. Will the document promulgated by President Wilson have the same duration and success?

What was the effect of the Buké-shohatto? The effect was adequate and far-reaching. It ensured peace to Japan from 1587 to the time of the Meiji Restoration in 1868, about 300 years. Not that there were no attempts to disturb the peace during that long period; there were in fact many such attempts, especially by the defeated Toyotomi interests, which sought to avenge the discomfiture of their clans; but Ieyasu in his day skilfully prevented all attempts at breaking the peace, and nothing that could really be called war took place. The Amakusa rebellion was due to religious causes; and there was no battle between daimyo. The spirit of the Buké no-hatto was, generally speaking, strictly observed. To show how strictly the Covenant was guarded it may be mentioned that when Fukushima Masanori, to whom Ieyasu had given Aki and Bingo as a reward for the magnificent services he rendered in the battle of Sekigahara, later attempted to change the terms of the Buké-shohatto, as interfering with his ambition to repair the castle of Hiroshima, his estates were promptly confiscated by the Shogun and he was reduced to the position of one of the inferior daimyo. To make an example thus of one of the most powerful chieftains was a lesson the other daimyo could never forget, and they were careful to avoid all suspicion of being against the League of Peace.

The question with many in Japan now is whether the League of Nations recently inaugurated in the West will be as effectual in enforcing peace as was the Buké-shohatto of Ieyasu? The League of Clans or Daimyo instituted by Ieyasu was enforced by the supreme power of the Shogun. But who is to enforce the terms of the present League of Nations? President Wilson has inaugurated it and the five greater Powers have sanctioned it; and could President Wilson have the supreme power there is no doubt that, like Ieyasu, he would see that the League was respected. But so far there seems to be no supreme power for the enforcement of the terms of the League of Nations. The Supreme Council exists, but what are its weapons? None as yet, save what exist on paper! Furthermore, the acquiescence of the various nations of the world in the terms of the League of Nations seems rather vague so far. Take, for example, the question of limitation of armaments: it is very indefinite, while the terms enforced by the Buké-shohatto were plain and unalterable. None of the daimyo had the slightest chance of getting over them. Thus far the members of the League of Nations appear not to have the least idea of reducing armaments. Indeed there is no supreme control to bring about this desirable and necessary result. While the Buké-shohatto maintained peace in Japan, among 250 daimyo of warlike disposition and tradition, for 300 years, no one in Japan believes that the present League of Nations will be able to maintain peace for even 30 years. Just as the Buké-shohatto came to end with the Meiji Restoration, so the Wilson League of Nations will probably be overturned by some sudden world revolution.

It is a grave mistake to suppose that war is invariably the disturber of human peace, or even the lover of war; for in many cases peace departs simply because of new thought which is opposed by the more conservative minds. So that war is first a war of thought and finally a war of peoples. Indeed it was the encouragement given to learning by the Tokugawa shogunate that finally overthrew the shogunate and led to the opening up of Japan to universal thought and civilization. The program of education and development of thought led the people of Japan to see that the shogunate was an anachronism, and that it was not only unnecessary but abnormal to have an authority like the shogun supererogating between the Emperor and his people. It was the old democracy of Japan that overthrew the Eukoku, though as ingrained is the feudal spirit in some of our clans. That it is still very difficult to keep our traditions from forcing themselves between the sovereign and the people of

Japan. But the progress of Constitutional Government, though slow, is steady and is thus Japanese democracy will win. No power on earth can check the progress of human thought. If it be good thought, like that which brought about our Meiji Restoration, it is to be welcomed; but if it be subversive of civilization, like modern Bolshevism, what then? It may lead to war! Russia was happier when she was fighting with Germany than she is now under Bolshevism. There are demons worse than war. What can the League of Nations do for Russia? What can it do for crushed thought anywhere? No more than the Bakufu here could for the progress of thought under the Bakufu! What the world wants, even more than it wants the League of Nations, is world education: education morally, spiritually, racially, physically sound: that is rational and human, under the supreme power of the spirit of LOVE!



LITERATURE AND SUICIDE

By Y. KUNII

JAPAN has long been distinguished for three social features that seem remarkable to the western world: Bushido, Yamato-damashii and suicide, or the right to end one's life. To most people in western lands, and to an increasing number even in Japan, to end one's life prematurely or by one's own fiat is a sin and an evil to be deplored and condemned; but in old Japan, especially during the military régime, the resolution to die by one's own hand when duty seemed to call for it, was regarded as a virtue and to be emulated by all worthy souls. This so-called virtue was cultivated by the samurai class so sedulously as to have come in time to be one of the marks of a true two-sworded man, and was performed in the most painful way of seppuku or harakiri, disembowelment. So ingrained has become the idea through long ages of precept and example that one cannot wonder if it still obtains to some extent among the Japanese of the old school of thought. We see this in the death of the late General Count Nogi when he resolved to pass away

with the late Emperor, and of his wife, the Countess, who died with her husband. Here we have an example of the real samurai of the old days, whose women were always worthy of them.

All this no doubt seems a mystery or even a crudity to many western people who have grown accustomed to associate Japan with things of beauty, like Fujisan, and plum blossoms, and cherry blossoms and fair scenes of every description. Yet suicide is a real part of Japanese life and history, as are beautiful landscapes, fair dancing girls and pretty blossoms. Japanese history tells of how when Hojo Takatoki was hopelessly besieged in his castle by Nitta, he committed harakiri and all his men followed his example, 283 in of them. Even in the Meiji era some Japanese who killed Frenchmen at Sakai were ordered to commit seppuku and did so, the foreigners coming to behold the sight, but they proved too nervous to see it through and showed the white feather. Though the harakiri method has decreased with the number of suicides in Japan yet we have pro-

bably more suicides than any other country in the world.

Among Japanese suicides the most frequent are among literary men. Why men of letters should find life least worth living is a question; but the fact that they are more given to brooding and sad sentiment may have something to do with it, as well as the difficulty of making a living with one's pen in Japan. In western lands also suicide is frequently the fate of literary folk. Among the more remarkable men who have committed suicide in modern times are Seimo Kwaji, Shochiro Yokoyama, Wasuke Yamazaki, Tsunekī Kurushima, who threw a bomb at Marquis Okuma, Dr. Tsuneaki Sako, Norikichi Oshikawa, Einosuké Iwamoto, a millionaire, Seri Tamano, a judge, Goichi Nakano, a governor. Most of these men killed themselves to evade responsibility for crime or to escape the disgrace of failure. These men of note are only a small number compared with the attempted suicides that were prevented in the act. The present civil governor of Tsingtau is one of them. He attempted suicide because the Foreign Office refused to heed his remonstrance against the American annexation of Hawaii in 1895.

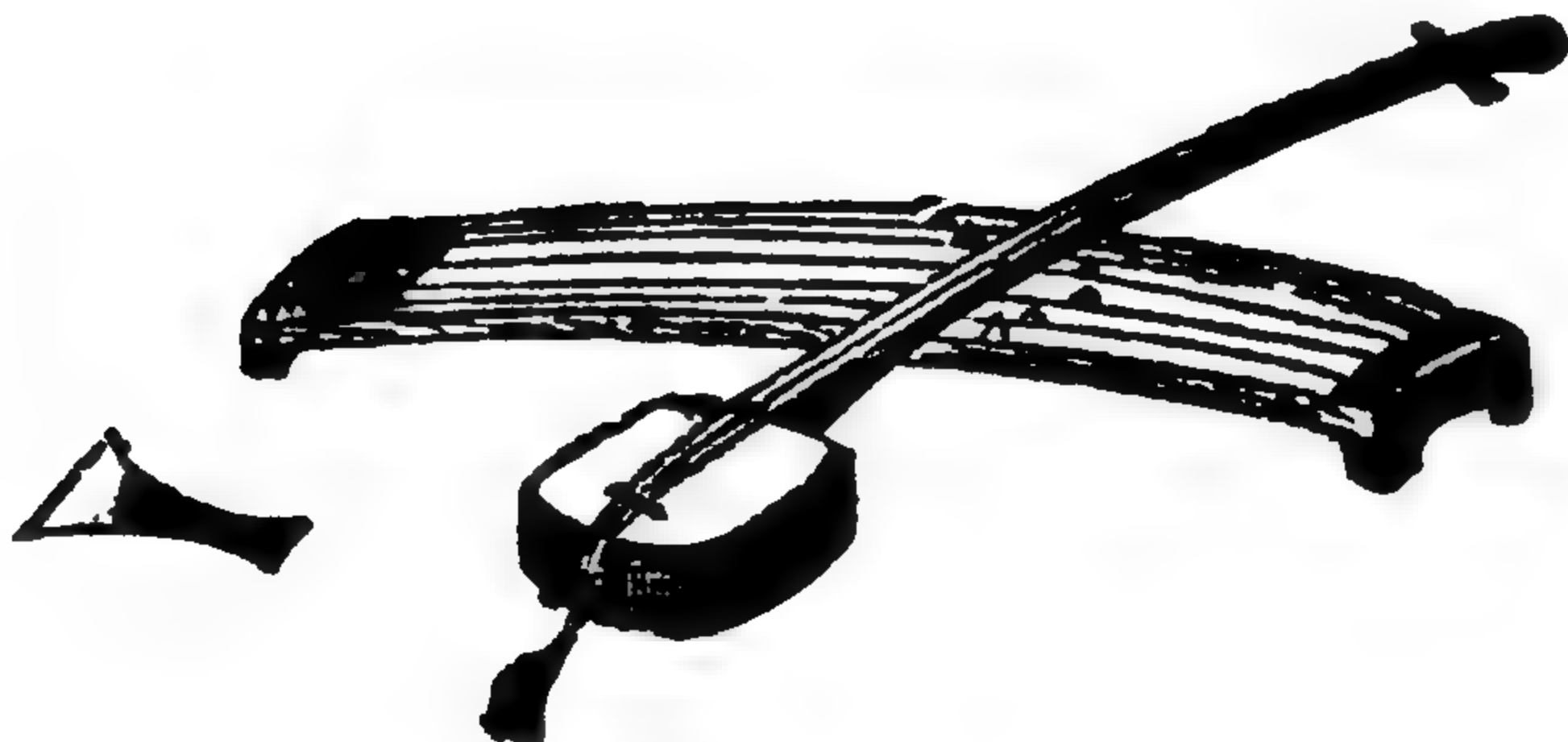
Suicide among educated men and men of letters is supposed to be due to their highly strung nervous constitution that proves unable to endure the strain of failure or disgrace which comes on them like a sudden shock beyond their control.

The death of Lady Toshu Tazawa, the distinguished novelist, by her own hand, is a notable example of literary suicide. She was a bright star in the literary firmament of her day; and yet at the very zenith of her fame she suddenly withdrew to her native town and despatched herself. To do away with one's bright and clever youth at the age of eighteen when life has the fairest prospects is an act not to be easily explained. Some think it was a case of disappointed love while others deny this and ascribe the deed to some overwhelming insult or grief. Tokoku Kitamura was another bright example of a literary man who ended his own life, leaving behind him some memorable volumes to perpetuate his name and the sorrow of his friends for his premature decease. His untimely action is attributed to a loss of interest in life. Another noted literary suicide in modern times is Bisan Kawakami whose novels had given him wide fame and popularity. The cause of his determination to end his life is a mystery. Bisan Nishi, a leading educationist and literary man, committed harakiri in 1904 just like the ancient samurai, the cause being unknown. His daughter is the wife of a leading business man in Tokyo and inherits all her father's talent and taste for literature. Misao Fujimura who threw himself over the Kegon falls was another literary suicide, being driven to despair through philosophical speculation, composing an essay on the brink of the pre-

cipice giving the reasons for his rash act. His example has since been followed by many others attracted by the beauty of the Kegon falls as a means of ending the worries of existence. It soon became more fashionable to commit suicide at the falls than jump into the crater of Asama volcano, a former popular method.

Perhaps the real reason why there are so many suicides in Japan, even among the intellectual and educated classes, is that there is no religion that can afford faith to people of intelligence. The tendency of the national faiths, such as Shinto, Buddhism and Confucianism, is toward pessimism. Japan is faced with the need of something true enough to inspire her young minds with ideals, some purpose in life, something worth living for. It is indeed a sad condition when life offers so much to noble ambition, that

so many of Japan's young men and women should see so little in it. The defect is due to lack of proper education and shining example in environment. The youth of Japan is out of touch with the great and worthy minds of the world. So long as great men find life worth living it can only be the opposite of great that finds it unworthy and a thing to be thrown away. This does not mean that men may not die for a great cause; but that it is always better to live for a cause than die for it, if one can. Death should always be a necessity and not a mere exhibition of despair. To die through fear of life is cowardice: it has nothing of the heroic in it. To die for the sake of others is noble and may sometimes be a duty. To throw away one's life because one has wasted it is folly pure and simple, a sign of imbecility rather than of courage.



JAPANESE ELECTIONS

By S. FUJII

DISCUSSION is now rife as to how long the Hara cabinet will be able to continue in office. Once in a speech before some members of his party the Premier voiced some of his convictions as to political strategy. He said that the leader of a political party has to observe the same cautions as the leader of an army in a campaign. No leader fully conscious of weak points was ever yet defeated. Defeat is usually due to unexpected circumstances. No doubt the Premier is conducting his government with these points in mind. But this does not afford the public any way of ascertaining how long the Hara cabinet will last.

The Kenseikai leaders naturally think the life of the present cabinet will not be long; but we may in the case take the wish as father to the thought. The Seiyukai, which supports the Hara ministry, on the other hand takes an optimistic view of the situation. Whether the views of the Kenseikai or the Seiyukai will ultimately prove true it is now impossible to say. There is no doubt that the cabinet expects trouble, and no one can tell when a crisis may appear. It is certain that the Hara cabinet has no desire

to relinquish office: it will prolong its existence as far as possible. It can thus pursue its own way until it ceases to command a majority in the Imperial Diet. Consequently the Seiyukai party is taking every means to ensure the required majority in the Diet. The General Election does not take place until 1921, and then the fate of the Hara ministry will be decided, if it lasts as long.

The first shot of the fight will be fired in September this year, when the members of the prefectural assemblies throughout the empire will be elected. The colour of the new prefectural members in politics usually indicates the trend of public opinion and suggests the political colour of the next Imperial Diet. The prefectural assemblies are supposed to have no connection with politics, as their duty is confined to local matters. But there is no doubt that every member elected to these assemblies belongs to one or another of the political parties. When the elections for membership in the prefectural assemblies take place there is great excitement to see whether the Seiyukai or the Kenseikai will carry the day. The result often influences the General Election

very appreciably. Owing to the revision of the election law the qualifications for members of the prefectural assemblies are now much the same as those for membership of the Imperial Diet.

The number of members returned to the Imperial Diet from any prefecture depends on the population of the prefecture, but usually the number is from 5 to 10, while the number of members for the prefectural assemblies is from 25 to 40 according to population. Some of the members are elected for cities and some for districts. Those elected to the Imperial Diet are supposed to be the ablest men in their respective prefectures, those elected to the prefectural assemblies being men of somewhat less ability or prominence. The prefectural assembly is a good place for apprenticeship in preparation for the Imperial Diet, and many a member of the latter has first been a member of the former. The men most likely to find favour as candidates for membership are men of wealth, village headmen, doctors or lawyers but seldom labourers, nor even representatives of labour. The annual allowance to a member of the prefectural assemblies is 300 *yen*, while that for the Diet members is 2,000 *yen*. These positions are sought, however, more for the honour or privilege

than for the pecuniary reward. In getting elected most of the members have to spend more in election expenses than they receive in salary.

Election expenses are especially high for candidates to the Imperial Diet, some being obliged to lay out as much as 10,000 *yen*, in one campaign, while candidates for the prefectural assembly usually spend no more than 2,500 *yen*, in a city constituency. and 1,000 *yen*, in a city constituency. Most of the fund for election expenses comes out of the party treasury, however, in the case of members for the Imperial Diet, while candidates for the prefectural assembly usually have to meet these expenses from private sources, usually their own pockets. They sometimes receive assistance in the way of speeches from prominent members of their political party who come and stump the district for them. The annual session of the Imperial Diet lasts three months, but that for the prefectural assembly only one month. In either case the time of the members is not so taken up that they cannot devote some ten or eleven months of the year to their own affairs. There is, therefore, little opportunity for them to become real statesmen unless they have a special bent that way.

In the way of executive the prefectural assembly has a prefectural council consisting of some six or eight members who have the management of matters for the prefecture. These councillors receive about 2,500 yen a year for their trouble, nominally for travelling expenses and other allowances. There is usually much competition for this honor. In this council the different political parties have to be represented, and in proportion to the strength of the party in that prefecture. The next election for prefectural assemblies will be held on the 29th of

September next. Already the leaders of the different political parties are looking forward to the event with some interest and making due preparation for it. The hopes of the party at the next General Election for the Imperial Diet will depend largely on what showing that party can make at the prefectural contest next autumn. Naturally the Hara Cabinet is very much alive to the importance of the situation, and we shall see some remarkable tactics going on between the present and that eventful date.



SANADA DAISUKE

By **BANSON HIRAI**

II

SECLUDED in his valley refuge on Mount Kudo young Sanada Daisuké grew to manhood after the death of his grandfather, Yukimasa, having become proficient in all the military arts, as his father desired. The father, Yukimura, having lost his beloved wife, bestowed all extra devotion on his son.

The center of the whirlpool is less swift than the circumference, and the days of the refugee family were rather quiet, as war and tumult belonged to the outside world. In their quietness the followers of the Toyotomi family were laying plans for the overthrow of the Tokugawa interests, which were gaining strength after the battle of Sekigahara. But Ieyasu and all the Tokugawa followers were in turn strengthening their position and trying to undo the Toyotomi family. There prevailed now the calm that always precedes a storm.

The Tokugawa leaders were greatly puzzled as to what had become of Sanada,

one of the chief warriors of the Toyotomi side. He was supposed to be in Mount Kudo in Kishu, but what his tactics were no one could tell. It was decided that so long as Sanada lived the Tokugawa cause was in danger and the followers of Ieyasu could not rest in peace. They also knew that young Daisuké was a warrior equal to his father and no less to be feared. It was proposed to win the Sanada family over to the side of the Tokugawa by offering a castle and making him a daimyo, and if he refused then to assassinate the head of the family. As was expected Sanada only smiled when the castle was offered him with an income of over a million bushels of rice annually. So it was decided that he should be done away with by an assassin.

A prize of 50,000 bushels of rice was set on the head of Sanada, which any one might have by presenting the gruesome trophy. Several assassins undertook the job and set out for Mount Kudo. The

followers of the Sanada family who had followed him from Uyeda, were now settled all about the valley disguised as farmers and woodcutters. Sanada expected that assassins would be sent; so he constantly warned his son Daisuké not to venture alone into the forest, lest he should meet with foul play. The lad was then only 13 years of age, but he had the body of a man, as it was well developed through strenuous military practice, under his father's instruction. The young man laughed kindly at his father's solicitude and remarked that if he found anything suspicious on his tramps he would bring it alive to his father.

As it was getting dark the father suggested that the lad kindle a light and get to his military books, while the father, clad in a bearskin coat, sat down to finish some arrows he was making. The shadows of the two men danced on the low ceiling of the room in the dim light of the torch. The two souls quietly seated in the smoke-stained room were like two jewels hid away in the earth.

It was a cold night, and as darkness settled down to blackness the wind was biting as it whiffed through the chinks. Suddenly the music of the insects in the grass outside became silent, and Sanada knew something was up. He at once

remembered the advice given in his old handbook of war: "When the singing of insects ceases remember a spy is about". The father laid down his arrows and the son his book.

Assassin! That was the one thought in their minds. The boy's heart beat fast within his breast and he clenched his fist. The father, however, took up his arrow again and began to play his knife upon it. The silence of the hills was like death. The light only, in its gentle flutter, made a slight sound. Then a step was heard. Before they could do anything a man stood before them with a glittering sword lifted and an icy blade threatening to descend upon them.

"Your life is in my hand!" said a voice. "And you too, Daisuké"!

"Get out you ruffian!" shouted Yuki-mura, the elder, as he jumped to his feet with an iron war fan that was near him, at the same moment deftly warding off a blow of the lifted weapon and avoiding other blows. Now his expert knowledge of fencing stood him in good stead. The assassin advanced upon his victim, and the boy clung to his father from behind. Suddenly the assassin stops as if paralyzed, and stumbles to the floor, the sword dropping from his hand. Yuki-mura had struck him so sharp a blow on

the wrist with the iron fan that he was thus disabled in a moment. The boy jumped at the assassin and leaping on him held him down, striking him on the head with his hard fist.

"You wretch", uttered the lad, "say who has sent you to kill us !" But there was no reply. The man is urged further to confess, but remains silent. Even an assassin knows the rules of a samurai.

"My fate is come. My life is yours", said the assassin at last. Daisuké picked up the weapon that had dropped from the fellow's hand. But his father laid his hand on the arm of the lad, saying, "Put it down again. Do not be afraid !" Then turning to the fellow who was prone on the floor Yukimura said, "Do not have any anxiety, Kyubei !"

"What !" said the man. "How do you know my name ?"

"I know all about you. You were asked by Asano Tajimanokami, lord of Wakayama, to come and do this dirty deed. He handed you the sword to kill us. I knew you were coming !"

"Oh, Oh, Oh," the assassin groaned and was silent.

"Well, at any rate I admire your courage in coming into the mountains here to find us. As I admire your courage I shall not kill you. Go back

and tell your lord that I am not worthy to take the life of so brave a man as you, and that you are not worthy to take the life of as brave a man as I am. Tell him that if he wishes to kill Yukimura he should attempt it in the regular samurai way, and not as an assassin. Daisuke, let the man get up and give him something to eat."

"O, father, you are not going to allow the wretch to escape ?"

"Yes, you must always aim high. If you want to kill a man, always aim at the leader of the gang or at the general of the army, and not waste your wind on common trash like this."

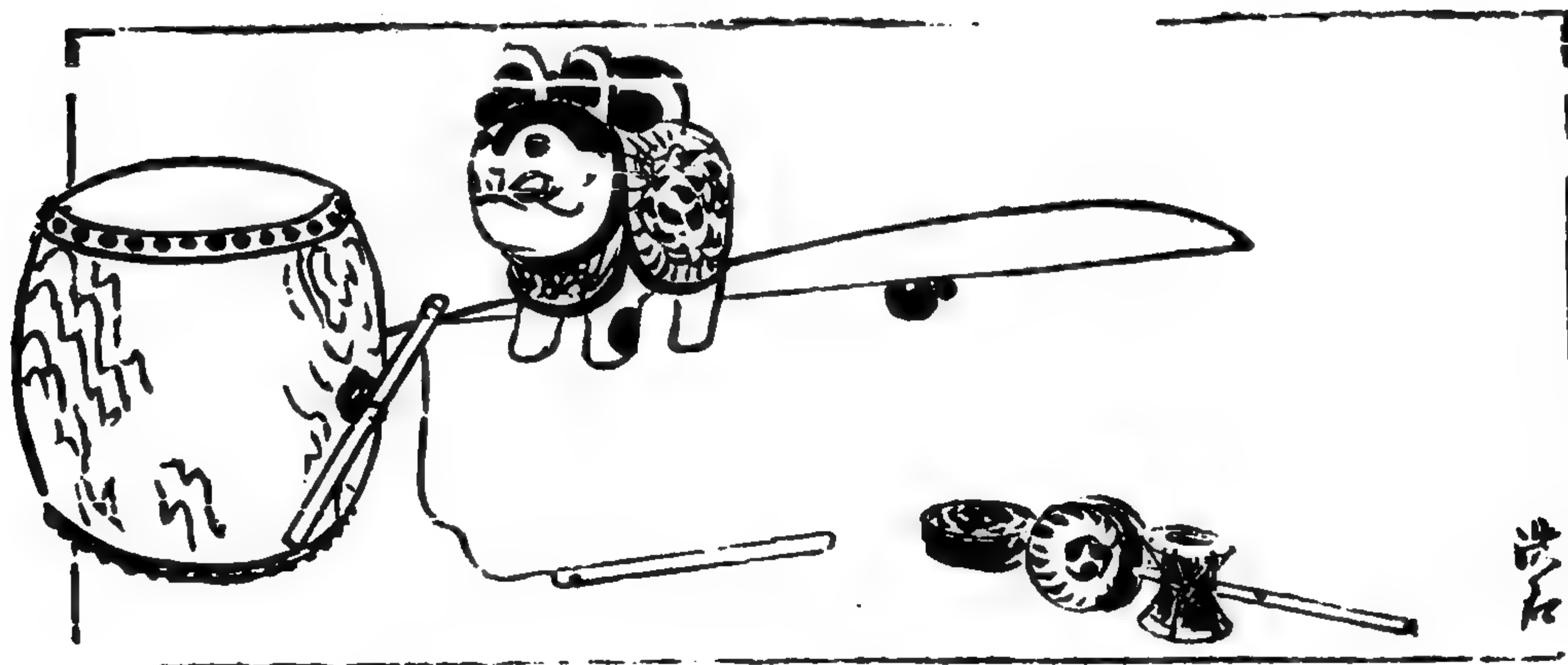
The assassin was so overcome by this experience that he would not raise himself up but remained on the floor and wept. At last he said he was really ashamed of himself, when he saw such generosity and courage. He requested that Yukimura should take him into his following and make him one of his retainers, promising that the life which Yukimura had spared would be given in defence of him at the first battle ensuing. To this request Yukimura acceded.

So Yukimura took the would-be assassin Kyubei and handed him over to Daisuké, warning the new retainer that he must take the best care of the lad, and

would be responsible for his safety. Saké was then brought out and they drank to one another's health and prosperity, as was the old samurai custom. Kyubei lived long and happily with his new master, and from the first proved an excellent samurai, distinguishing himself in all his undertakings.

In later years there was much war and bloodshed between the two families of Tokugawa and Toyotomi, most important among which was the seige of Osaka castle. In that great struggle there was one occasion when a young general

followed by a few samurai appeared again and again and each time drove back the Tokugawa forces. So successful was this young warrior that every time his banner was seen the enemy retreated, for his banner was easily recognized with its six coins on it. Always beside the young general was a man with long red spear, the colour carried by a hero. With this the faithful samurai protected his master. Needless to say the young general was Datsuké and the samurai was Kyubei.



A

round the Hibachi

KANZAKI YOGORO

By T. MONOO

KANZAKI Yogoro, one of the Forty-seven Ronin, was the son of a poor fishery man and from a child was noted for his fish ploy. One day while his father was away the boy's mother fell sick and the lad had to become her nurse. The physician called in to see her prescribed the eating of the tuna, a kind of carp. The best place to catch such fish was in the water that filled the moat surrounding the castle. First the boy thought the quickest way to get the fish was to go to the market, but finding that he had no money he set out for the moat.

Young Yogoro arrived at the moat with his rod and line and began angling for tuna. This was not a new occupation to the boy as he had often been taken there by his father to fish, and he was familiar

with the most likely places to expect a tuna. He sat on a stone beside the moat and cast his line. As he sat there calmly awaiting results he soon felt a pull at the hook and in a moment landed a fine big fish. Soon he had him after him and hooked quite a number in no time. The lad was naturally in high spirits over his luck. He began to have all sorts of fine fancies and even imagined his mother quite recovered from her illness. He almost danced with joy.

Just then Yogoro was disturbed by the arrival of another boy some years his senior, also with a fishing rod. The youth was the son of a high retainer of the clan. The young man strode up with all the airs of one feeling his superiority of rank and demanding the respect

due to it. Yogoro duly bowed to him, according to the custom of the day, for he had been taught to order himself lowly and reverently to all his betters. The young man did not pay much attention to the son of an infantry man, but cast in his line and waited for a bite. But the fish continued to patronize the first-comer and the new arrival got nothing. This naturally irritated him and he soon began to show signs of petulance and jealousy. He gradually drew nearer to the place occupied by Yogoro and demanded why a low cub like him should assume a monopoly of the best fishing spot. As Yogoro paid no attention the young superior commenced to abuse him and insult him with rough language, finally ordering him away from the castle grounds.

Yogoro asked the intruder whether there was any law making distinctions as to who should be permitted to fish in the waters of the castle moat, and claimed that the son of a soldier had as much right there as any one else. At this the young man was nettled and seizing Yogoro's fishing rod he broke it and also broke his line and threw it away, at the same time giving Yogoro a severe kick. The latter, now amazed at this sudden turn of affairs, hardly knew what to do or say. However, he demanded of the fel-

low what he meant by thus insulting him. At this the young man became still more furious, and taking up Yogoro's fish basket he threw its contents back into the moat. This was too much for the son of a soldier; his blood was now up, and he thought of his sick mother. He informed the offender that the fish were for his dying mother, and that in thus throwing them away the fellow was murdering his mother. "Murder?" said the haughty fellow. "Murder is done this way," and he drew his sword slashed Yogoro across the face, leaving a nasty gash. At this Yogoro picked up his broken rod and defended himself, but he soon found that this was no use against a trained swordsman. After receiving a few more wounds Yogoro fled and ran home. His father was then at home and heard him enter the house. Going to see what had become of him he could find Yogoro nowhere; and at the same time he missed his sword from the accustomed place.

The father ran out in search of his son, and fortunately traced him to the castle moat where he found him sitting with his sword in his hand on the remains of the fellow he had slain, just preparing to commit harakiri. The father was astounded and filled with fear when he saw that

the victim was no less than the son of a noted samurai of high position under the daimyo. He prevented Yogoro turning his hand against himself just then, however; and when he heard the lad's story he was deeply moved by his patience, courage and filial piety. After the offender fell Yogoro had severed his head from his body at stroke and now he pointed to it as the enemy of his poor sick mother, apologizing for the action as due to her. The father saw the meaning of the circumstance at a glance; but he determined that his duty was to bring Yogoro to the father of the dead youth and relate the whole story. So he bound his son as a criminal and led him away to the house of the samurai.

The episode naturally created a tremendous sensation in the town. Everybody was talking about it. The villagers were struck with awe that the son of a common soldier had dared to attack and kill the son of a high class samurai. The officials went to the spot where the young man lay headless and the ceremony of bringing home the corpse was solemn and imposing. The father of the unfortunate youth was in great grief and all his friends were indignant; but for the honour of his family he prevailed on them to be patient and do nothing reckless. Yogoro

was brought in and examined and he impressed all present by his valour and manly bearing. He showed not the slightest fear of his accusers or of death. Yogoro told the whole story calmly and correctly. The father of the slain youth knew at once that his son's haughtiness and bad temper was the cause of the tragedy. But he said to the father of Yogoro that as it was a case of murder it must be handled justly and he would deal with Yogoro as he deserved. Turning to Yogoro he reminded him that one brave enough to kill another must be brave enough to die for it, and the lad assented. At the same time Yogoro reminded him of the fact that he would already performed harakiri had not his father prevented it.

Yozaemon, the father of the dead youth, went into a room and returned with beautiful bright blade. He showed it to Yogoro and praising it, asked him if he was ready to die by it. The boy, only eleven years of age, said he was. Then they bound him with straw rope and placed him in position for execution. He was still quite calm and composed. The father of the lad lay prostrated in grief, not daring to raise his head lest he should behold the awful sight of his son's decapitation. He was indeed impatient

that it should soon be over. The executioner took his place and uplifted the gleaming blade. With the momentous yell it descended. There was a great splash. The father would not venture to lift his face; he could not bear to gaze at the sight. But the head of the lad did not topple off; only the skin ruptured around it had been severed, and the executioner declared that the execution had been performed and that the lad was now free, with the cutting of the ropes.

Yamamoto then addressed the father and said that the murder was avenged by the official execution of the offender, and the body was henceforth his. "It belongs to me now", said Yamamoto; and taking the lad by the hand he said that he had accepted him now as his own son to take the place of the one slain. Thus the lad passed into a new family and later became one of the famous Forty-seven Ronin, who gave their lives for their country.





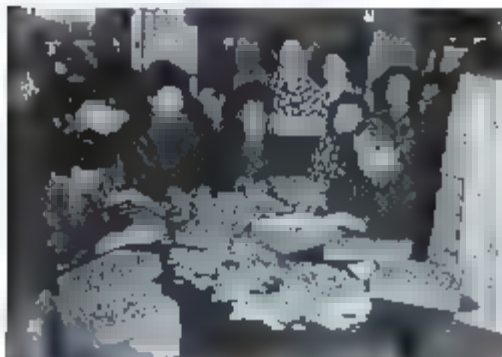
DR. ENRICO ITALIAN, CONSULAR ATTACHE TO JAPAN AND CHINA.



MRS. MABEL WICK OF THE AMERICAN AMBASSY, AND HER DAUGHTER, LEAVE FOR AMERICA FOR FURTHER



GENERAL OF THE LATE GUERRILLA ARMY



GENERAL OF THE LATE GUERRILLA ARMY

MONTHLY RECORD OF EVENTS

(MAY 23 to JUNE 23)

May 25.—The Ceremony for awarding prizes from the Imperial Academy was held at the Tokyo College of Fine Art on this date, when five distinguished scholars received awards.

May 27.—The Ceremony of raising the frame of the Meiji Shrine took place at Yoyogi, attended by the Premier and many other distinguished personages.

The Annual General Meeting of the Japan Red Cross Society took place at Hibiya Park in Tokyo, attended by Her Majesty the Empress.

May 28.—The Annual Meeting of the Ladies' Patriotic Association was held at Hibiya Park, honoured with the presence of Her Majesty the Empress.

May 29.—An important meeting of the Advisory Diplomatic Council considered matters relating to Japan's foreign policy.

The vernacular papers reported that His Imperial Highness the Crown

Prince would visit Europe in the coming autumn.

May 30.—It was officially announced that the Japanese consulates at Kirin, Tsinan, Fuchau, Singapore and Batavia were raised to consulates-general.

June 1.—The Imperial Government announced its recognition of the republic of Finland.

June 4.—Death of Prince Tokudaiji, formerly Grand Chamberlain of the late Emperor, and brother of Marquis Saionji, now a delegate to the Peace Conference.

June 6.—Death of Dr. Enryo Inouye, a famous scholar.

June 10.—Death of Governor Inouye of Tokyo, during a banquet at the Imperial Hotel.

June 11.—The Tokyo prefectural assembly met and voted 50,000 *yen* toward the funeral expenses of the late Governor Inouye.

June 15.—The 150th anniversary of the death of the noted painter, Kano Masatake, was commemorated at the Daijingu temple, Yamanote.

On this date Safety Week began in Tokyo, citizens wearing badges with green crosses in a red circle to warn the public to avoid accidents.

The gallery of a Yokohama cinema hall was precipitated into the pit killing three and wounding several.

Burial of the late Governor Inouye at Hibiya Park.

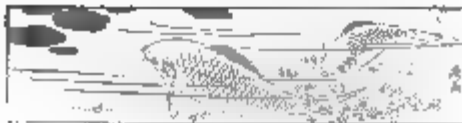
June 20.—Mr. Hiroshi Abe was appointed to succeed the late Dr. Inouye

as Governor of Tokyo. Seven German submarines surrendered to Japan arrived at Yokohama from Africa.

June 22.—Dr. Uyeda, director of the College of Literature of the Tokyo Imperial University, was appointed president of the Jingu Kagakusha at Ise.

June 23.—The Japanese warships patrolling the coasts of Africa and the South Seas on behalf of the Allies returned to Kure.

Death of Mr. Tetsuro Ito, leader of the Socialist party.



CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Japan and Shantung

There goes on a great deal of discussion in the occidental press as to why the Powers acceded to Japan's treaty with China in regard to Kiaochau. To Japan, however, there is no mystery at all about the matter. The Powers understood the situation very well and decided to abide by it. From the time that Germany took possession of the territory Japan was naturally anxious to have the intruder removed. Germany, with a base of operations opposite the coasts of Japan, was as great a menace to her defences as was Russia at Port Arthur, and Japan, when the chance came, did all in her power to get Germany out of the way, just as she did with Russia. Japan took Kiaochau from Germany on condition that China would not allow any other foreign Power to establish itself there, and she insisted on an understanding to this effect with China. But if China was unable to prevent Germany gaining possession of the territory she would likewise be unable to preclude another taking possession of it, or even to prevent its passing to Germany again. The only safe way to prevent such an eventuality was to stay there herself, as she did in Manchuria after Russia was expelled. It should not require any great amount of reasoning for the Allies to see this and to understand Japan's motive in it. It is not a move against the interests of China, nor indeed any encroachment on her sovereignty but for the protection of both Japan and China alike. As to the date when Japan will withdraw from Kiaochau, about which there is so much discussion, that depends on how soon China is prepared to guarantee the non-alienation of the place. In accordance with Japan's interpretation of the Monroe Doctrine for Asia she will be compelled to occupy any part of China that is in certain danger of falling into the possession of western Powers; and the sooner China secures her independence of occidental interference the sooner will she be free from the solicitude of Japan.

The Mandatory System The idea of placing the German colonies under a mandatory system is not altogether acceptable to many people in Japan. A mandatory administration may be all very well as a temporary measure for territories that show no prospect of developing into independent and self-governing countries; but in the case of semi-civilized or primitive races that reveal no sign of such development, it is futile to keep them separated from the country governing them. It looks indeed as if the mandatory system were a mere subterfuge to tide over the period necessary to decide who is ultimately to possess the German colonies. The Caroline and the Marshall islands have been placed under the mandatory administration of Japan; and Japan will do the best she can for them. But since they never can hope to become independent states what is to be their destiny if they can never be annexed to Japan? Not only so, but to govern them properly under double authority is going to be a very difficult task. Divided authority is never successful. It was not a success in Samoa nor in Papua and it will not be likely to be more successful in the other south sea islands. With one authority in Geneva in the shape of a Supreme Council of the League of Nations, and another in Tokyo as the head of the Japanese administration of the islands, there is every room for misunderstanding,

of which the natives of the islands will be only too prone to take advantage, creating endless criticism and difficulty to both Japan and the League of Nations. Japan will thus be burdened with the thankless task of governing the islands with no way of meeting the expense save from the home treasury, and with no hope of ever coming into possession of them.

The decision of the Trade Unions Imperial Government to permit the organization of trade unions in this country will be welcomed by all who have the interests of the nation at heart. In more respects than one the Japanese labour unions will be typical of the nation, since they will be obliged to keep in close touch with a special bureau created by the Government for promoting the welfare of labour. In this way all the unions will be under the constant supervision of the authorities and never allowed to get out of hand, as they would be only too likely to do in a land where labour is still without experienced leadership. Perhaps the most immediate advantage of labour unions to Japan at present will be the right to make collective agreements and to refuse service if the agreement should fail to be honoured or kept by employers. No doubt every attempt will be made to discourage strikes, as at present, but even if strikes do occur they cannot be more violent or dangerous than at present, and under an organized union ought to be less and less violent and dangerous.

**Discrimination
Between
Nations**

There is a growing conviction in Japan that the League of Nations, so long as it permits protective tariffs and restrictions on immigration, will never be able to eliminate the causes of war. The two points named are felt to be fundamental to peace. The tendency of international economics toward ever keener competition if not rivalry, together with the determination of the British colonies and the United States to persist in their policy against oriental immigration loom dark on the peace horizon. An article in the *Kokumin* recently lays great stress on these points, insisting that until all nations are ready to agree to a free distribution of goods and population, international disputes and conflicts over inequality of wealth and territory will be inevitable. The League of Nations should, therefore, provide for an equitable distribution of population and goods if it desires peace.

**Reform in
Korea**

Few will agree with those who urge that a reform in the direction of civil government in Korea would be misconstrued by the rebels and malcontents as an indication of weakness on the part of the authorities and lead to further unrest and rebellion. Indeed the idea is quite absurd. On this score reform had always better be postponed when inspired by complaint lest it should lead to worse complaint. To

admit that reform is necessary, as both officials and population do in Korea, and then to refuse to carry it out or to postpone it is to stand self-condemned in the eyes of the public and to weaken the nations's prestige. If it be the duty of the authorities to reform the administration in Korea the sooner it is accomplished the better. Only in this way can the Government prove its intelligence and sincerity in relation to the whole unfortunate situation in the peninsula. Enough mistakes have been made already without adding to them the biggest blunder of all by delaying reform.

**Japan's Oil
Wells**

According to the *Petroleum Times* (Sekiyu-Jiho) explorations in development of Japan's petroleum deposits are going on apace, and always new reserves are being opened up. In Echigo the Nippon Oil Company, in order to develop new oil sand in the Nishiyama field, started two new wells this spring and struck very rich oil sand. In another new well a powerful gas volume was met at a depth of 3,420 feet in May, and other wells are also under way. The Hoden Oil Company is also developing a number of new borings, as well as erecting cable apparatus for the works already in operation. In one of the three now wells new boring gas was struck at a depth of 3,960 feet, the volume being equal to about 30,000 lbs. of coal per day. Two other new wells are below 1,800 and 2,3000 feet respect-

ively and are expected to go below 3,000 feet. These wells are in the Hariha, Kambara, Santo and Nishiyama fields. The company's well in the Akita field struck oil at a depth of 1,230 feet with a daily outflow of some 100 *koku*. The Akita Koyu Company's well near the Michikawa which met a big gush of oil and then fell off, has revived since the obstructing sand was removed and now yields some 250 *koku* a day. The following statistics as to oil production in Japan may be interesting :

Crude oil production of Japan, excepting Formosa, in 1918, amounted to 2,147,770 *koku*, which shows a decrease of 377,195 *koku*, as compared with the same period for the year preceding. Production by prefectures is as follows : (all figures in *koku*=47,6 U. S. gals.)

Prefecture	1918	1917	Comparison
Niigata	1,302,905	1,642,662	Dec. 339,757
Akita	835,492	874,484	" 38,992
Yamagata	247	290	" 43
Shizuoka	1,373	1,551	" 178
Nagano	181	215	" 34
Hokkaido	7,572	5,763	Inc. 1,809
Total	2,147,770	2,524,965	Dec. 377,195

Total output of refined products in Japan, excepting Formosa, in 1918, amounted to 1,762, 955 *koku*, showing a decrease of 193,385 *koku*, as compared with 1917. Particulars are as follows :

Products	1918	1917	Comparison
Gasoline	126,011	112,359	Inc. 13,652
Kerosene	279,823	473,236	Dec. 193,413
Neutral	452,822	471,841	Inc. 34,081
Residum	422,999	626,123	Dec. 203,124
Lubricant	365,755	325,880	Inc. 39,875
Distillate	115,545	—	" 115,545
Total	1,762,955	1,956,340	Dec. 193,385

The Navy is going to instal a large fuel oil depot at Ogata, five miles south west of Kuré Naval port, estimated at yen 2,5000,000. Reclamation on the water front has been commenced already, and the total area of the depot will be 1,300,000 *tsubo*, together with 6,000 *tsubo* of reclaimed land, where more than a dozen large storage tanks will be erected. The entire work is expected to be completed within seven years. The Mining Bureau of the Department of Agriculture and Commerce is to commence investigation of prospective oil fields in Akita prefecture, with an estimate of yen 32,600. This being the dull season for the kerosene market, Higashiyama crude has declined yen 1.50 per *koku* to yen 23.50, while Niitsu crude is still quoted at yen 23.00 per *koku*.

There seems to pre-
War and Peace vail in Japan a profound conviction that peace on earth can never be assured until the principle of racial equality is formally recognized among western nations. It

would, therefore, be well for occidental countries to note this fact, and not fail to bear it in mind in all their future relations with the Orient. There is no doubt that a large proportion of western people agree with Japan's view in this matter, and all the more is the pity that they cannot find some adequate way of definitely saying so, now that the League of Nations has finally failed to recognize it. We do not suggest that it would do very much good, for we do not desire that any should assert what they do not believe. If western people really look down on orientals as inferiors the sooner the latter know it the better. But the idea of a League of Nations at all seemed to leave no doubt in Japan's mind that the world was ready to admit so humane a proposal and to honor it by formal recognition, not for the sake of those who believe it and act upon it, but for the sake of those who, whether they believe it or not, do not honor it. Assuredly there is now an unprecedented opportunity for the Churches at their annual conventions to declare themselves and show their true colors. The missionaries have been teaching the Orient for years that racial equality and brotherhood are part of western civilization and certainly essential to Christianity. Let them now prove the truth of their allegiance to the Bible by some formal announcement on the question. At the same time Japan should not forget that equality of race must be proved by equality of appreciation of the highest moral and spiritual ideals, and if Japan, whether in Korea or at home, permits any contravention of the dictates of civilization, it is futile for her to claim equality of race. After all, when we talk of racial equality the only proper meaning of it is moral equality.

American periodicals deal much with the working of the Monroe Doctrine as recognized by the League of Nations. Some hold that the only change involved in the Doctrine becoming an international agreement is one for the better, namely, that before its recognition by the League, it depended on the United States for enforcement, but now, having been accepted by the Powers, all parties to the League of Nations Covenant will be responsible for its enforcement. As Japan is a member of the League of Nations how is she going to enforce the Monroe Doctrine, unless in East Asia? The Monroe Doctrine, as explained in leading American periodicals, simply guarantees the inde-

The Monroe Doctrine

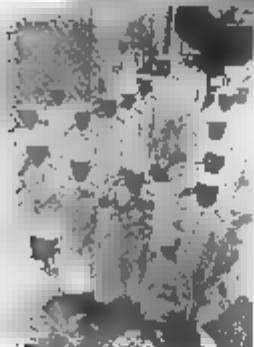
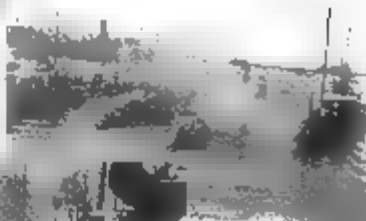
pendence and freedom of all the signatories to the Covenant of the League of Nations. The United States will be asked to see to the observance of the Monroe Doctrine on her side of the ocean, and Britain on the other side of the Atlantic, and, it should be unnecessary to say, Japan on this side of the Pacific. It is further contended in the periodicals reviewed that the Monroe Doctrine does not preclude the intervention of the United States in Mexico should disorder there call for it. In the same way, presumably, the Doctrine would not preclude Japan's intervention in China were conditions here such as to demand that some Power should undertake the reestablishment of stable government and encourage the development of national resources. Thus the Monroe Doctrine, since coming under the suspicion of the Powers, is making steady progress toward the logical meaning that Japan always understood it

must assuredly have. If the spirit and purpose of the Doctrine be thus justly observed it will no doubt tend to the establishment of peace. But there is often a disposition in western countries to interpret a truth in one way for the West and another way for the East; and this is what Japan was aiming to correct in her demand for the elimination of racial discrimination. The idea that the interpretation and meaning of the Monroe Doctrine should depend on racial prejudice is too stupid for serious consideration. Henceforth it must be understood that the Monroe Doctrine is accepted by all the signatories to the League of Nations; and that it means that one country is not to interfere with the sovereignty of another; and that the enforcement of this principle is to be entrusted to America in the Western Hemisphere, to Great Britain in Europe and to Japan in the Far East.





L. CASTING A NET IN THE BLUEN RIVER & CHILDREN SAILING
 THEIR TON BOATS S. SELLING MUSICAL INSTRUMENTS ON CANOE
 & THE RIVER AT VICTORIA PARK & IN THE RIVER



2. GERMAN SUBMARINE BROUGHT HOME BY THE IMPERIAL NAVY
3. GERMAN SUBMARINES AT YOKOSUKA NAVAL STATION
3. WEDDING DINNER TO THE JAPANESE OFFICERS

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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THE JAPAN MAGAZINE

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LITERARY STATESMEN

By S. MAKINO

IN the past Japanese statesmen have been statesmen only; they have not been in command of any great degree of knowledge or ability in other connections. Even in statecraft we have not had so very many who have distinguished themselves greatly. Now that party government has been tried Japan may experience greater political development; but all is as yet in the experimental stage. Our statesmen, however, are gradually displaying higher character personally, and also a great taste for learning and art and especially literature. At present the Imperial Diet can reckon quite a number of brilliant scholars among the members of the Lower House.

It is a good omen for the future of our legislature that the speeches of scholars and literary men on the floor of the Diet are more interesting and command greater attention than those of any other speakers, because they not only reveal a greater degree of culture and respect for reason, but they lack the sophistry and intrigue of the inferior partizan pleaders and political whips. Their eloquence is that of truth, warmth and sincerity, rather than of rhetorical tricks to gain a point.

Among the more prominent scholars alluded to is Dr. Hiroto Tomizu, a professor of law in the Tokyo Imperial University. Dr. Somei Uzawa is another professor of law from the Imperial Uni-

versity; and another is Dr. Gotaro Ogawa of the Kyoto Imperial University, a professor of economics. Dr. Kiroku Hayashi of the Keiogijuku University, Tokyo, is also a distinguished scholar of the Imperial Diet: he is a professor of diplomacy and diplomatic history. Dr. Kanju Kiga, one of Japan's leading authorities on finance, is also a member of the Diet. The appearance of so many scholars in the legislative halls of Japan is quite a new thing. Formerly such men took little or not practical interest in politics. It is also noticeable that the number of lawyers, physicians, religious teachers and literary men has considerably increased in the Imperial Diet.

Dr. Takuzo Hanai is one of the leading lawyers of Japan; and Professor Masayoshi Oshikawa is a noted champion of religion, from the Tokoku University. Dr. Yeigoro Kanasugi is a distinguished surgeon, and also an ornament to the membership of the Lower House. While the House of Representatives has thus been enriched by men of science there have been very few men of letters among its members. The glory of the British parliament in the reign of the good Queen Victoria was the large number of literary men that adorned its deliberations. There was Grote, the historian of Greece; Lord Lytton, the novelist; and Disraeli, also a great literary man, to say nothing of Gladstone and

Morley. Gladstone was a great classical scholar and even wrote on Homer while John Morley's works are too famous to need more than mention here. Compared with the brilliant literary lights of the British parliament the Imperial Diet of Japan does not shine; but we are beginning, and soon our legislative halls will attract literary men more and more.

Certainly Japanese politics needs more literary imagination and power to arouse it from the present dullness and mediocrity. It needs not men who talk but men to talk to purpose; men that can sound the depths of human life and lead the nation onward and upward to higher things. It is all very well to have the present increase of lawyers and scientists in the membership of the House; but greater ability to perceive the moral and spiritual forces of mankind and instil them into public life and thought is what our legislature needs most of all. Among the more prominent literary men in the Diet are Takejiro Tokonami, Yukio Ozaki, Kencho Suyematsu, Ryukyo Higuchi, Jiro Shirakawa, Keigi Ozaki, Kunio Yanagita and Marquis Komura, who are either literary men or men deeply interested in literature.

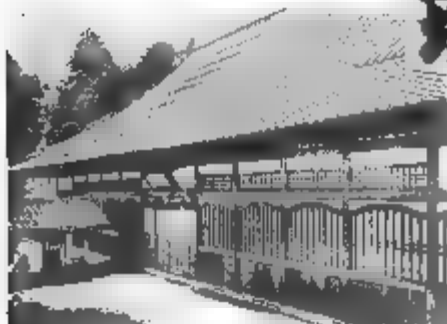
Of the names mentioned, that of Viscount Suyematsu is one of the most prominent, his title having been conferred upon him through the influence of the late Prince Ito, because of his profound literary studies and as a statesman. His chief interest is in poetry, fiction and history, but he commands a wide knowledge of art and literature generally, having also received the degree of LL.D. Some have regarded Viscount Suyematsu as the Lord Rosebery of Japan; but of late he has retired from politics. Mr. Kunio Yanagita is the chief secretary of the

House of Peers, and the leading literary light among Government officials, being distinguished in prose fiction especially. Marquis Komura has not yet produced a novel but his keen literary taste and ability are well known. Mr. Keigi Ozaki has also revealed considerable taste of a broad kind in regard to literature; he is fond of poetry and fiction, and patronizes men of letters. Mr. Higuchi of the Lower House was formerly a professor in Waseda University, and is deeply versed in philosophical literature, also indulging at times in literary criticism. Mr. Shirakawa is more interested in journalism, and is noted for perfection of style. He is a great classical scholar as well, and is interested in dramatic art.

Mr. Takejiro Tokonami the Minister of Home Affairs, has long been a distinguished literary man, though his talent in this respect has never been much recognized by the public, who look upon him more as statesman. He is, however, familiar with all the great works of literature, and composes *waka* poems that have won the commendation of poets. His essays are always admired for their literary form, and are gradually bringing his talent as a writer to public notice. His latest book, *Tamukegusa*, was written in memory of his wife who died some months ago; and the work reveals a fine literary taste that must win the author fame. The style is equal to that of the great literary masters of Japan. Some regard Mr. Utaro Noda, Minister of Communications, as a man of literature, but he has done little in this direction beyond composing a few epigrams in *hokku* verse, though he is something of an artist.

Mr. Yukio Ozaki is more noted as an orator and a politician than as man of letters; but his literary taste and style are

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to be admired above most of the writers of the day. For lucidity and directness his composition is almost unequalled. Toshisada Mayeda is one of the literary members of the House of Peers, and has several volumes to his credit, being rather a disciple of Disraeli. Mr. Saburo Shimada, expresident of the House of Re-

presentatives, is a bright example in political literature, his historical essays commanding wide admiration. Thus it will be seen that there is a greater degree of literary talent and general culture in our Imperial Diet than the public is apt to suspect.

HOW TO SAVE CIVILIZATION

By Dr. KUMAJI YOSHIDA

ACCORDING to history the Augustan age of Rome was of the most extravagant and luxurious in the annals of the empire, when the wealthy classes, especially the women, indulged in the most costly and elaborate clothes, mansions and food. Some of the buildings that have come down to us from that time indicate the extravagant taste of the Roman age, the religious buildings being especially beautiful. Yet in the midst of all this unprecedented magnificence there was a deep moral corruption that undermined society and finally destroyed the Roman empire. Such is the fate of materialism without moral foundation and spiritual reality.

The present world, before the outbreak of the European war, was in very much the same condition as that which led to the downfall of Rome. Certainly there was all the magnificence and selfsatisfaction if not the corruption of the Roman days. Luxury and needless extravagance marked the general course of living in Europe and America. Mansions fit for

princes with big families were built for people who a few years before were among the poor. Enormous sums were spent on food and clothes. Money and time were wasted scandalously. When I was a student in Europe I was constantly astonished at the luxury and extravagance of balls and evening parties. The dresses of the fair sex served to remind me always of what I read of Roman ladies in the days of the empire's decline. It was only Europe's higher social morality that saved it from the fate of Rome. It is only as materialism is spiritualized that it can be wholesome enough to last. But is the foundation of good society materialistic or spiritual?

As an outcome of the war the wealth of Japan has increased enormously and the reign of extravagance and luxury has already begun among us. In consequence Japanese society is in great danger of disintegration. Have we the necessary spirituality to preserve our civilization from the disease of materialism?

In this connection allow me to introduce

to may readers a religious exercise of particular significance to an age like this, when civilization is threatened with decay from satiety. This exercise is known as *yoga*, or umbilicular meditation. Let us take a look at it as practised at the Eihei-ji temple, some thirteen miles from Fukui, and reached by tram. After leaving the tram-car you find yourself in front of a magnificent Buddhist temple. It was founded by a high-priest named Kôbô Daishi about the time of the Emperor Gosaga. It is here that *yoga* is practised most sincerely. To this place I came last March and stayed several days. My life among the monks and novices there was very interesting. Daily life was under a strict discipline far removed from anything to be found in civilization without. All was in complete aversion to modern materialism. Indeed the votaries of the gay life our towns and cities would probably regard the existence put in at this temple as but a relic of crude and primitive times.

It is well known that in medieval Europe the Christian monks led a decidedly simple life, isolated from the temptations of the world, the flesh and the devil, though some of them managed to kick over the traces and leap their bonds now and then. Some of these ascetic ideas obtain even still among certain types of Christianity, in spite of the advance made in Europe toward extravagance, luxury, surfeiting and materialism generally. Yet we may believe that materialism cannot meet the needs of the best minds. There are always some who will rise above the common standard of the herd. Whether due to Christianity or not, the fact remains that some still live the life of simplicity and self-denial.

The practice of *yoga* at the Eihei-ji

temple is just such a life. It is not unlike the monastic life of medieval Europe at its best. It seeks to teach that the foundation of society and civilization must needs be spiritual. At this temple the monks rise each morning at 3 o'clock, no easy task for the average mortal. No matter how cold the atmosphere may be, the monks take their places in the meditation hall as soon as they get up. The novices are seated in the center and the old monks around them. There is not much ceremony about turning out at that early hour, because the meditation hall is also their sleeping room. During meditation each sits on a mat or thin cushion. They read their *sutras* and eat what is given them all in the same hall, around which are closets in which to put away the things not wanted for immediate use. Their bedding is of the simplest kind and can be put away in a moment. Naturally there is thicker covering in winter than in summer. In any case the bedding is so scanty that even the common man cannot sleep comfortably on it.

On rising, the monk washes his face, brushes his teeth; and after these ablutions he must practise an hour of meditation in the accustomed manner of the temple. On finishing their meditation period they all appear before the altar of the temple and read their breviaries reverently. Then comes breakfast, which consists only of rice-gruel. They are abstemious of food as much from poverty as from principle. But frugality is one of their fundamental principles. Their idea is to check the physical and encourage the spiritual side of human nature. All their occupation is in the direction of greater spirituality. They engage in meditation, as described; and then they have to clean their rooms, attend to

meals and do all that is necessary to keep things in good order. They do not eat pure rice : it is mixed with 60 per cent of wheat. Both supper and breakfast are nothing but rice-gruel. On this fare, and with there religious devotions, they must get on until nine years are put in, when they graduate from the temple.

Our main interest in them now is to estimate the importance of their stress on spirituality as against materialism. They deny themselves all the material delights of human existence in order to develop their spiritual character. It is generally understood that the main aim of western civilization is to gratify human desire. If the aim of man is to satisfy all his human instincts and desires then the life of the monks at the Eihei-ji temple is least of all calculated to meet human needs. These monks must be accounted the most demented and unfortunate creatures in the world. Some, no doubt, would regard them as examples of human beings driven to extremes by the unusual degree of social corruption around them. Such ideas are thought to be possible only in an undeveloped state of society when the passions of man have their fling and repel the humble-minded and pure of heart, driving them into seclusion from so wicked a civilization. But these monks appear to be quite happy ; indeed much happier than those who devote their time and money to self-gratification with the material things of life. The physical condition of these monks is better than that of the average citizen of the world. They look happy and they look well. Nowhere can more optimistic and goodhumoured persons be found. Their satisfaction and content is far greater than is the case with our war-millionaires and men of wealth generally. In other words, their

method is a success, while the method of society in general is a failure.

It was very interesting to discuss with these monks the problems of the spiritual life. They admitted that many of their novices cannot endure the discipline, and after a trial of it depart, never to return. Some remain as long as two years before giving way to the strain of the training. But once the novice is accustomed to the discipline and faces it bravely, he becomes very happy and finds no particular difficulty in getting on, preferring this to the life of the world. Some indeed like it so much that even after putting in the nine years of their novitiate, they choose to remain still in preference to becoming head of temples elsewhere. What strikes one at once is the vast contrast between the ideas of life presented by these monks and that of western civilization, and even of Japanese civilization for that matter. Here is a means by which pain and discomfort become a pleasure.

Of course the legitimate gratification of human desire is a great problem everywhere. Most rational persons admit that the mind and spirit cannot be satisfied by material things. So long as man gets enough to live on the difference in salary does not make much difference in the happiness of the individual. A man does not find that he is any the more satisfied because he happens to become a millionaire. Real satisfaction and happiness are within ; they are of the spirit. Once the man attains to a character of true spirituality he is able to live on very simple necessities. Happiness is possible only to those who have gained independence of material things. The less one possesses the less one has to worry about.

If western civilization is based on pure materialism, that is its main defect. If

man seeks his satisfaction in material things, he can never be satisfied, because material things are limited, and desire knows no limitation. One may have at his disposal all the money he wants, and he may indulge in all the luxury and extravagance he has a mind to, but he will not only fail to find any true satisfaction and happiness, but he will bring dissolution to society and civilization, as the ancient Romans did. It is only spiritually that man can be satisfied. In other words, society and civilization have hopes of survival and further development only as they have the capacity to live as the monks of the Edoji temple live; only as they are independent of materialism. The life of these monks may be too extremely simple for the common man of the world. But it must be borne in mind that the monks can live and thrive where the perished emperors would die. They are more fitted to survive than we, and therefore more fitted to live. It is to them rather than to the pleasure-loving that man must go for spiritual guidance and direction. Of course man cannot live without material things, such as food, clothes, houses and so on; but after all, it is the spirit that gives the life necessary to true existence. At a time when Japan is exposed to the evils of wealth and

questionable pleasure the nation's mind should be directed to the necessary things, the things that count is the nation's future. If we allow ourselves to be distracted and captivated by the materialistic civilization of the west, to the neglect of the Spirit, a grave danger faces us. Rather let us follow the frugal and simple spirit of the monks of the Edoji.

[It must be obvious to those familiar with western civilization that the above is a very inadequate view of it. The spirit of occidental civilization may best be inferred from the spirit that led the millions of young men to England, her colonies and America to die for the freedom of France and Belgium. Was this a materialistic or a spiritual motive? A spirit that can command the lives of six million young men is neither a selfish nor a void nor in any sense a materialistic spirit; and the civilization that produced these young men must have the spirit that can save it from ruin. It is the spirit of Christ, who taught that man liveth not by bread alone but by every word that cometh from the mouth of God! "Life is more than meat, and the body more than raiment." "A man's life consisteth not in the abundance of the things that he possesseth!" Edw. J. M.]



A MILITARY OFFICER IN KOREA

By Y. ARIMA

WHEN the Twelfth Army Division was organized in Korea recently Lieutenant-General Goro Johoji was appointed commander. This was in May last, the appointment being due to the regular change of military offices made by the War Office in April. Up to that time the new commander had been head of the military Staff College in Tokyo. All who know the new officer were pleased that the right man had been chosen for so important a position in Korea.

Lieutenant-General Johoji is from Tochigi prefecture, and belongs to the Kurohané clan. He was very strictly brought up by his father accordingly the ideas of the samurai of old Japan, entering the military academy in 1884, and taking the rank of sub-lieutenant in 1887. In 1892 he entered the Staff College where he made remarkable advancement in his studies, graduating in 1897. He experienced rapid promotion and soon found himself a Lieutenant-General and at the head of the Staff College; and now he is over the 12th Army Division in Korea. In the years between he saw duty as an officer in the office of the General Staff, as military attaché to Berlin, as a visitor to Australia, as an instructor in the Staff College, as an adjutant, and Chief of Staff in the 1st and the 17th army divisions, as commander of the 10th Brigade, and as

commander of the 2nd infantry brigade of the Imperial Guards. He graduated from the Staff College before some of his fellow students who were kept back through being absent in the war with China.

It is said that few officers of the Imperial army have a better training and experience than Lieutenant-General Johoji. He is, moreover, a man of brilliant parts mentally and personally, with a great knowledge of military tactics also. He is distinguished for the practical application of his knowledge as compared with those more deeply versed in theories they have never put into practice. He is accustomed to lay emphasis on a general knowledge of war situations as more important than local details. He used to teach the young officers at the Staff College that strategy was not all military art: it involved very important spiritual qualities as well, especially in relation to the thousands of men under one's command.

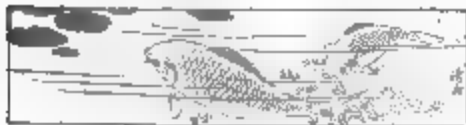
The new commander of the 12th army division in Korea is also a man of very high character personally; and he enforces his ideas in this respect among the soldiers under him. He is broadminded and liberal in nonessentials but very strict in essentials, subordinating all private considerations to duty. Having spent some

sight years abroad he is familiar with the customs and ways of foreign countries, and is especially proficient in German and Chinese, with some skill in turning a poem. These +he have served under him raised the Lieutenant-General as liked to and considerate of his subordinates, and well spoken of by all his inferior officers. But he is so strict about matters of rank in the army as a soldier should always be. He is noted rather for his reticence, talking little but always getting through with the task in hand. In private life, however, he is quite chatty enough, and enjoys a friendly conversation as much as anyone.

It might be supposed that since his career has been chiefly as an official capacity his experience may not be as practical as supposed. But to hold this idea would be a grave mistake. He is a consummate master of men and this is why he is so well fitted for the position of a commander of the army in Korea, where soldiers have to be kept well in hand. He will lay down rules for the perfect control of the troops and he is a man that will see that they are carried out to the letter, insisting on strict obedience among the officers under him. All doubt as to his practical ability was removed by the success of his strategy at the siege of Taikyuan, where he was in command of the Shianchi Brigade. He

also saw good service in the war with China. He was a military attaché abroad at the time of the war with Russia, and missed duty in that campaign. He proved himself a first class officer in the siege of Taikyuan.

In private life Lieutenant-General Joki is not only interesting and conversational but a man of quite democratic temperament. When his boy was entering the Kyuzan Grammar School this spring the father, clad in kimono like a common citizen, went with the child to the school to introduce the lad for the first time. This shows that he is no reactionist. The General is greatly interested in plants of all kind, and he likes hunting and fishing; and wherever he goes he takes his fishing rod. He is a great lover of horses, and an expert judge of them, his own charger being a fine example. There is a remarkable degree of affection between the General and the Ma house, which any one can see, the horse always galloping up to his master whenever the latter appears. The General is a man of temperate habits, though he does his glass of sake as most military men do. But he has given up tobacco as injurious to the health. Besides his wife the general has two sons and two daughters in his family; and their home is very happy one.



JAPAN AND THE WORLD

By Dr. C. J. L. BATES

ON the 4th of June last at the Commencement exercises at Columbia University, when receiving the degree of LL. D., Viscont Ishii said these words: "Never in the history of the world has international friendship had the meaning and the significance which it has today. The nations in their relationships have ceased to stand alone. On every side the walls of exclusion and aloofness are breaking down, and the defiant spirit of self-sufficiency is giving place to the recognized facts of interdependence. Not only do our physical frontiers encroach and run over, but our moral, our intellectual and our spiritual lines of demarcation are becoming blurred and indistinct."

Sir Robert Borden, Prime Minister of Canada, gave expression to the same thought during the war, when he said: "Henceforth no nation can hope to live as a hermit nation."

The 19th century witnessed two great movements, one imperialistic and the other nationalistic. Great Britain, Russia, Germany and the United States of America extended their territories, and the long arm of their governments over continents and across seas, to include people of many languages, races and religions within their sway. In the latter half of the century a new movement arose, however, with the rebirth of the spirit of nationalism. The kingdom of Italy was formed; the German Empire

was established; the Balkan States were set free from the thralldom of Turkey; and in the Far East Japan was aroused from her policy of seclusion and exclusion to take her place as a nation among the nations.

The great War has greatly strengthened the nationalistic movement, and at the same time has discredited the imperialistic tendency of the great Powers. One of the fundamental principles for which the Allies professed to be fighting was the rights of peoples to self-determination. The victory of the Allies has made possible the rebirth of Poland, and the organization of Czecho-Slovakia, Jugo-Slavia and Hungary as independent nations.

On the other hand the war has led to the dismemberment of the ancient empire of the Hapsburgs, and has put Russia into the melting pot. The only nations left today with a population of over one hundred millions recognizing the authority of a Central Government are the British Empire, the Empire-Republic of China and the United States of America. In addition to these France, Italy and Japan rule millions other than their own people. It is clear that only in so far as these great empires are able to organize themselves on a basis of local autonomy, and the freedom of the social groups of which they are composed to enjoy the use of their own languages, religions and traditional customs, can they continue.

In this new day empires can justify their existence only in so far as they are leagues of nations.

The Twentieth Century seemed destined to be the century of a new internationalism. Great changes have taken place since the new century was born, especially in those parts of the world where foreign missions are carried on. At the close of the 19th century the European white man believed himself to be in secure control of practically the entire world, with the single exception of Japan. America, north and south, had been occupied throughout by European peoples, and the scattered remnants of the aboriginal inhabitants reduced to a state of utter helplessness. Africa had been divided among the dominant Powers of Europe. Britain had extended her rule so that her sons were able gently to refer to the fact—a Britain never boasts—that upon British dominions the sun never sets. India, the age old mother of languages, literatures, philosophies and religions, had with her three hundred millions of people come under the beneficent but none the less foreign rule of Great Britain. And the 'friends' of China were in close attendance to be in at the feast, for the "carving of the melon seemed imminent." And upon this unclouded sky of European control there was but a tiny speck, a cloud no bigger than a man's hand. It was Japan.

But what do we see today, less than a score of years later! European expansion has come to and end. Three of its greatest empires have been overthrown. And a new Power has arisen to take her place in the council of nations. Napoleon said: "Asia is a sleeping giant; let her sleep, for when she awakens she will shake

the world." For weal or for woe Asia is at last awake. Her nine hundred millions of people have been stirred to a consciousness of themselves and their surroundings, that is destined to change the currents of the world's life immeasurably.

And the awakening is well-rounded. No sphere of human interest has been left untouched. All phases of humanity, hygienic, economic, scientific, aesthetic, social, political, moral and religious have been influenced thereby. In India the realization of race consciousness is transforming a continent into a nation. Concerning China, in 1906, Lord Curzon wrote in his *Problems of the Far East*: "That the empire, whose standard of civil and political perfection is summed up in the stationary idea, which after half a century of intercourse with ministers, missionaries and merchants, regards all these things as intolerable nuisances; and which after twenty years observation of the neighboring example of Japan looks with increasing contempt on a frailty so feeble and impetuous, that this empire is likely to falsify the whole course of its history is a hypothesis that ignores the accumulated lessons of political science, and postulates a revival of the age of miracles."

All of which goes to show that great men have made great mistakes. The miracle has occurred. Since these words were written, China has abolished opium, revised her educational system, unbound the feet of her women, shorn her men of their long hair, overthrown the proudest monarchy of the ages, and is now struggling to establish a government democratic in basis and republic in form.

As all are aware, the first among the

eastern nations to awake to the necessity of reform along modern lines was Japan. And so rapid has been her progress that at the beginning of the great War Japan was reckoned as one of the eight great Powers of the world; and at the end of the War she was made one of the five permanent members of the Executive Council of the League of Nations.

Japan can no longer be ignored. Her people cannot be treated with ignominy. For, by their loyalty, their industry, their spirit of sacrifice, their intellectual alertness, their personal love of cleanliness, their artistic appreciation, their military prowess, their remarkable achievements in political reform, in commerce and in education, and by their faithfulness to their treaty obligations, particularly during the great War, the Japanese have won for themselves a foremost place among the greatest peoples of the world.

One of the most significant by products of the war, indeed, is the enhancement of Japan's position as a world Power. Henceforth nothing that affects the continent of Asia, eastward of India, can be decided without the concurrence of Japan. Moreover, it seems to me beyond question that for the generation in which we live the leadership of Japan in East Asia is assured. The fact that Japan is the only nation in Asia that has a settled and effective government, that it is the only nation in Asia with an army and navy, that it is the only nation in Asia with a public school system that is educating practically all the children, and that it is the only nation in Asia that is trained and equipped for industrial expansion, all this makes Japan's leadership inevitable for the next twenty-five years at least.

With this awakening of eastern Asia comes a knowledge of the fact that the

distribution of the earth's surface is very disproportionate to the populations of the different races. The fact that 900,000,000 of Asiatics are compelled to be content with a territory one-sixth the size of that owned, though most sparsely occupied, by 600,000,000 Europeans; and that these 900,000,000 orientals are denied freedom of emigration to most of the most desirable parts of this largely unoccupied territory, has led a recent Japanese writer, Mr. Kawakami, to say that either the policy of freedom of migration must be adopted, or those European nations that possess large tracts of the earth's surface that they do not occupy, must share up with the land-hungry over-crowded nations.

Japan today feels the pressure most keenly. With a population of 57,000,000 people, growing at the rate of over 600,000 a year, confined to a territory 20,000 miles less than the State of California; with over 350 people to the square mile, it is but natural that the question of immigration should, in the minds of Japan's statesmen and publicists be a most urgent problem for their statesmanship to solve. Professor Nagai, in his book, *Social Problems and Emigration*, written in 1913, emphasizes this fact strongly: "It is fortunate for us that we have got Korea!"

Marquis Saionji is quoted in an interview with a representative of the Outlook as saying: "Japan certainly cannot consent to be confined to Korea and Manchuria as outlets for her population, which is growing at the rate of almost seven hundred thousand a year." Every nation, every social group, should have enough territory to work out its peculiar type of civilization. China has enough; India has enough; the United States of

America has enough; Russia has too much; Canada and Australia are not as yet beginning to make use of more than a small part of what they possess of the earth's surface, and can only justify their possession of such vast territories in so far as they hold them in trust not only for the children of the people now in possession, but for the welfare of all humanity.

That does not mean, however, that these territories should be open to such crowding and over-crowding as is to be seen in the densely populated parts of Asia and Europe. It may well be the way of Providence to keep these open for food-producing territories in the future. But this possibility does not preclude their being held in trust for humanity.

It is a significant fact that the War has greatly enhanced the power and prestige of these nations and therefore the responsibility of the two nations from which have gone forth nine-tenths of the 24,000 missionaries the Christian Church has sent to foreign lands. It is vitally important that England and America, and the world generally, should recognize that the new internationalism is not based upon the relation of master and servant, with the white man giving the orders and the coloured peoples, so called, carrying them out. The new internationalism must be based on the principle of race equality, upon the principle of friendship and brotherhood among nations. The Japanese delegates were not able to secure the adoption of this principle as a clause in the constitution of the League of Nations. But they were right, nevertheless; and we must regret that practical issues made it necessary for the representatives of the Anglo-Saxon nations to vote against it.

The mission of those who speak the

English tongue is a mission of emancipation. To set men free, and to keep men free, is the divinely appointed task of the Anglo-Saxon peoples. And that can never be done by insisting on race superiority, or by allowing our judgment to be confused by race prejudice. France, and America, established their republics on a basis of human freedom and equality and brotherhood. Some nations may be more backward than others today; but who shall say what nations shall be in the van tomorrow? The new internationalism must be based not on force but on confidence and trustfulness; and trustworthiness must be the bond between the nations and the peoples in the coming days. There must be a willingness to help, to give as well as to take, such as was exemplified in America's return of the Shimonoseki indemnity to Japan, of the Boxer indemnity to China and of the restoration of independence to Cuba, and also in the return of the island of Cyprus to Greece by Britain. The present basis of the League of Nations fails at the point where it provides only for the status quo of boundaries, whereas provision should be made for readjustment of national boundaries in accordance with the changing needs of the different nations. The status quo is not sacred, and to fix it forever would put an end to progress, as was well said recently by Senator Root.

It was the West that awakened the East; and if it was a sin to do so America will have to come to the mourners' bench, for the sending of Commodore Perry to Japan was, from that point of view, the greatest mistake of the last century. The United States and Great Britain were the most portent forces in the awakening of Japan and China, and have been her best friends up to the present. And that

friendship has been deeply appreciated by the Japanese Government and people.

Viscount Ishii, in his address at Columbia University, already referred to, said: "I ask you to believe me, gentlemen, when I tell you that the friendship of America is a vrry pleasant thing to the people of Japan." I believe this to be a fact beyond question. And along side of that is the gratitude that the people of Japan feel for the friendship and assistance of Great Britain.

It is evident to all who study that the fundamental policy of Japan's foreign politics in all this modern period of her history has been to maintain the most intimate possible relations with Great Britain and the United States; and there is no evidence that I am able to discover that any change in this policy has taken place. On the other hand it is also a fact that the policy of Great Britain has always been one of friendship for Japan, and for the last twenty years, almost, has been one of close and intimate alliance. It is well for all Britishers to bear this in mind, if at times we should be inclined to be somewhat critical and impatient of Japan. I believe that, short of a formal alliance, the relations between Japan and America have been equally intimate. It was the policy of the United States under Mr. Roosevelt's presidency never to put anything in the way of Japan's development in Korea.

It requires only a little knowledge some of these things to allay anxiety when the 'yellow peril' bogey is aired in the yellow press to stir up strife among the peoples on either side of the Pacific. Hitherto the leadership of the nations with whom Japan is most intimate, has been wise; and we have every reason to believe that it will continue to be so.

It was certainly a surprise and a shock to the Japanese when they found the door bolted and barred against them in Canada, the United States and Australia. Japan resented the discrimination against her people, but in order to preserve the good-will of Britain and America, undertook, in what is generally known as 'the Gentlemen's Agreement' to limit the number of Japanese going to America. This Agreement she has faithfully kept. Despite that fact, however, anti-Japanese agitation and anti-Japanese legislation has continued in California and British Columbia to the irritation and embarrassment of Japanese residents.

The Japanese are not asking for freedom of immigration, but their pride is irritated by specific legal discrimination against them as Japanese or as orientals. They regard it as an indignity that they are debarred from naturalization in the United States, and that though naturalized as British subjects in Canada they are disfranchised in British Columbia as orientals.

I believe that it is impossible to admit Japanese, Chinese and Indians freely into the United States, but I as firmly believe that each Japanese, Chinese and Indian admitted ought also to be accorded full rights of citizenship according to a law impartial to all foreigners.

But there is another and perhaps an even greater difficulty. It is that the Japanese feel that while they have been shut out of North America their expansion and development in Eastern Asia is arousing jealousy and is being blocked by western nations in general, and by America in particular. And there is no doubt that the feeling is very intense in America now as to Japanese activity in China and Siberia.

A fact, however, that must be recognized is that the attitude taken by Canada, the United States and Australia towards oriental immigration has thrown Japan back upon Asia. If we were willing and able to offer a home to Japan's surplus population in our great west land in America, or in the great island continent of Australia, we might more effectively be able to object to what Japan is doing in Korea, Manchuria and in Siberia. But, pursuing as we do, a policy of national or racial selfishness, or if that word seems too strong, let us call it a policy of selfpreservation, we find it more difficult to criticise Japan for pursuing a similar policy in the Far East.

Japan's position is, therefore, a most difficult one. A Japanese gentleman of high official position said to me less than two years ago: "Mr. Bates, if I may speak quite frankly I must say that we Japanese feel that western nations are hypocrites. They keep saying 'peace, peace' to us, but at the same time they are going on with their plans for expansion and self-aggrandisement all around us. If you do not want our people in Canada, well and good: we have no desire to force ourselves upon you. And so also as far as the United States is concerned. In fact it is my opinion that it would be better for all the Japanese in America to be brought back to Japan. We are not negroes to be lynched and treated like lower animals. We have a country and we can retire to it. But there is something still harder to bear: and that is that if, say 2,000, Japanese go to Mexico or South America where they are welcomed, the day after their arrival the American newspapers come out with big headlines "Yellow Peril!", "Japanese Invasion of Mexico", "Monroe Doctrine in Danger",

and so on. This is intolerable! And not satisfied with keeping us out of the continent of America, the western people are jealous of every advance we make in Asia. We feel that western nations are trying to put a ring around us to prevent our development in any direction. We Japanese demand the right to live!" Such utterances as these give adequate evidence of the intensity of feeling and responsibility among leading Japanese statesmen on this most important problem, which offers no easy solution.

As far as we can find out from official sources in Canada, California and Australia there is no sign of any coming change of attitude toward oriental immigration in these countries in the near future. How can we interpret this situation? Japan is accepted as an equal among the nations, and is treated with the highest honour; but as individuals the Japanese are rejected. Of this fact there can be no question. A gentleman in China, a Britisher, asked me recently if I liked the Japanese, and I replied that I did, and had many good friends among them. It is a fact, and one that we must frankly make known to our Japanese friends in all love and kindness, that the people in British Columbia and California do not like their Japanese neighbors; and not only there but in Korea, China the Philippines and India as well. It may also be possible that the Japanese also do not like us. I hope this is not true. But if it is only makes the situation more difficult.

I wish I could think that the problem on the Pacific coast were merely economic. I am sure that it is not only that. It is deeper than that. It is cultural, it is personal, it is moral, it is religious, it is racial. Our people

say that the Japanese are not frank, that they are not honest, that they cannot be trusted. That was said to me less than two years ago by a prominent Government official in Canada, by a prominent business man in London, and by a Pullman car conductor in the United States. Whether this criticism is true or not, there is no question that it is well nigh universal in the West today. Our people say also that the Japanese are conceited, that they are over-ambitious and that they are unscrupulous in the choice of means to attain their ambition.

Now I believe that much of this criticism is unfair and untrue, that it arises from misunderstanding and prejudice. But its existence is itself a demand for correct and sympathetic interpretation. In a recent article by Dr. Inazo Nitobe in a Japanese magazine on the anti-Japanese feeling in America he accounts for it with the following reasons: 1. Chinese anger against Japan 2. Korean hostility 3. Anti-Japanese feeling in California 4. Anti-Japanese propaganda by British traders in China 5. Party tactics by opponents of President Wilson 6. German propaganda 7. The idea of Japan's militarism as a menace to democracy. It is very gratifying to see so frank a statement by so careful and scholarly a man as Dr. Nitobe. It is to be hoped that his statement will be widely read and carefully considered. There is no doubt that the Japanese have themselves largely to blame for the anti-Japanese attitude that is today practically world wide. German propaganda will explain part of it, British and American commercial jealousy will explain part of it, labour rivalry on the Pacific coast and the policy of a white Australia will explain part of it, but when all allowance is made that can

be made something remains. It is a painful fact that Japan's best friends are disappointed. They had expected more than has been realized; perhaps they had expected too much. But the intense nationalism of the Japanese still continues. In Hawaii Japanese schools are maintained to prevent the Japanese children being too completely Americanized, in Vancouver a fully organized and equipped primary school is maintained by the Japanese for their children, evidently to prevent them being Canadianized.

Now this is good policy for Japan from the nationalist point of view, but not from the international standpoint. It is believed in America that either the Japanese people or the Japanese Government do not wish their nationals to become citizens of Canada or the United States or any other foreign country. A prominent Canadian publicist said to me: "The naturalization of the Japanese is not worth the paper it is written on." This is doubtless too sweeping, but there is evidence to support the assertion.

There is apparently a change taking place in the attitude of the Japanese people in Hawaii and America, and the Japanese authorities; but foreign government officials and public men are not yet convinced. Japanese business men are not trusted. Japanese women, be it said not to their shame, for they are for the most part helpless victims of the most soulless slavery that the world has ever known, are synonyms for prostitutes in foreign lands. This is a shameful libel on the fair name of the good women of Japan, than whom there are none better in the world; but it is the system of licensed prostitution that is to blame, together with the generally accepted low standard of sexual morality throughout the

country.

These are the two fundamental points of weakness in Japan: a lack of frankness and truthfulness, and a low standard of morality in the relation of the sexes. The missionary knows that he has the solution of these great problems; and it is the conversion of a sufficient number of people to the spirit and the ideals of Christ to make a Christian conscience in the nation. We have our Christian friends in Japan, whom we know and

love as our brethren and sisters in the Lord, whom we have trusted and in whom we have not been disappointed. And our prayer is that their numbers may be multiplied, their faith strengthened, their vision widened and their courage increased. They are the hope of Japan; and they and the five million Christians in the mission field, with their fellow Christians the world over, are the hope of the nations and the only security of the new internationalism.

OSAKA AFTER THE WAR

By KEISUKE MIYAZAKI

(DIRECTOR OF THE OSAKA STOCK EXCHANGE)

NO city or center in Japan has been more influenced by the great war recently ended in Europe than has Osaka, the greatest commercial and manufacturing city in the empire. During the war Japan's gold holdings increased from 353,000,000 to over 1,680,000,000 *yen*; but in addition to this the wealth accruing to enterprise apart from the Government amounted to about 1,000,000,000 *yen*, of which at least 70 per cent was distributed between Osaka and Kobé. This alone is sufficient to show what a degree of financial and general commercial prosperity Osaka has enjoyed during the war period.

The enterprises which gained the largest profits on account of the war were those engaged in shipping and transportation; and most of the big shipping companies and their directors are in Osaka, with the exception of the Nippon Yusen Kaisha, the head office of which is in Tokyo.

The largest shipping company in Osaka is the Osaka Shosen Kaisha. As to iron works and foundries, most of those established in Tokyo and neighborhood during the war had to close down after the war demand ended, while those established in Osaka and vicinity are for the most part still flourishing. The spinning business also centers about Osaka and is in a very thriving condition.

The main enterprise of Osaka, however, is trade, Kobé being the chief port outlet, though the port of Osaka does a big trade too. After the war broke out the exports formerly coming to the East from Germany, England and other European countries were cut off, and Japan stepped into the breach to meet the demand for supplies in China, India and the South Seas. This led to a tremendous increase of trade. Most of these exports passed through Osaka, independently of where

they were manufactured, some coming even from as far north as Hokkaido. The profits, too, were immense, and consequently the traders of Osaka and Kobé prospered as never before.

Traders in ships, iron and copper made the largest profits, but there was an endless miscellany of goods for which a great demand also continued during the years of the war. After the war ended and the demand slackened off there were some failures, especially among the mushroom enterprises that arose to meet war demands only. But this was not nearly so much the case in Osaka as elsewhere. Osaka, as has been mentioned above, came in for at least 70 per cent of the nation's war profits.

One of the most interesting questions now is as to where this money went and how far it will influence the prospects of Osaka in future? Of course bank deposits in Osaka have increased beyond all precedent, and numerous millionaires have been created in both Osaka and Kobé. Most of these are shipping men and merchants. A great number of thriving commercial companies have been established through the war period, and without any subsidy of assistance from the Government. Among the more important of such companies are the Oriental Iron Works and the Japan Dye Company, though these had some Government assistance at the start. On the whole, however, Osaka business has received little subsidy from official sources. Most of the funds accumulated through the war have gone into new capital for new enterprise or is otherwise invested in securities. Some of the investments failed, as, for example, the Kizu River Dock Company, which ceased to pay dividends after the war; but the money was not lost to the

empire, as none of it had gone abroad. As few of our investments were abroad, even failures but tended to circulation of capital, being a mere change of hands.

One difficulty against which Osaka enterprise has to contend is scarcity of motive power. Electricity is very dear compared with some other cities. Spinning enterprise can afford such high cost for power, because the profits in this line of business are very lucrative; but such high cost for power is fatal to nascent enterprise, and has greatly retarded the progress of the city. In order to bring about a necessary change in this respect several prominent business men of Osaka are now planning an extension of hydro-electric power plants, by forming new companies for that purpose. The companies at present under formation or promotion are the Ujigawa Electric Company, the Osaka Electric Company and the Keihan Electric Company, all of which are in existence, but which are organizing extensions of plant. These companies have been engaged in a three-cornered contest for profits, to the injury of enterprise. But when they have carried out their projected extensions it will be possible for them to reduce the price of current to at least 1.5 *sen* per kilowatt, the present price being 5 *sen*. The extensions propose to obtain some 200,000 kilowatts more than at present. It is possible, however, that these three competing companies will see their way to amalgamation in two or three years, which may lead to further monopoly; but Osaka is a city of great activity and enterprise and will not allow combinations to defeat or prejudice general enterprise. With the availability of further electric power, when the new enormous station is completed, Osaka will witness a still

greater extension of enterprise.

According to present conditions, to obtain one kilowatt of electric power three pounds of coal are essential; and one such coal is worth at present 4.5 *sen*; and when other necessary charges are added, one kilowatt, it is clear, cannot be produced for less than 5 *sen*. Many concerns have to pay 12 *sen* per kilowatt. For the average company this cost of electric power leaves too small a margin of profit for satisfactory production of enterprise. It is too much to expect that the price of coal will soon go down to a figure enabling electricity to be produced cheaper. Coal prices are enhanced by the business capitalization going on from war profits. The only way out of the difficulty is to utilize water power; and consequently the promotion of hydro-electric enterprise is what Osaka wants. Every business man in Osaka is anxiously awaiting this desirable consumable also. Even the Imperial Government is at last waking up to the necessity of doing more to encourage such enterprise and this will have a good influence on the prospects.

For hydro-electric enterprise Japan is one of the most favorably conditioned countries in the world. Japan is a land of high mountains and plentiful swift running rivers and streams everywhere. Hitherto the Government has been un-

willing to grant permits for the establishment of hydro-electric plants unless the promoters could give a guarantee as to where the current was to be consumed: a truly absurd condition. This has been a great hindrance to industrial development in Japan. The present Government, however, has happily abolished this onerous regulation and allows the establishment of hydro-electric plants anywhere. The old regulations, too, prohibited the conveying of electric current from one prefecture into another, another absurd rule which the present authorities have eliminated. With this new freedom granted to electric enterprise great extensions may be expected everywhere, and Osaka will be able to take every advantage of it. In the United States, for instance, one kilowatt of electric power costs only four-fifths of a *sen*, as against our 5 *sen* in Japan. With plenty of water power, and also plenty of coal if it were sold at proper prices, Japan is one of the most fortunately situated countries as far as electric power is concerned; yet we are suffering for lack of it.

The three large companies already referred to have their water sources in Gifu, Fukui, Nagano and Yamanashi prefectures. But there are numerous other fruitful water sources for power plants, awaiting capital and sufficient enterprise to apply it.



AMERICAN INFLUENCE

By ZENJIRO HORIKOSHI

WAR always makes a country suddenly prosperous or as quickly miserable, according to whether the battle is lost or won. Before the recent war America was regarded as third or fourth rate country in the matter of armament equipment. Now, however, America has emerged from the war as one of the first nations of the world in naval and military power. And her influence on international problems has come to be quite as powerful as her material strength. Before the war Russia was one of the most powerful military nations in the world, but the war has brought her to ruin, and now she is one of the weakest of nations. England was even before the war one of the greatest naval Powers, though she proved in some measure vulnerable to the German submarine campaign. Had the Germans been possessed of a few more submarines they might have been able completely to encircle Britain and isolate her. Even as it was, had America not come to the rescue the condition of England might have been deplorable. (There is no ground for such an opinion: Ed. J.M.)

Thus while the war led some of the nations of the world to betray their weak points, it but made more manifest the strong points of the United States, both in finance and defence. America today stands out conspicuously as one of the most powerful countries in the world.

For an example of a country that has experienced a reverse condition we may take Egypt. Since 1883 that land has been under the protection of England, no ruler being able to ascend the throne without British sanction. Consequently Egypt has come to be regarded as a mere dependency of England, with a British official supervising its administration. At the Peace Conference America practically acknowledged the supremacy of Britain who must feel very grateful to Uncle Sam for all these favours. It is very evident from the British press that England was grateful to America for this assistance in the enhancement of British power in Africa. In fact some people out here regarded it much in the same light as the case of one of our ancient feudal lords obtaining recognition from a superior and feeling unduly elated over it. But is it not quite ridiculous that England, the mistress of the seas, and one of the first nations of the world, should be thus beholden to the United States and humbling herself before America as a vassal to a lord? (Here is a further misunderstanding due to ignorance of western civilization: Ed. J.M.)

Another thing that causes a smile in Japan is the action of England in purchasing the ancestral home of George Washington, the enemy of John Bull in the war of independence, and setting apart the place as a center of affection

between England and America. It was Washington who declared war against England in 1773, and pushed it to a successful conclusion, thus separating Britain from her American colonies. According to all the rules of the case England should regard Washington as a traitor! (What about General Saigo, who led the Satsuma rebellion, and whose monument is conspicuous in Tokyo? Ed. J. M.) How is it that the British people have thus decided to preserve the old home of the Washington family at an outlay of some 84,000 *yen* and to collect there all the more interesting relics of the family, and further to provide an endowment of 250,000 *yen* for the upkeep of the place? All this goes to show how anxious England is to be hold the good-will of the United States, and to preserve the present amicable relations between the two countries.

At the Peace Conference while President Wilson did not claim any indemnity, in accordance with the principles of his famous 14 articles of peace, Lloyd George on the other hand demanded an enormous indemnity for England (sic) in order to rehabilitate his country for her expenses in the war. He felt the influence of President Wilson, however, and had to reduce the amount claimed as indemnity. While England is thus beholden to the consideration of America, France, whose country was decimated by Germany, many important commercial and industrial centers being wiped out, facing the nation with bankruptcy, insisted on and obtained a vast indemnity from Germany. President Wilson at first tried to reduce the amount demanded by France also, being encouraged by the readiness of the British Prime Minister to acquiesce in his principles, and for a time there was danger

of rupture in the Conference. But rather than force this President Wilson decided to give in and approve the demands of France. At this juncture the British Government entertained doubts as to the dealings of President Wilson and Mr. Lloyd George and despatched a telegram to the latter not to waste too much time on such matters as the League of Nations but to begin with the peace negotiations at once and push them to a conclusion as quickly as possible. The reason was that the League of Nations brought up such difficult questions as the Independence of Poland, the national boundaries of Rumania, the Fiume question and so on, to discuss which would prolong the session of the Peace Conference indefinitely. Lloyd George, therefore, hurriedly returned to London and stated the whole situation privately, and so obtained the consent of his Government to things as they were. The different attitude of the British premier toward the question of British indemnity was due wholly to deference to President Wilson and America.

It is thus apparent that the leaders of thought and government in England as well as the people generally are very anxious to please America and are doing everything to avert a clash of opinion, even to eating humble pie. When we compare the present attitude of America toward England what a contrast it seems to the indignation evinced toward British despotism in the 19th century! America has thus not only increased her influence over England but over Europe as well and is now preparing to extend this influence even into the Far East. At present her aims in the orient seem to be mainly financial and economic, with little attention to political or administrative matters. So long as this policy continues

there is little risk of clash with the policy of Japan in East Asia ; for Japan can have no objection to America developing the resources of the East and thus enriching this part of the world. Such exploitation will hardly interfere with the development of Japan, who can always make cheaper goods and command a more ready market in East Asia than can America. If America confines her opera-

tions to developing the great resources of China and Siberia Japan can have no objection, as it will be to Japan's benefit equally with the other countries concerned. Japan should be very careful not to give America the impression of being opposed to her exploitation of the natural undeveloped resources of China, as this might create complications.

ANIMAL SPIES

By K. ISHIKAWA

THE use of animals as spies has been a military art practised in Japan from remote times. The animals so used were the dog, fox and rat, which were duly trained for the purpose. The animals mentioned were selected because, for such a purpose as spying, they are the most amenable to training, and have proved the most successful in operation. They can be trained to understand human will and language to a marvellous degree. The fox can be trained even to imitate the human voice, and the power of the animal in this direction is very effective especially when trained to utter low sounds. It is only common knowledge that dogs and cats can be trained to understand human speech. A well-trained dog can easily grasp one's meaning when ordered to go away, or to approach ; and so can a cat. If you order a dog to approach you when he knows very well you intend to punish him he again reveals to a wonderful degree an accurate knowledge of your mind. Dog-killers are never successful in having dogs obey them, and dogs will

not be persuaded to come near them, even for food. In order to win the confidence of animals and then train them one has to be kind and gentle towards them. Animals are most susceptible to affection, and readily averse to the opposite, even beasts of prey. The writer has had an extensive experience in the training of birds and horses and knows whereof he speaks.

The fox must be reckoned among the most clever of the wild animals. In Japan there no less than six kinds of foxes. The *osaki* is the fox with the divided tail, as the name implies. Then there is the *isuna*, so called because it is believed by some to be used as a messenger by a god of the same name in the province of Shinano. Another fox is known as the *kuda*. The three species aforementioned are all small foxes. The white fox and the black variety have disappeared from Japan, though they still exist in China. Recently the Government has been importing black foxes for breeding purposes from Prince Edward Island in Canada. It is said that there is

still a few of these foxes wild in Hokkaido, but the number is so small that they are never seen.

In Japanese mythology the fox is represented as having been born first into this world at the descent of the Sun Goddess, and even now when a fox is seen he is regarded by most of the more humble classes as a messenger of heaven, especially of the god Inari. The rat is considered to be the messenger of the god Okuni-nushinomikoto, while the dog represents the god Yamatotakeru-no-mikoto; and the pidgeon carries messages for Hachiman, the god of war. These were all used as spies by the Japanese military authorities in feudal times.

When a military officer desired to ascertain certain geographical facts as to situation of a camp or fortress held by the enemy, he found the dog or the fox his most efficient spy. In feudal times certain places were always guarded and all travelers passing either way through these barriers were strictly examined, while other likely places had watchmen hidden; but the entire country could not be so covered. For this purpose the ubiquitous fox was utilized. Human spies guarded the pathways over the mountains and across the plains; but the fox guarded the wilds and other pathless regions. The fox is small and not easily seen; he knows every foot of the country he traverses. Always on the trail the animal spy follows the human spy. When the fox or the spy dog perceives or detects the presence of a human being in the course of his patrol he utters a faint sound which his master behind understands and notes. The animal utters various sounds, and these are signals for the master to follow up or retire, as the case may require. The animal is trained to

vary the cry whether the enemy is approaching or retreating. When the master finds he has lost the trail and cannot find his way out of the forest or mountain he imitates the cry of the fox and gets a reply that guides him the way he desires to go. If he continues to cry or bark in a special way the fox will come to him and lead him aright. Even today hunters adopt the same methods.

Some of these foxes have been trained to perform deeds almost incredible on behalf of their masters. For example, when the spy comes to a precipice or cliff he finds it impossible to ascend, he puts the end of a rope in the fox's mouth; the animal finds its way up the cliff as no human being could do; and when it reaches the top it walks round and round a tree holding the rope in its mouth, while the man at the other hand pulls himself up the cliff. The fox will hold on till the master arrives. In the same way the animal is used to discover a way down cliffs or precipices. He can also fasten his rope to a tree, using a bow knot; and after he descends the rope the fox will pull open the knot and the man recovers his rope. If the spy is obliged to pass the night in a mountain or some remote place where the air is very cold, the fox will lie up against him all night and keep him warm. The animal has a keener sense of smell and a better instinct for situations than his master, and is thus able to keep the latter informed about every step of the way.

There are frequent references to the use of animals in this capacity in Japanese literature. For example, in the famous novel, *Yumiharizuki*, Tametomo is represented as being rescued by his dog Nokazé from a venomous serpent, one day while he was out hunting. The fox

can even make light for his master when the darkness is too extreme. All the master has to do is to give him a certain kind of bone to carry, and as he breathes on it there is an emission of phosphorescence that the man can easily see, and follow the animal. The bone can be picked up often in the mountains where skeletons of dead animals are found. If an enemy sees this light he is more apt to be afraid of it than to approach it, as he thinks it a will-of-the-wisp. Even spies placed in charge of barriers used to keep a dog or a fox always near them, as this precaution allowed them to doze or even sleep on duty; and also when a spy was surveying an enemy's position the fox enabled his master to know whether the sentinels were asleep or awake, and how the situation was.

Rats too were used as spies by the army officers of feudal Japan. The spy carried his pet rat in his sleeve. On approaching the position to be spied upon he took the animal from his sleeve and let it go free. The rat was trained to pick up any bit of paper it could find and bring it to its master. Accordingly it would penetrate into the apartments of the officers of the enemy camp in a noiseless manner and steal off with any pieces of paper it saw, which, perchance might contain the enemy's plan of campaign or tactics for the ensuing battle. Some times the rat was trained to make a noise in the enemy camp and awake the sentinels, so that after finding they had been disturbed only by a rat, they would become more indifferent than ever and go soundly to sleep, not to be awakened by the human spy close on the trail of the rat. In this way many a spy has been enabled to steal into a samurai camp and get away with valuable information.

Another dodge was to hide oneself under the floor of the enemy's house or camp, and let out the rat to find out whether the occupants of the house were asleep or awake, or if asleep, whether they were sleeping soundly or not. For this reason the floors of daimyo houses were made double and in the case of greater daimyo, including the shogun, threefold. Now it is supposed to be done to keep out dampness but the original reason was to prevent the entrance of spying rats.

The mansions of all the old feudal lords and all the persons of distinction in ancient times were built with one long corridor running along one side, sometimes called the *uguisu-bari* because if anyone walks along it the creaking boards emit a sound like the song of the *uguisu*, or bush-warbler. This passage way is usually made of *hinoki*, or cypress wood. The edges of the boards are so fitted that they give forth the peculiar sound mentioned no matter who walks on them. In the old Chionin palace at Kyoto one has a good example of the *uguisu-bari*. Now this was done simply for the purpose of revealing the attempt of spies to enter the house at night. In one of the older plays of Japan Ninki Danjo becomes a rat and creeps into a certain room; but he is caught in the act by Onosuké and knocked on the head. This is no other than an imitation of the spy system of feudal times.

The method of using animals as military spies reached the height of perfection in Japan during the period of the civil wars. After the warring daimyo were put down and peace was permanently established the spy lost his job and his talent and efficiency declined. Most of the spies came up to Yedo, the Shogun's capital, as a likely place to find their

services continued. The Shogun naturally had considerable use for spies, and sent them to various corners of the empire to inform him of what was going on. During the period when the possession of Osaka castle was uncertain the Tokugawa shogun kept many spies in that region; but after the fall of the fortress these returned to Yedo. To the more important of these trusted ones the Shogun gave extensive lands and estates.

and pensions to others. They were regarded as the *kitsuné-tsukai*, or men who spy by a fox, and in later years, their fortunes having declined, they made a living by fortune-telling, palmistry and such occult arts. This sort of thing greatly prevailed in Yedo up to the Restoration in 1868, and there is a good deal of it even still, though the fox-workers now find credit for the most part only among the more ignorant folk.

PEACE AND THE WORLD

By Dr. G. MITSUKURI

(LATE PROFESSOR IN THE TOKYO IMPERIAL UNIVERSITY)

AS the object of historical study and criticism is concerned with the past, it is very difficult for the historian to gauge properly the future and outline the development to be expected. It might be thought comparatively easy for him to turn prophet and indicate the development to be expected by mankind in the way of change. But it is not so easy to know the future. Most of the forecasts offered by historians have proved to be mostly inaccurate. To ask a historian about the course of the world is like asking a boatman about the course of a river; the boatman knows that the river never runs straight, and that it has its humours, now toward this side and now toward that, even changing its channel betimes; and it is just as futile for the historian to attempt to indicate the current of future history. Even since the signing of the Armistice how the currents of history have changed!

The world is ever marked by change; and no one can accurately indicate just what the change will be. As time evolves the changes of the world become more numerous and complicated. Historians are constantly calling up the past to throw some light on the future, but as the years go on the future seems to be separating further and further from the past. During the war in Europe there occurred many changes that no prophet could have foreseen. Who could have imagined before the war that Russia would have fallen to pieces as she has done! Or who could have predicated that Germany would have been as completely defeated as she has been! It was easy enough to infer that since Germany had agreed to the armistice conditions she would be sure to sign the treaty imposed by the Allies. Even when she offered the natural opposition displayed by her delegates no one doubted that Germany would sign

the treaty. Germany well knew that her only hope of salvation was to set her seal to the Treaty of Peace. The calmness and dignity maintained by the Germans in the face of utter defeat showed them to be a great race like the Anglo-Saxons and the Latins. Yes, it was easy to see that Germany would sign the Peace Treaty; but what prophet or historian will be bold enough to foretell the future of Germany?

This problem for some time will prove one of the enigmas of history. One thing, of course, is clear to even the most unthinking mind, namely, that Germany will not be able to recover her former efficiency and power for at least thirty years. It will take Germany longer to recover from this war than it took France to recover from the effects of the war of 1870. Even then Germany will be wholly unequal to other Powers in armaments. Economically she will be weak, too, as she is now almost exhausted and cannot hope to import capital, besides being under very heavy taxation for war debt and indemnity. The economic rehabilitation of Germany seems like an impossible task. And if a Rhine republic should be established the case would be worse than ever. No matter now Germany recovers it is too much to suppose that she will easily regain the world-influence she exercised before her defeat, as her navy has been annihilated. No doubt Germany will at once set to work to repair her war losses industrially and financially; while she will probably send abroad many immigrants, especially to South America, as the papers already state. Germany was skilful in utilizing the mailed fist to encourage her prosperity before the war, and it will be interesting now to see how she will be able to use her native skill in this direction after

losing her iron claws. Learning has long been the pride of Germany. Some of her scholars and scientists still are left; but many of the promising young men have been slain in the war. Indeed many of the more competent German scholars and scientists may find better employment abroad than at home, especially in the United States, and this will deprive Germany of much of the brains she now needs. Thus the future of Germany affords little ground for optimism.

What of the future of the Allies? That is as difficult to predict as is the future of Germany. All one has to do is to speculate a little on the process of negotiations among the Allies to see that their future relations are very uncertain. It would be rash indeed to speak definitely of their future. The League of Nations has been inaugurated but there is no ground for believing that it is firmly established. It has no more assurance of its perpetuity than had the famous Holy Alliance. Usually when a number of nations unite in this way for mutual interest it is inevitable that differences will arise, from conflict of interest if for no other reason. The terms of the League of Nations by no means suggest impartiality of interests among the members. Some countries will be greatly benefited by the terms and others as much injured. Therein lies its weakness and the seed of its undoing some day. The whole thing leaves upon the mind of the historian the possibility of some sudden change which the future has in store. Italy, for example, which nourishes a grudge in regard to the Peace Treaty, will probably foment difficulty in the future.

As to the mutual harmony of England, France and America in future, opinions vary. They may remain friendly or

come to daggers drawn, but no one can tell. What the world is more concerned with is the problem of the effect of the war on civilization. On this problem also most of the prophets and historians forbear to express any definite opinions. The future makes cowards of us all. All seem agreed that the future will be different from the past, that conditions after the war will be quite different from those prevailing before the war. This, however, is a safe forecast and means very little in itself. The new idea that the present peace is to be founded not on skilful negotiations and force but upon righteousness and justice is supposed to make a vital change in international relations. Others hold that in the future as in the past peace will depend on a balance of power and on armaments; and others again believe that war has forever ceased,

and that henceforth all conflict between nations will be economic. While this sort of speculation goes on most of the great Powers are touching up their armaments and armour and keeping ready for further bloodshed. Some see a future war in the conflict between the political democracy of England and America on the one side and the social democracy of northern Europe on the other: a war of classes so to speak, ending with the destruction of autocracy in all its forms. All are thus like blind men feeling an elephant and trying to describe their impressions, one saying the animal is a big leg, another contend he is a little tail, a third a tusk and a fourth a trunk, and so on. We are too near the war yet to gain a proper perspective of its results; and the historian is wisest who maintains a careful reserve as to opinion.

JAPAN'S RICE PROBLEM

By Dr. TAKAO OKABÉ

(PRESIDENT OF THE SOEN HOSPITAL)

OWING to high price of rice in Japan there has been a search for substitutes, and some of this speculation in new foods is likely to prove injurious to the national health. Some are advocating the cultivation of potatoes instead of rice, as a substitute; but rice is better food than potatoes and they can never become a satisfactory substitute for rice, the main food of the people. The present rice deficiency of the empire is about 20,000,000 bushels annually; but this amount could be easily made up by more

extensive cultivation. Moreover, much of the rice crop is wasted by polishing the rice, taking off the most nourishing part of the cereal. Thus the nation is losing much food by this bad habit of demanding polished rice. It is not too much to say that at least ten per cent of the total yield of rice is lost by the present method of preparation by polishing. Unpolished rice is far more nourishing to the human body than that now consumed by the Japanese; and yet very few eat unpolished rice, either not caring

for it or thinking it derogatory to their dignity to do so.

If the annual output of rice in Japan be taken at 250,000,000 bushels and the annual loss through polishing be put at 25,000,000 bushels, it is easy to see the great loss to the nation, physically as well as economically. If the people of Japan would but make up their minds to eat even half-polished rice the saving would be immense and the result to public health very beneficial. It is obviously very foolish to throw away the best part of the grain; but most people do not follow reason: they follow habit. One would think they would adopt the wiser course even for the sake of health if not for their pockets; but here also habit is more powerful than reason. Men do not stop smoking or taking alcohol because it is bad for the health; and so they do not stop eating polished rice because it is bad for the health, to say nothing of the saving thereby.

Another thing is that in polishing rice so much as is done at present the cleaners have to use fine sand; and all of this is never quite taken out of the rice, thus rendering it in another way injurious to the health of the body. The method of cleaning, however, should be prohibited by law. It is a mystery why the authorities have so long remained inactive in regard to this menace to the nation's health. It is clear that if 2,500,000 *koku* of rice could be saved annually by not polishing the rice consumed by the public, there would be little difficulty in making up the annual deficiency in our food consumption. It is observable that the Japanese people are much more fastidious about their food now than a century ago. In the days of the Tokugawa shogunate the poorer classes could not afford rice.

They were content to subsist on barley and beans. This class of people now eat the best polished rice, and are loud in complaint because the price of it is getting beyond them. But if they would eat rice mixed with beans, as their ancestors did, they would easily make ends meet in regard to food. In the feudal days the poor were not even allowed to eat polished rice on ordinary days; they had to eat it mixed with barley or millet. In the mountain regions the people had to eat millet mixed with Deccan grass, giving up the custom later because the grass was needed for fuel. But a return to these conditions is what the people of today will not have. Yet it would be the best way of meeting the present difficulties as to the high cost of living.

It is very important that the people of Japan should learn to live on the products of their own country. For some years now the annual deficiency in rice has had to be made up by imports from Korea, Formosa and other countries in the East. If Japan cannot live on her domestic food products what would she do in time of emergency when foreign imports might cease? A law should be passed obliging the people to return to the food of the old days, mixing rice with barley, millet or Deccan grass, and thus re-establish our independence of foreign countries in regard to food. It is easier to do this than to extend the area of rice cultivation suddenly. If Japan takes to eating potatoes, as advised by the Government, the health of the nation will be appreciably affected. Japanese physique will deteriorate, and a sickness known as English-sickness, which prevailed in Iwate ken last year, will be induced. Too much potato food causes a softening of the bones, frequently seen among the poor in Eng-

land, who eat too many potatoes. A reasonable amount of potato food is all right; and sweet potatoes and yams should be included; but too much of this food will, as has been stated, lead to bone deterioration, which is as bad as deterioration of character. If a certain amount of fish be taken with the potatoes it will prevent bone deterioration. But the best food is rice mixed with other cereals, and avoid potatoes as much as possible.

There are those who fear that even the food consumed by our ancestors, consisting of rice mixed with barley, millet or Deccan grass, would prove insufficient for modern needs; but there is no need to fear this. The people who live on such food are as healthy as any other, and live longer than those who subsist on polished rice. The Government is now giving careful attention to the study of foods but seems to be more concerned with the standard of food, the number of calories and so on, than to increasing the amount of food required by the nation. A scientific study of foods is, of course, to be commanded, but this alone cannot remedy the present situation. It would be better to go into the remote places and examine the food of the people there who have long been unable to afford a rice diet. Rice mixed with Deccan grass is not palatable to people at first; but a diet of 70 per cent Deccan grass and 30 per cent rice will prove sufficient to keep the body in good health, other things being equal;

and by persisting in the diet it soon becomes palatable to any one. Those resorting to this diet, however, have to take more salt, which is done by the poor mostly by eating herring, or miso soup.

The people in the mountain regions of Japan who live on this diet of grass and rice are quite healthy. One might not think so at first when one sees how pale they look, especially the children, which give the impression of being underfed; but their flesh is quite hard and their physical constitution is strong, being able to carry great weights without showing signs of exhaustion. The children of these mountaineers grow up to be robust and healthy specimens of humanity, quite the equals of their city brothers. In being examined for conscription they almost invariably pass the examination for healthy physique. They do not droop in old age and have good teeth. Their eyesight is good even into old age, and the men are seldom bald. There is less sickness among them than among others. Their good health must be ascribed largely to the food they eat. As a physician, always engaged in ameliorating disease and trying to restore health, I am convinced that the people of Japan lose much by confining their diet to polished rice; and I advise that a greater variety of food, along the lines above suggested, should be adopted by the nation.



POLITICAL CLOUDS

By S. FUJII

THE Opposition party in the Imperial Diet, the Kenseikai, seems now to be adopting the tactics of the party in power, when it was out of office, namely, a species of gentle criticism that will carry with it no bitter memories when the time comes, as come it must, for the Kenseikai to pass into power. This is the explanation of the present vague and semi-kindly attitude of the Kenseikai toward the Administration. Most of the criticism offered by the Kenseikai is too timid and inconclusive to be considered more than criticism merely for the sake of having to say something, as may be seen from the report of the 41st session of the Imperial Diet recently published by the Kenseikai. On the floor of the Diet some members, like Mr. Taketomi, opposed the policy of the Seiyukai strongly, but most of the Opposition members carefully kept to the policy of reticence; and when the Budget was introduced the Kenseikai passed it without a word, much to the surprise of the Government. It was especially remarkable that while the younger members of the Opposition did most of the talking, the leader, Viscount Takaaki Kato, said hardly anything, keeping his keen blade sheathed throughout the session.

The attitude of the Opposition must, therefore, be regarded as one of compromise. This shrewd policy is to be ascribed to the leader of the Opposition. Viscount Kato is observant enough to

notice that the present cabinet, representing, as it does, the first party cabinet in Japan, has been very favourably received by the nation, and it commands a majority in the House. It would naturally not appeal to the public if the Kenseikai showed any disposition not to give the Hara Ministry a fair chance, and fly in the face of public opinion. As time has gone on, however, the people are not so well satisfied with the cabinet as at the beginning of its administration. Several things have happened to cast doubt on the capacity of the cabinet to meet and overcome the difficulties that face the nation. With the abnormal increase of currency circulation and the consequent high prices and unprecedented cost of living, all of which the Government has done nothing to control, public opinion is growing more and more averse to the Hara cabinet. Other questions that have brought reflection on the competency of the Ministry have been its failure to secure recognition of the race-equality proposal at the Peace Conference, and its inability to manage the Shantung problem without exciting the animosity of the Chinese and also some foreigners. This failure to control prices and to exercise adequate diplomacy the Kenseikai has taken advantage of to incite further dissatisfaction with the Government. The cabinet is accused of being satisfied with its blunders instead of paying attention to the welfare of the nation. In this way

the Kenseikai hopes to influence the prefectural elections in favour of a change of government.

Recently in speeches and letters to the press and in various other ways the Kenseikai is carrying on a steady opposition to the Government. Viscount Kato has broken his long silence by a vigorous address delivered before the Kwanto meeting of the Kenseikai, which was tantamount to a declaration of war against the Hara cabinet. At the meetings held at Osaka, Kanazawa and other places the same line of policy was adopted. This renewed activity of the Opposition is one of the most remarkable features of the political world in Japan at present. Whether the points made by the Kenseikai are well taken or not we need not discuss now. It is only important to point out that the basis of attack on the cabinet is its alleged failure in the sphere of international diplomacy. The Government ought to have been able to secure the acquiescence of England, America and France in regard to its proposal for recognition of racial equality; the Japanese delegates at the Peace Conference were excluded from some of the more important meetings of the Powers, thus compromising the national dignity of Japan; the cabinet assumed a neutral attitude toward the northern and southern factions in China and consequently lost the favour of both; the cabinet allowed an anti-Japanese feeling to gain force in China over the Shantung question and is thereby losing the advantage it gained over the impertinent opposition of the Chinese delegates at Versailles. Such are the main charges on which the Government is accused of incompetency. What has the Kenseikai

to say about them?

Jealous of the cabinet's prestige the Kenseikai regards even the government's successes at the Peace Conference as failures, so that one might be tempted to ask whether the Kenseikai were glad of the cabinet's alleged failures in order that it might be compelled to give way to the Opposition party? But where are the failures to which the Kenseikai is pointing? Most of Japan's proposals at the Peace Conference were accepted. The Shantung problem has caused some discussion and excitement, but on that question the Peace Conference gave Japan just what she asked. As to the anti-Japanese sentiment now prevalent in China its origin may be ascribed to the policy of the Kenseikai itself, which, when in power, presented the notorious 21 demands to Peking, and thus created the present illfeeling towards Japan. As to the proposal for racial equality it was not a thing the Powers could be expected to approve. Thus, to careful minds, the grounds of the Kenseikai opposition to the present cabinet do not seem stable; and the attitude of the Opposition appears like self-advertisement propaganda.

The present relations of the Government to the Opposition simply amount to a process of wordy warfare that means very little. But no doubt the next session of the Imperial Diet will prove to be one of the most interesting in its history, and probably a motion impeaching the Government will be introduced. Yet it is not too much to believe that the Seiyukai Government will be little affected thereby, and will continue to hold its own for some time to come.

MONTHLY RECORD OF EVENTS

(JUNE 23 to JULY 23)

June 25.—The War Department decided to despatch part of the Fifth Army Division to Siberia owing to increasing depredations by the Bolsheviks in Maritime Russia.

This day was the 17th birthday of H.I.H. Prince Atsu.

June 26.—The Minister of Foreign Affairs announced the conclusions of the Peace Conference at Versailles and intimated that as a result of the conclusions reached there would be some changes necessary in the Anglo-Japanese Alliance, so as to bring it into harmony with the League of Nations Covenant. The changes, however, would but tend to make the Alliance more effective than ever.

June 27.—His Majesty the Emperor despatched messages of greeting and felicitation to all the sovereigns of the Allies in regard to the signing of the Treaty of Peace. The Imperial Government decided to proclaim July 1st as a public holiday in celebration of the Peace Treaty.

June 28.—Lieutenant-General Ken-ichi Oshima resigned as commander of the Tsingtau garrison and was succeeded by General Yuhi, Chief of Staff in the army in Siberia.

June 30.—It was reported in the press that H. I. H. Prince Kan-in would be

Japan's envoy to convey personal greeting from the Emperor of Japan to the Allied nations in connection with the conclusion of peace.

Another army officer was killed in an aeroplane flight at Tokorozawa aerodrome.

The Minister of Home Affairs issued admonitions to the municipal officials of the various towns and cities of the empire to treat those under them generously in view of the great advance in the cost of living.

His Majesty the Emperor received a message of felicitation from King George of England in regard to the signing of the Treaty of Peace.

July 1.—This was a national holiday in honour of the signing of the Treaty of Peace. Government and other official celebrations were held in Tokyo and various official centers throughout Japan.

July 6.—Districts in the south, especially around Okayama and Hiroshima, suffered great damage from heavy rains and consequent floods.

The Department of War announced its decision to employ female nurses in military hospitals, an innovation due to the influence of the European war.

The Japanese naval officers returning from patrol service in the Mediterranean

Son, including Vice-admiral Chikada and Rear-admiral Sato, were banqueted by the Emperor.

President Hara gave a garden party at his official residence in honour of the signing of the Peace Treaty, inviting both Japanese and foreign guests. The Minister of War gave a similar reception for the same reason, attended by about 1,000 guests.

July 10.—General Hwangkwa, Governor-General of Korea, arrived in Tokyo to make a special report on conditions there to His Majesty the Emperor.

July 11.—Four German submarines loaded to Japan arrived off Tokyo in charge of Japanese officers from Malta, and were viewed by large numbers of people.

July 12.—The placing the roof on the new Minji Shrine was celebrated by a special ceremony.

His Majesty the Emperor gave a special banquet to civil and military officials in celebration of the signing of the Peace Treaty.

July 16.—Count Taisuke Itagaki, the champion of Japanese liberalism, passed away at the age of 83. He was one of the most distinguished of the Free Leaders in the early Meiji Restoration,

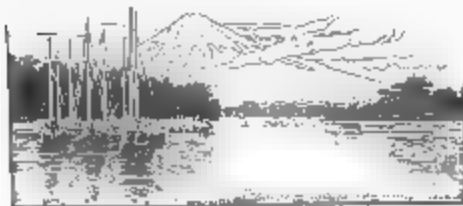
and was once attacked by an assassin and severely wounded, because of his ideas on liberalism and democracy. His comradely words when the assassin smothered him still ring through the annals of Japan as a good omen for the future of constitutionalism in this country: "Itagaki may die, but liberalism shall live!" He attained to the office of a Minister of State but his principles never made him popular in official circles and he lived mostly in retirement.

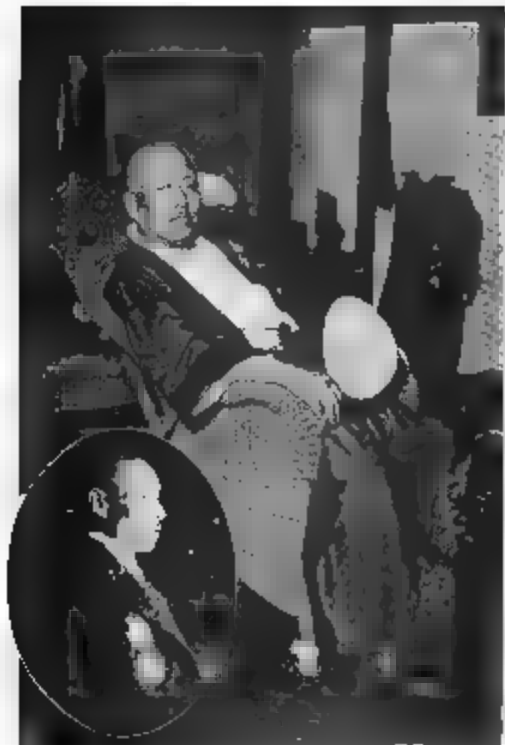
July 17.—Death of Dr. Kenzo Wadsworth, one of the most distinguished scholars of the empire, and a Christian, under which auspices he was buried.

July 20.—Count Togiaki's funeral, which was attended by many thousands of mourners.

July 21.—The Majesties, the Emperor and Empress, proceeded to the Imperial villa at Mito for the summer months.

July 23.—The Chief of the Naval Staff, Admiral Shimamura, entertained the Commander and officers of the French warship d'Entrecasteaux and the French Ambassador, at the Naval Club. Toasts in honour of their visit to Japan after the war.





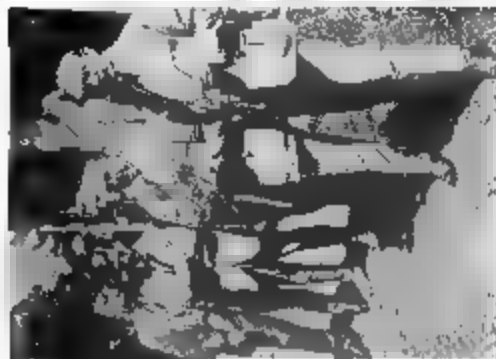
ALONZO STEVENS, JR., PRESIDENT OF THE NEW YORK STATE ASSOCIATION OF JUDGES,
AND OF THE STATE BAR, NEW YORK, OF THE CIVIL ADMINISTRATION



VISITOR AND VISITING ENTourage FROM WASHINGTON
 SUBJECT OF UNIVERSITY OF TORONTO, CANADA (LEFT)
 BANQUET GIVEN BY JAPANESE LADIES TO PROMOTE
 PURPOSES OF WELLESLEY COLLEGE



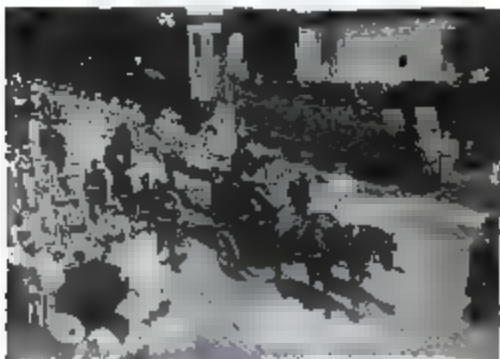
THE STAFF OF THE CHICAGO TRIBUNE
IN THE COURSE OF THE INVESTIGATION



THE STAFF OF THE CHICAGO TRIBUNE
IN THE COURSE OF THE INVESTIGATION



THE MAJESTY THE EMPEROR VISITS PORTSMOUTH DOCK AS A VISIT TO THE
TO VIEW THE SPANISH CRAFTSMANSHIP TAKEN DURING THE WAR



GENERAL OF A FRENCH AVIATOR WITH HIS BROTHER IN JAPAN

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Britain's League of Nations

One of the most important results of the great war is the prominence it has given to the overseas dominions of Great Britain as independent nations within the empire. Henceforth Canada, Australia, New Zealand, South Africa and Newfoundland will probably have their own representatives at all Imperial Councils, if not in the British parliament as well; and thus Britain will practically have a League of Nations within herself. In this way she will stand for one of the most remarkable empire federations in history. The United States is a federation of states within the same continent, as is the Commonwealth of Australia and the Dominion of Canada also; but the British Empire is now a federation of states in all parts of the world, bound together not by propinquity or force but by kindred and a common civilization. This only goes to show that unity of civilization as well as unity of interest is essential to close relationships between peoples and nations, and that all efforts to perpetuate racial or national idiosyncracies incapable of universal acceptance are certain to militate against the international interests of nations thus insisting on their own egoism. What some of the dominions of Britain are wondering, however, is

whether the real John Bull will ever admit a colonial to equality? But the war has proved that man for man the colonial is fully equal to the home-bred man. The Regius Professor of Medicine at Oxford is a Canadian; one of the chief professors of Science at Cambridge is a New Zealander, Dr. Rutherford. A leading Professor of Law at Cambridge is an American, Dr. Hazeltine. Thus John Bull is now so narrow as he is made out to be. As our American friends say, he is ready to accept the man who can put it over!

The Next War

Now that the war in Europe is over the distracted attention of Western Powers is reverting to China, which, during the war, was financially assisted by Japan. The next war, says the *Asahi*, will be an economic one and the center of its operations will be in China and Siberia. Japan, of course, is concerned chiefly with the struggle between the nations in China, where she stands a fair chance of winning if only the anti-Japanese agitation can be allayed. Japan's policy hitherto in China, the *Asahi* thinks, has been misunderstood both by Chinese and occidentals. But the Powers seem to care little for China's point of view so long as they can push their economic and commercial interests in that country. Japan is naturally very

anxious to bring about due financial readjustment in China. If China will but set to work to bring about her autonomy in a proper way Japan will be ready to assist her, concludes the *Asahi*. In the meantime Japan must do all within her power to give China no cause for distrust, which now prevails so widely against her.

Future of Korea In an interesting article in the *Taiyo* professor S. Suchiro says that the solution of the Korean problem can be reached in no other way than autonomy. When we trace the cause of the Irish revolt, we can easily see that it is due to the fact that England ignored the Irish claim for autonomy. As to the time and the extent of autonomy, there is still room for consideration. What the Government has to do is to adopt this principle first, and then gradually proceed to educate the Koreans or take other measures in conformity to it. This will surely satisfy the people, and the unity of Japan and Korea will be realized. Some theorists oppose this opinion on the ground that if once self-government be acknowledged, it will sooner or later lead them to complete independence. My view is that if the Koreans as a result of their atonomy and through their political training, can stand by themselves and claim their independence, Japan will have no right to reject their demand. In such a case their independence will profit Japan. When the Koreans ask for independence and have ability enough to stand by themselves the Government should comply with the request rather than prevent it and thus strive for the full concord of Japan and Korea for the maintainance of peace in the Far East. This is the

best way to secure the safety of the Japanese Empire. Nothing does more harm to our country than the continuance of the wrong policy which our Government has been pursuing up to the present day and the treatment of the Korean people as an inferior race. Indeed, it is not an exaggeration to say that our national destiny depends on the solution of the Korean problem.

Dangerous Thought To curse Bolshevism is not the way to remove it or prevent its spreading among the people, thinks the *Yomiuri*; and in this conviction all must agree. The most effective obstacle to the progress of such dangerous thought as Bolshevism is the prompt removal of the wrongs and evils on which such ideas feed. If social justice is carefully pursued both by Government and the capitalists, and if the people are given every freedom consistent with due observance of law and order, Bolshevism can find no soil on which to thrive. Bolshevism is simply a disease, and, like all diseases, invades mostly neglected places, flourishing especially in autocracy-ridden lands like Russia where little attention has been given by the Government to the improvement of social conditions and general education. Where wealth and rank find protection and honour, and the poor none, there is obviously injustice and great danger to the State. A wise government will not waste its efforts and affront its people by seeking the security of the secure, but by ensuring the security of the insecure: it will not be so much concerned with the interests of class and capital as with the welfare of the less favoured portion of the community, those who toil for the nation's daily bread. These are the backbone of the

nation. Wealth can look after itself; but the poor cannot!

Count
Itagaki

In the lamented death of Count Itagaki Japan has lost her stoutest and most distinguished champion of healthy liberalism. Born over eighty-two years ago, he took an active part in the nation's history from early life, working mainly for reform in the direction of popular rights and modern government. In one of his great political campaign feeling ran so high that he was attacked by an assassin and escaped with severe wounds. Count Itagaki became Home Minister in the Ito cabinet of 1896; but owing to his pronounced views on liberalism he never commanded any great degree of confidence on the part of the Empire. It is probably true, as Marquis Okuma avers, that had Count Itagaki been born a Choshu man instead of a Tosa man, he would have attained to the power and influence of a man like Prince Yamagata. This only goes to prove how powerfully clan tradition still clings to Japan, really deciding the destiny of the nation. But who can say how much Japan has lost by keeping in the background a man like the late Count Itagaki, her most valiant upholder of liberty, justice and modern progress? Indeed this mistaken policy has kept the nation politically if not socially half a century behind the times, and renders the task of successfully dealing with western countries almost hopeless. The passing away of this great statesman should teach Japan the unwisdom and futility of discouraging advancement toward modern ways.

Germany
After Peace

Peace is signed, but it would be difficult, believes the *Osaka Mainichi*, for the Allies to enforce literally the resolution passed by the Allied economic conference at Paris against Germany. If Germany be isolated economically, she will be unable to pay her indemnities amounting to no less than 100 billion marks. We must give before taking. Hence the necessity of giving financial and economic assistance to Germany. Upon this basis America is already formulating her economic policy toward Germany. Therefore the *Osaka* daily urges Japan to make efforts for the reopening of economic relations with Germany on the occasion of the restoration of peace, instead of boycotting German goods. This advice is given not for the sake of Germany, but for the furtherance of Japan's economic interests. German goods should never be despised; but still more important is the German technical skill displayed in their manufacture. And it is not impossible to import this valuable technical skill. Now there is a tendency in Germany to export abroad capital and technical skill. If Japan's reception is cordial enough, it is not difficult to invite some of this skill to this country. Of course, there may be no need to import German capital, but it is absolutely necessary to import German technical skill. In all the new industries developed during the war, what is most needed is German skill. If this is so in England and America, how much more must it be so here in Japan. The day of foreign capital is already passed in economic circles; it is

now the day of foreign skill. Just as American industry has been largely dependent upon German experts and workmen for growth, so Japanese industry must utilise German skill. For this purpose, now is the best opportunity. The people in general in Germany are suffering from a painful shortage of food-stuffs; industrial circles are suffering from frequent strikes. Disorder prevails throughout the country and unrest sweeps over business circles. Now capital and skill are at a discount in Germany. It is a mere side issue to raise tariffs against German goods. Business interest must be ambitious enough, concludes the *Asahi*, to import German technical skill so as to contribute to the sound development of industry.

A Year's Accidents

The rate of accidents in factories in Japan is very high owing apparently to the lack of systems to prevent accidents. The rate of mortality in accident cases is also very high, being more than 15 per cent. According to a report issued by the Department of Agriculture and Commerce the number of the victims in factory accidents last year was 1,601, of which 124 were women. Injured men numbered 12,227 while injured women numbered 99. Those killed numbered 251 men and 25 women. The greatest number of accidents occurred in engineering and similar factories. In the accidents in those factories 800 men were involved of whom 112 died. This number represents 50 per cent of the whole number of victims. Among others, shipbuilding yards and car building factories reported the longest roll of wounded and dead. The second longest list was that of the

metal working factories. Women victims were reported mostly by textile factories. No less than 80 per cent of the whole number were reported by textile mills. As regards the causes for factory accidents the official report states that falls from heights was the cause for the greatest number of accidents. Particularly in shipbuilding yards this sort of accident was reported frequently. No less than 60 per cent of the whole list of accidents was due to this cause. The rate of mortality was the highest in this kind of accidents, too. Among other important causes for factory accidents, the official report points out, falls from heights caused 207 victims, of which 26 per cent died. Accidents caused by scalding involved 124 victims, of which 15 per cent died. Belts and belting causes accidents involving 96 victims. In this case the rate of mortality was 36 per cent. Gears caused 85 wounded and death. In this case the rate of mortality was 5 per cent. Switches caused 74 wounded and deaths. The death rate was 8 per cent. Accidents caused by wheels registered 61 victims, the rate of mortality in this case being 30 per cent. The commonest cause for accidents or deaths was belts, and these occurred mostly in textile mills. The greatest number of accidents was reported in Osaka which is one of the greatest industrial centres in Japan. The number of victims was 545, the ratio to the whole number being 34 per cent. The next largest number of cases was reported by Hyogo prefecture, where last year's victims numbered 174, the ratio being 10.9 per cent. Tokyo reports a comparatively small number of victims for last year. The percentage was 10.1 per cent.

THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

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JAPAN AND PEACE TREATY

By S. FUJII

JAPAN'S chief delegates to the Peace Conference at Versailles, Marquis Saionji, has returned safely to his own country, and has been accord the expected official welcome. When Marquis Komura, Japan's envoy to the Russo-Japanese Peace Conference at Portsmouth, returned home nobody welcomed him, because he had concluded a treaty with Russia that was regarded as humiliating to the nation. Some even went so far as to attempt his assassination and his house in Koishikawa had to be guarded by the police for some days, until the excitement subsided. In the Russo-Japanese war Japan was ultimately exhausted financially while Russia could go on still further with war expenses, and so Japan was anxious to conclude peace. But in the peace treaty with Russia, Japan failed to get any indemnity, in spite of her victories over Russia up to the time of the peace conference, and this so disappointed the Japanese public that Marquis Komura was not very cordially received home. The public was so aroused and excited that riots ensued and many persons were killed or wounded. In the midst of this universal antipathy of the nation to the unpoular peace treaty the leaders of thought in Japan kept silence, although they well knew that the Marquis had done the best he could. When the

Kokumin newspaper ventured to plead for the Government its offices were set upon and destroyed. The Seiyukai party took advantage of the occasion to declaim against the Government in order to take its place and get into office. At a general meeting of the Seiyukai party to decide what attitude to take toward the cabinet, the president, Marquis Saionji, made an address in which he advised a temperate attitude, contending that the Government did the best it could under the circumstances; and when a non-confidence motion was moved later in the Imperial Diet Marquis Saionji voted against his party on the question.

It seemed the action of fate that Marquis Saionji should have had thrust on him the responsibility for taking part in another peace conference in which many of the countries represented were bound to be disappointed, when he was obliged to play much the same part as Marquis Komura did at the Portsmouth Conference. It is freely recognized in Japan that the part played by her at Versailles was a comparative failure, seeing that some of her requests were rejected, and she got nothing but what was promised her even before the peace was concluded. It is difficult to hold Japan's delegates responsible for what happened at the Peace Conference. They appear to have

done what was possible to improve their opportunities. In some ways they succeeded and in other ways they failed; but most of the nations represented had a similar experience.

When Marquis Saionji accepted his appointment as a delegate to the Peace Conference he well knew what the nation expected of him, and how he would be received if he failed. He had certain very important tasks to accomplish or perish in the attempt. These were the confirmation of the agreement in regard to Shantung, the elimination of racial inequality, the holding of the South Sea Islands and the opposition to the labour policy, as well as to the proposal for limitation of armaments. To this points he firmly held with rigid determination; and when he failed in two of the points contended for, he was going to commit suicide, and made his will, committing his temporal interests to his brother, Prince Tokudaiji. It was because his mind was so occupied by this determination that at times his manner was regarded as queer by the delegates of the other Powers. Ultimately it turned out that the only proposal of Japan's rejected was that for the elimination of racial inequality among nations, the proposal for limitation of armaments being happily rejected, as Japan desired. The greatest difficult proved to arise in regard to the Shantung question; and in regard to it there were times when Marquis Saionji thought he still might be unable to allow himself to return to Japan alive, but through the sympathy of England Japan's views on the subject finally prevailed; and consequently Japan's chief delegate was enabled to return home safe and sound.

The next difficulty was to know how he would be received at home, for the

Japanese delegation to the Peace Conference had received a great deal of criticism in the vernacular press. Lest he should not be allowed to land alive the Marquis wrote a memoranda on board ship, giving his chief views in regard to the question as a national issue, in which he pointed out that the interests and claims of all the Powers at the Peace Conference were so excessive that no one of them could possibly be satisfied; yet the delegates of the various countries managed so far to agree as to form a peace treaty and the covenant of the League of Nations, which, in view of the great differences of opinion, seems to the delegates almost a marvel. While many Japanese do not regard the terms of the treaty as very satisfactory to Japan, some of the other nations think Japan was highly successful at the Conference. Japan may not be satisfied but neither are any of the other Powers. Before the Peace Conference Japan was but a voice in the international arena, but at the Peace Conference she become a power, deliberating and deciding on vital world-problems. Japan even had the privilege of discussing and voting on great problems affecting the countries of Europe. Of these honours Japan should be duly proud.

In spite of all Marquis Saionji has said and done on behalf of Japan, and his own efforts at the Peace Conference, about half of his countrymen think his work was a failure, and the other half regard his services to the nation with satisfaction. At any rate he experienced a far more cordial welcome home than was extended to the late Marquis Komura. Most of the malcontents in regard to the European Peace Treaty are members of the Kenseikai party, who have a political axe to grind, and are glad to find any excuse to

be-labour the cabinet and weaken its political future. As the national parliament will meet in December much exciting discussion is expected to ensue as to the merits pro and con of Japan's representation and achievements at the Peace Conference, and it remains to be seen

whether the legislature will approve the Government's doings or not. Some contend that the Hara cabinet will be defeated by a motion of impeachment on this issue; but that is rather too rash a statement. Time will tell.

THE LABOUR PROBLEM

By M. KIMURA

JAPAN has been so largely and so long an agricultural country labour questions have not come to the front here to the same extent as in Europe and America; but recently the matter has become prominent, especially with the rapid progress of industry and the high cost of living consequent upon the war in Europe. In any case everything was carried out under purely individual management on so small a scale that labour was not so difficult to manage until lately, when it has grown quite intense. In agriculture, of course, there is very little distinction between capital and labour in this country, though there are some gentlemen farmers and a considerable degree of landlordism. In dealing with landlords most of the people rent their land and so the landlord avoids the wage question.

Before the European war the question of labour and wages did not figure in any very important way in Japanese industry. There were some strikes, of course, but owing to the paternal relationship of capital and labour, an inheritance from the relationship of master and servant in the feudal days, there was usually no great difficulty in handling such eruptions

of labour, especially as the law was against strikes and rather favoured the employer in putting down strikes. In most of the strikes the employer won. In most case the strikes were as often due to disputes and personal differences as to the demand for higher wages and better conditions. To meet the demand for war supplies and to fill orders that could not be met owing to the pre-occupation of western nations, industry greatly increased in Japan during the last five years, with a consequent increase of labour troubles. The demand from abroad has greatly lessened since the conclusion of peace, causing some of the Japanese factories to close down, throwing numbers of workmen out of employment. In factories where manufactures in great demand abroad are made, the labour question settles itself, as these industries can afford to advance wages; but in those factories where demand has decreased the advance in wages could not be met, and trouble ensued.

The international labour conference at Paris caused no small degree of interest in Japan, and some of its demands have given rise to great differences of opinion in this country, not to say a good deal

of labour unrest, especially the demand that all labour shall be brought up to the same standard in all lands, as to conditions and hours and wages and so on. All sorts of literature on labour and industrial management have been translated among industrial centers, adding fuel to the fire. The price of rice has advanced beyond all precedent, being now more than three times what it was before the war, and most other commodities have also advanced to nearly a similar extent; all of which is very hard on the poor and those whose wages have not advanced in a corresponding degree. In order to meet the situation the Government has at last agreed to recognize the legality of labour unions, provided they do not create disorder and defiance of law; and various organizations have been formed for the promotion of harmony between capital and labour. A labour bureau has been instituted by the Department of Agriculture and Commerce, of which Dr. Minoru Oka will be director. The franchise has also been extended, which gives labour a little more voice in politics.

Owing to differences in party politics the labourer has so far failed to gain proper representation in the Government, which is disposed to side with capitalism and landed interests. There is yet no labour party in Japan, though it may not be so long before it will appear. Now that a labour congress is to meet in the United States in the autumn, Japan is busy appointing delegates to represent both capital and labour on that occasion. It is very easy to find men to represent capital, but to get men really representative of labour is a more complicated question, as Japanese labour is not yet organized. Indeed conditions in the

realm of labour in Japan are so vastly different from America and other countries that there is little basis of comparison; and for this reason there is a proposal to have Japanese labour left out of the international problem. It is contended that relations between capital and labour are so different in Japan from other countries that the same conditions cannot be superimposed here. Representatives from Japan have been abroad studying the question and when they return some new movements may be expected.

On the other hand the contention that the relation in Japan is that of father and child is laughed at as a proper description of relations between capital and labour, and there is a growing demand for the establishment of the same conditions at prevail abroad. Japanese capitalists are loth to change the old conditions, but they realize that they cannot much longer contend against world-tendencies. To insist on the family or patriarchal idea being continued in the field of labour in Japan may be a fanciful notion that will not work. At the same time it may be too much to expect that western labour conditions can be transferred to Japan at once without some radical changes here. It is not too much to say that what Japanese labour wants is not coddling or charity but a chance to earn an honest living, and decent hours of labour. As present wages have advanced considerably, but hours of labour are still very long in industry. Some factories, however, have introduced the 8-hour day in three shifts, with every satisfaction; and there does not seem to be any good reason why all cannot do so, if they were content with smaller dividends.



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IS WED TO NEW CITY OF THE CIVIL
ALCOHOLIC IN HAWAII

REFORM IN KOREA

By J. OSUGA

MATERIALLY, and in the development of resources in general, Japan has made considerable progress in Korea, but her success in the newly acquired territory has not been to the same extent as in the colony of Formosa. Perhaps one reason has been that in Korea the Government has not monopolized exploitation of resources to the same extent as in Formosa. Sometimes under official auspices things go on with more vigor than when left to private enterprise. The result of Japanese official undertakings in Formosa is that the colony is now financially independent, while Korea is still a burden on the mother country. The greatest drawback in Korea, however, has been the blundering policy of the peninsular administration.

What the administrators of Korea failed to realize was that they were undertaking to rule a people with a proud and prolonged history, very different from Formosa and its semi-savage tribes. Korea was for many centuries an independent kingdom, with its representatives abroad, and boasted itself as the former teacher of Japan. The racial genius of Korea was powerful but narrow and ignorant. Yet the new administration tried to change the Koreans into Japanese at one blow, so to speak. Everything Korean was discounted or made light of, and everything Japanese was encouraged. Not only so but considerable discrimina-

tion was experienced by the Koreans in regard to education, commercial rivalry and the general working of the judiciary. Formosa had been united to Japan by the fortunes of war and submitted to a military government; but Korea was peacefully annexed, and yet the mistake was made of imposing on the peninsula a military régime the same as in Formosa. Japan's rule over Korea had in fact come about by a natural process of mutual understanding. Our power extended into the peninsula gradually, step by step, until finally the sovereigns of the countries recognized there was no difference between them and they had better unite under one rule. Thus the union of the two nations was brought about with the full accord of Japan and Korea. This fatal blunder of making no distinction between the people of Formosa and the people of Korea has cost Japan very dear.

Indeed between Formosa and Korea there is little ground of comparison at all. Japan occupied Formosa as a result of the war with China in 1895-6; and in the treaty of Shimonoseki China ceded the island to Japan as a result of the war. When Japan took over the administration of the island from China there was no efficient government, chaos prevailing generally. The country was populated with various tribes consisting of Chinese, halfbreeds, foreigners and savage. In bringing the more savage portion of the

population under civilized influence many battles and skirmishes had to be fought; and even yet all the savages have by no means been subdued. But everywhere government had to be vigorously imposed without respect of persons or places; and the only means of ensuring this was by military power. Consequently a military régime was very necessary and natural for Formosa. Then to adopt the same form of government for a civilized and peaceful people like the Koreans was a grave mistake, and naturally followed by failure. To make up for their defective administration of the peninsula the authorities began to try some means of showing results for their efforts in the country, and decided that the best thing was to enforce a strict system of law throughout the peninsula; and for this a system of police was needed. By this means the lives and prospecties of the people would be safeguarded, and Japanese law would everywhere be duly felt. But the enforcement of the police regulations was so difficult and met with such opposition from the people that it was as much as the lives of both police and people were worth to achieve the aim of the authorities. After the Russo-Japanese war the spirit of militarism had grown very powerful in Japan and this spirit naturally passed into the Korean régime. The office of governor-general in both Formosa and Korea was limited to an officer of the army or navy, of the highest rank. The imposition of a military government with a high military officer to guide it and a system of gendarmes to enforce it was just the sort of administration that was unsuitable to Korea. The result was that in Korea a greater display of military force was realized that even among the tribes of

Formosa. The Koreans would not endure this sabre-rattling government and the result was riot and rebellion. Of course some benefit resulted from strict enforcement of law and order, but the evils were almost more than the benefits. To make the situation worse, many of the gendarmes employed by the administration were of a low type morally and the wrongs they imposed on the native population had much to do with the recent uprising in the peninsula.

The situation in Korea was indeed a great contrast to the state of public opinion in Japan proper. While Korea was suffering from the evils of military government, the people of Japan knew very little about the mistakes that were being made or the wrongs that were being imposed, for the press was not free to report what was going on in the peninsula. In Japan the public was taking a profound interest in local reforms and in world affairs. A movement was on foot for universal suffrage; and labour questions and the improvement of society generally were causing widespread agitation. Great interest was manifested also in the European Peace Conference, where the delegates from Japan were demanding recognition of their proposal for racial equality. Thus while the spirit of democracy and brotherhood was taking possession of the Japanese people the administration in Korea was still going on secretly with its military and antiquated methods, to the exasperation of the native population, and the disgust of the Japanese people when they learned of it. It was obvious that there was a vast contrast between the spirit abroad in Japan and the spirit imposed on Korea. If racial discrimination was to be removed from world politics Japan must begin at home to

secure its elimination. And so it was decided to institute a radical reform in the administration of Korea, and in colonial government generally.

In accordance with provisions made by the Imperial Privy Council it was arranged that the governor-general of the province of Kwantung could be a civilian, and subsequently the same concession was made in regard to the administration of Formosa and Korea. Baron Gonsuké Hayashi was made first civilian governor-general of Kwantung; but in regard to Korea Admiral Baron Saito was appointed to replace General Hasegawa, the admiral having been on the retired list and regarded as a civilian, though as the regulation permitting a civilian to be appointed had not been promulgated at the moment of his appointment he had to be placed on the active naval list, for the time being. The Chief of the Civil Administration in Korea was also changed, and Dr. Rentaro Mizuno, an able official, was appointed to the position. An Imperial Rescript was issued promising further reforms to the Koreans and guaranteeing them against further discrimination and wrong. It was also promised that the objectionable gendarmerie system would be removed at the earliest opportunity, as soon indeed as a sufficient number of regular police could be recruited from Japan. The only mistake observable is in the determination to have so many Japanese police, as the gendarmes could be very easily replaced by Koreans, who should in any case make the best law officers for their own people, as the Japanese police cannot speak the language of those with whom they have to deal in Korea and misunderstanding is consequently always going on. But all

discrimination between Koreans and Japanese is to be eliminated and education, economic opportunity, and equality before the law, is to be the same for all in the peninsula. As soon as the administration has assumed a fully civilian character the situation will, it is hoped, be all that could be desired. In matters of salary too equality between Koreans and Japanese is to be carefully observed. Positions of trust in the army and the administration are to be open to Japanese and Koreans on equal terms.

How long it will take to find a civilian able to take Admiral Baron Saito's place as governor-general remains to be seen. The real process of reform will not be regarded as having been carried out, however, until this has taken place. Such an official is very difficult to find among Japanese civilians. Yet it should not necessarily be so. Japan has many able governors of provinces, like the governor of Kanagawa and the governor of Hyogo, who would not doubt make able and excellent records as administrators in Korea or Formosa. It is therefore, difficult to appreciate the hesitation to entrust an able Japanese governor with the supervision of the Korean administration. Of course under a Japanese civilian governor the military in Korea would be subordinate, and here is probably where the shoe pinches. The authorities must get the necessity of military power in Korea out of their heads before the peninsula can hope to have a purely civilian regime. And this is not so easy to bring about; for so long as China and Russia continue in their present disorganized condition Japan cannot afford to weaken military strength in Korea. While this may be frankly admitted, it should at the same time be

frankly insisted upon that the Koreans should not suffer from a military régime in consequence. As all the chief officials in Korea have now been replaced by officials of very high quality and experience it is expected that government

in the peninsula will go on more smoothly, and effectively, though unless they see to it that reform extends to the very bottom and the terrible gendarmerie system is eliminated, no progress can be expected.

OUR PARTY PLATFORM

By THE RIGHT HONOURABLE K. HARA

(PRIME MINISTER OF JAPAN)

JAPAN with the other Allies is now rejoicing that the great war, after five years of unprecedented strife and bloodshed, has been brought to a victorious close and the Treaty of Peace has been signed. The various nations, thus relieved of action and anxiety, can now turn to domestic concerns and clean house, so to speak. In all nations there are various important questions that demand the most careful attention. Among these such problems as administrative reform and diplomacy stand out most prominent. To nations exhausted by the war economic questions no doubt seem most vital and pressing, so as to bring about rehabilitation. It is only by firm resolution that pre-war conditions can be restored. Upon this problem both Europe and America are now concentrating their energy and intellect.

Fortunately for Japan she has not economically and industrially suffered to the same extent as some of the other Allies, and these questions are not so pressing; but this does not relieve Japan of the duty of husbanding her resources and pushing her development to the utmost so as to hold her place in competi-

tion with larger and wealthier nations. To Japan, therefore, as to other nations, the postbellum period is as important as the war period for making ready for the emergencies of the future. There never was a time in our history when national unity and firm determination were more necessary than now, if Japan is to hold the place she has reached in world affairs. Further development is essential in such important departments as national education, communications, defence and industry, in which only the beginnings of reform and extension have yet been made. To this programme Japan must devote her unremitting attention and strength.

In regard to diplomatic reform there is very much to be said, though I can do no more than touch upon it briefly. The Peace Treaty has been signed and each country is now taking it under advisement for ratification. Some of the Allies appear to be anything but united in their attitude towards the treaty, especially America and China. Advantage is being taken of this divergence of opinion to promote anti-Japanese feelings both in China and the United States. This is mainly due to the fact that Japan's

sincerity is not fully understood. Japan has no unlawful ambitions toward China. For years we have advocated and tried to promote more friendly relations with China; and on these principles we are still endeavoring to act. The day will soon come when China will realize the meaning and significance of Japan's oriental policy; and then China will acquiesce.

In regard to foreign affairs it is regrettable that Russia is still in a state of disorder and shows no sign of approaching stable government. It is sincerely to be hoped that order will early be restored in that vast country. In regard to both China and Russia Japan is labouring by all means to promote the best interest of the people concerned and to hasten the coming of settled government.

Turning to domestic questions there are many matters of importance demanding immediate attention and among the more vital are revisions and reforms in law codes and judicial procedure, so as to bring our judiciary into harmony with the spirit of reconstruction after the war. It is suggested that the jury system should be introduced into Japan, and perhaps this change may be sanctioned. In matters of finance and economy, too, there are important reforms to be carried out. In regard to the latter we have established an Economic Commission for the purpose of promoting financial consolidation after the war; and this requires the harmonious cooperation of people and Government for its success. The matter of prices and the high cost of living also calls for official attention, and already this question is prominent in public discussion. The attitude of the agriculturalists and the city folk is dif-

ferent in regard to food prices and the authorities have to take into consideration the interests of both, especially as the farmers are in the vast majority. Of course the Government is doing all in its power to keep up the supply of food and to discourage high prices. If the supply be adequate prices will naturally regulate themselves. The law of demand and supply is something that cannot be controlled artificially. Economic pressure is now evenly distributed. Distress is felt chiefly by the class receiving small salaries. But what all desire is lower prices; and this I trust will soon be brought about. The unprecedentedly high cost of living is due probably to the excess of exports that Japan has been enjoying during the war, which has increased Japan's income without increasing her supplies. It is a matter that can be controlled only by limiting the volume of foreign trade, which would be very difficult to attempt. Any such interference would result in depression of trade and consequent hard times, with radical effects on daily living. No nation can afford to promote trade depression and hard times artificially. Normal conditions will be restored naturally and gradually.

In this respect the Government comes in for a great deal of criticism, most of which is beside the mark and not worth answering. We are blamed for not attempting control of food prices. But this is not true; as the Government removed the duty on imported rice and wheat, and did everything possible to increase the supply of these cereals, even importing rice itself and selling it at low price. It also arranged to have food transported by sea and land free of cost, to help the poor. The Government has

also done much to encourage the eating of substitutes for rice. To influence prices the Government established public markets where food was sold at cost, and also issued national loans to reduce the volume of currency and withdraw idle money. The Government also extended low interest loans and facilitated exchange, as well as increased the salaries of officials and teachers who were suffering from the cost of living, taking part also in the erection of houses for the poor. Thus the Government has done all in its power to ease the distress of living and promote security of public feeling.

The Government does not absolutely reject the proposal for artificial control of prices and the circulation of money, but holds that such measures represent the last resort, and are only to be used in extreme necessity, a time which we venture to think has not yet come in this country. In England and France such measures were adopted only in national emergency to solve financial difficulties during and after the war. Before such extraordinary measures can be adopted in Japan the most careful attention has to be given to the situation. I do not think the time has yet come for such extreme measures here. It is most important at present for the people to be concerned with practising personal economy, in view of the general scarcity of supplies the world over. This is a more patriotic

principle than attacking the Government and indulging in useless and unsettling criticism. While the Government is always prepared for the worst it should be trusted, and the nation should be ready to exhibit patience, discipline and proper self-control, especially in regard to its needs.

Another question that deeply concerns the nation is the duty of promoting harmony between capital and labour. This is a matter that proper national spirit and patriotic sentiment has as much to do with as proper wages and right conditions of labour and living. The people may rely on the authorities to do all in their power for the interests of labour. Measures to be adopted must be consonant with the industrial development of the nation. We cannot do more than we are able. The Government and the Seiyukai party which supports it are most anxious to do what is best for the nation; they feel keenly the responsibility resting upon them and will prove worthy of it if they are given a chance. But we do not encourage opposition merely for the sake of opposition. Complaint should be well founded, if we are to listen to it and heed it. All that any Government can do is to exercise its utmost ability for the promotion of national interest and prosperity; and this is what the present Japanese cabinet and the Seiyukai party are laboring to attain.

A REVOLUTION IN PIGMENTS

By K. NAKAI

THE use of Japanese persimmon juice in pigments is now believed to threaten a revolution in the art of applying colours to canvas. As this is a product largely of Japan the subject is one of great interest not only to this country but to all who wield the brush. It is indeed as much of interest to art as to trade. Persimmon juice and lacquer are two ingredients of art paint that come from Japan; and these products have no parallel in other countries. Persimmon juice is especially useful for mixing paint in damp countries, of which Japan is one. Yet the use of persimmon juice in painting is hardly known at all in western countries.

Some years ago some of this liquid was exported to America on trial; but the customs authorities at San Francisco refused to let it land on the ground of its objectionable odour. This seems a remarkable attitude to assume toward art materials. Afterwards an order came from India for persimmon juice as a material for painting, but perhaps the Indians used it as an adhesive material for making sacks, as, unlike other kinds of starch, it does not soften with the heat. For this purpose persimmon juice is much better than gum Arabic. In Japan persimmon juice is a very valuable ingredient in making packing paper,

pasting umbrellas, raincoats and paper boxes, making waterproof bags, insect paper, cloth of various kinds, and for producing a gloss on silk, tortoiseshell and other smooth surfaces. It is always used as an under-coating in lacquer painting, for which it is indispensable; and used as an under-coating in dyeing leather it works admirably, causing the material to keep its colour well. It has the wonderful property of being proof against both water and heat, and therefore it is very valuable in all material used for wrapping explosives. In painting ship's bottoms, too, persimmon juice is invaluable, as well as for coating pattern paper. It is also used with good effect in paint for buildings, and in all paper used to protect goods from moisture. As paper covered with persimmon juice is insect-proof it is used much in rural districts for rice bags and bags for other grains. Brewers also use it to recover the taste of saké once the flavour is lost, for which it works admirably.

Having so many valuable qualities it is remarkable that persimmon juice is not better known and more used in western countries. Recently, however, some have begun to use it in mixing enamel and white lead; and if this use is continued it will bring about a revolution in the

trade in persimmon juice. Where paint is required to withstand water or dampness persimmon juice is certainly invaluable. Until it was thus used in painting buildings western paints did not endure the damp climate of Japan. At present the prospects are that the demand for this article will continue to increase largely.

The present annual production of persimmon juice in Japan is about 50,000 *koku*, valued at some 300,000 *yen*. It is produced mainly in Hiroshima, which yields about 50,000 casks; and Saitama which produces about 12,000 casks; and Kyoto which gives 15,000 casks, with 3,000 from Gifu; but persimmon juice is usually all marketed in Tokyo, the Kyoto product being regarded as superior, and Gifu and Hiroshima juice next in quality. The best quality is sold only a by a few agencies, in Osaka and Tokyo. The article sells for from 5.60

to 5.80 *yen* per cask, containing about 15 gallons. It retails at about from 15 to 25 per quality being decided by the percentage of juice.

As the persimmon tree flourishes all over Japan the source of supply can always meet the demand. The best trees grow in the warmer latitudes. The mode of extracting the juice from the fruit was for a long time rather primitive, but after the demand for it increased better modes of extraction were introduced. A scientific apparatus is now used for pressing the juice from the fruit of the tree, some that like the cider press of America. There is a very general conviction among men of science and men of commerce in this country that persimmon juice will soon come to be in general demand for mixing paints, and then the trade in Japan will be very extensive in this product.

MISSIONARIES AS INTERNATIONAL INTERPRETERS

By Dr. C. J. L. BATES

THE missionary can no longer keep out of international movements. He did not come to Japan originally with that in view; but he has been drawn into it by the force of circumstances which unwittingly, perhaps, he had helped to create, but which once created could not be ignored. In view of the fact that the

great majority of the missionaries in Japan came from British and America it is not surprising that when the trouble was at its height in California the Japanese press wanted to know what the missionaries were doing about the matter. And on April 24, 1913, a group of American missionaries in Tokyo, Yokohama and

vicinity passed a resolution expressing their deep solicitude at the news concerning the proposed land legislation in California and deprecating any discrimination against the Japanese lest it mar the historic freindship between Japan and America and work injury to both countries.

When the anti-Japanese riots took place in the city of Vancouver some twelve years ago the pastor of the Japanese Methodist Mission there wrote back to his friends in Japan: "It would be better for the missionaries to be at home converting the barbarians in their own country." Marquis Okuma stated in a public address at the time that "Diplomacy or law or statesmanship will not work in this case; the power of Christianity, the teaching of the brotherhood of all men, and universal peace, alone will save the threatening situation."

It is clear that the missionary is expected to take some part in these international problems. What part that is to be is a matter of vital importance to Christian missionaries at this time of world reconstruction. Some part he is bound to take, but I can think of nothing more dangerous to our mission propaganda than for the missionaries to imagine that they are foreign ambassadors, and take it upon themselves to settle these international questions. We see in the removal of German missionaries from India and the South Sea islands a probable result of too much activity in matters that are entrusted to another group of men to settle. What has happened in India would probably happen anywhere under similar circumstances. On the other hand we remember how Bishop Nicolai was not only allowed to remain in Japan during the war with Russia, but was given special protection in the discharge of his duty.

The work of the Christian missionary is the establishment and extension of the Kingdom of God, or in more modern language, of the Christian social order, the production of a world-wide-spread Christian likemindedness. Likeminded first of all to a common type, even Jesus Christ, our supreme Lord and Master, and then to one another; and secondly a recognition of their likemindedness on the part of these likeminded individuals; in other words a universal Christian brotherhood.

The missionary is the ambassador of Christ, not the official representative of any foreign country. His business is to Christianize, not to Americanize or Anglicize. His work is not one of civilization in lands already civilized, such as Japan, but of Christianization. And it is of the highest importance that the missionary be able to distinguish between Christianity and the other elements in the civilization enjoyed by the country from which he comes. For it is a fact that we must never lose sight of that in our western civilization there are other elements besides Christianity, such as the Greek view of life, (To many university men in England and America the ethics of Aristotle are probably more familiar than the ethics of the New Testament) the Roman ideal of government and law and the survivals of early Teutonic customs and religions. These other elements are not in themselves Christian; and it is not the business of the Christian missionary to propagate these things. Probably very often we do not always think clearly in this regard; and for that reason our message is sometimes overloaded, and to that extent weakened. The missionary's task is to preach the Gospel of Christ, and in so far as in him lies to make the Gospel a spiritualizing

force, within the native culture of the land wherein he lives and works.

At the same time the missionary is never able to divest himself wholly of his nationality. However much he may endeavor to do so he remains a foreigner. This is a great disappointment to many a missionary who had hoped otherwise. He may do much, however, to lessen the distance between himself and the people among whom he lives. He should learn their language, their literature, their philosophy, their religion, their social, economic and political institutions, and should treat them with respect. And more than that, he should sympathize with their national ambitions in so far as they are legitimate. The missionary in China should be pro-Chinese; a missionary in Japan should be pro-Japanese. It is simply a counsel of perfection to say that the missionary should be above national sympathies. He ought no more to be without interest in the national ambitions of the people among whom he lives, than to be without patriotism for his native land.

But this is not the whole story. The missionary is a Christian, and as a Christian in America is first a Christian and second an American, and a Christian in Britain is first a Christian and then a Briton, so a missionary in Japan must be first pro-Christian and then pro-Japanese, and a missionary in China first pro-Christian and then pro-Chinese. His citizenship is in Heaven; and it is only to the extent that he realizes this that he will be able to establish a heavenly citizenship on earth.

The missionary frankly has a double allegiance. In fact the same is true of any Christian. We must all "render to Cæsar the things that are Cæsar's and to

God the things that are God's." This is in a sense particularly true of the foreign missionary. His emphasis, however, must be very emphatically on the things that are God's. He must represent the Kingdom of God, and must constantly keep that kingdom before the people as the right idea for social reconstruction.

The missionary is not responsible for everything in the West. He need not try to explain everything. He should certainly not try to justify everything in the lands from which he comes. No amount of whitewashing can cover up the black spots in our own beloved home lands. Some of the things at home we frankly regret, and among them is the attitude that many of our people take towards our oriental brethren. We can only apologize for it and do what we can to improve that attitude.

Christian missionaries and missionary organizations must carefully abstain from direct participation in political and diplomatic affairs. They must recognize that the government of the country is responsible for maintaining public order and security, and must pay due respect and obedience to lawfully constituted authority. But at the same time they must maintain their spiritual independence and freedom and claim the largest liberty consistent with public order to make known to all men the Gospel of their Lord and master Jesus Christ, whose Gospel they holding trust for all mankind. They should not fail to pronounce when necessary on moral questions, for they are the recognized moral leaders.

The work of Christian Missions has made its fundamental contribution to the new internationalism by bringing about a better understanding between the people of Europe and American on the one

hand, and the Orient on the other, by making the ideas and ideals of the West known to the East, by giving a new national and international ideal in the Kingdom of God, by putting the Bible and Christian literature into the hands of the people, by setting new standards of education in the carrying on in our mission schools of education under the auspices of and permeated by the spirit of religion, by philanthropic work for the sick and the poor.

As an interpreter between the East and the West the missionary has special qualifications. He also has his disqualifications. There are, I think, several other classes of foreigners in Japan who are also interpreters. They are business men, educators, journalists, diplomats. Authors and tourists also do their part in this work. Some of the interpretation is, to say the least, inadequate. Among many people I met at home Japan has been made known by the "Mikado," "Madame Butterfly," or the "Lady of the Decoration." A few had read a little of Lafcadio Hearn, and still fewer Dr. Nitobé's Bushido. Missionary organizations are doing good work through the mission study classes to spread a knowledge of Japan.

The missionary is qualified as an interpreter by his knowledge of the language, by his intimate knowledge of the people, in the rural parts especially, by his sympathy and desire to help. He is probably better able to make the Japanese known abroad than any of the classes of foreigners mentioned. But he does not know the merchant class in business as the foreign business man does, nor the official class in politics as the foreign diplomatic or consular official does. Nor has he as wide an interest as has the journalist. The mission

ary interest is primarily moral and religious. As a rule he is not an expert on economic questions, and is not competent to deal with economic problems. This is one of his disqualifications as compared with the business man. And further he is usually not deeply informed on political problems, so he is handicapped in his discussion of international questions. But he does know, and is committed, to the fundamental basis of all internationalism, the fact that "God hath made of one blood all nations of men for to dwell on the face of the whole earth, and hath appointed the bounds of their habitation," and the fact that "in Christ there is neither Greek nor Jew, barbarian, Sythian, bond nor free." He has a standard of judgement, a criterion of value to which he brings all nations whether of the East or of the West, and he looks forward with confidence and hope to the day when the kingdoms of the world will become the kingdoms of our God and of His Christ.

The missionary is more than an interpreter, however: he is a creator. He brings a new life, and new ideal, and new idea of God and humanity to the people. Let us as missionaries face the new task with caution, with kindness but without fear. We have a part to play in the reconstruction of the world. Let us play it wisely and well. And while we sing "God Bless our Native Land," we shall add:

"And not this land alone,
But be Thy mercies known
From shore to shore.
Let all the nations see
That men should brothers be
And form one family
The wide earth o'er."

JAPANESE ART MAGAZINES

By T. KONO

DURING the summer season the Japanese, art-loving people as they are, do not devote much attention to the creation of art but rather to its contemplation. After the hot period is over they that have been able to refresh themselves with the cool sea breezes or the higher altitudes, return to the city, and, if the yare near the capital, they gaze across the distance at Mount Fuji to see wheather she has yet been crowned with the first snow of autumn, one of the most artistic scenes in all Japan. It is then that the Japanese art season begins; and the papers and magazines devoted to that subject take up their work again in earnest, being filled with art discussions and comments by the great masters of the day.

In Japanese art magazines much space is naturally devoted to reproductions of great paintings, not only the works of great artists but to portraits of the artists themselves, with certain of their masterpieces that have won awards at the annual art exhibition of the Department of Education, and at other exhibitions of the kind, such as the Inten Exhibition. The most famous art center in Tokyo is around Uyeno Park, where the cherry blossom scenes of the spring time and the flaming leaves of autumn draw crowds not only to seen ature but to see how the artists there have been learning from nature. While the wild flowers

are blooming all over the vast plains of Musashino the painters of Japan are producing flowers of national art for the delectation of their countrymen, and even for the eyes of the world. The Japanese regard these works as the most beautiful of all flowers of human achievement. Such works form the main adornment of the season's art magazines. They are also printed on picture post cards and distributed to all parts of the empire and even to many parts of the world.

Thousands are looking forward to the art Exhibition of the Department of Education this year as promising to be one of the best in many years, many new art developments being expected. Some of the poorer artists are suffering bitterly from the high cost of living and of art materials; but no doubt a good deal of the money accumulated from war sales will find its way into the pockets of artists in return for their work. Many of those who became millionaires during the war are anxious to find a way in which to use their money profitably or fashionably, and it is the fashion with many to purchase valuable paintings, a habit learned, perhaps, from American millionaires. Every rich family will be anxious to secure a good specimen of the best work of the most distinguished artists selected from among those pictures allowed to be hung in the gallery of the annual art exhibition; and even the less noted wielders of the

brush will doubtless have some patronage, for no one is allowed to hang pictures unless the work is really good. It is nothing strange for such painters as Seiho Takenouchi to obtain 10,000 *yen* for a single canvas of no great dimensions. The demand for good pictures is regarded as indicative of a keen artistic appreciation on the part of the public, though how far it has to do with fashion and self-advertisement is difficult to measure.

The pictures of Takenouchi represent Kyoto schools of art, and those who fancy it go in for the works of that artist and his school. Tokyo art was long represented by Kogyo Terasaki, recently passed away, his death being a great loss to the Tokyo schools of art, as well as to the empire at large. It is now a matter of interesting speculation as to who will succeed Terasaki in the national capital. One of the most distinguished of living masters is Taikan Yokoyama; but his work is not of a type that appeals to the narrow nationalism of the judges who select pictures for the exhibitions of the Educational Department, known as the Bunten School of art. There are two other names of commanding importance one of whom may be considered suitable to succeed Terasaki: Somei and Eikyu, known in private life as Yuki Sadamatsu and Teruo Matsuoka, both being men of rare talent with the brush, especially the latter, whom many esteem even more highly than the late Terasaki; and as he is still but a youth there is plenty of time for him to do greater things. Perhaps his youth will be esteemed as lacking the dignity essential to art leadership and he may have to wait somewhat longer for the crown. Both men named are professors in the Tokyo

College of Fine Art at Uyeno, the older man, Somei, having the larger number of followers. He thus stands the best chance of being elected to leadership in succession to Terasaki.

The artists of both Tokyo and Kyoto are broken up into clubs and associations of their own, according to the schools they represent and the ideas they stand for; and each of these art schools or associations has its own magazine to exhibit its merits, such as the Bunten and Inten, and so on. Not all the art exhibitions in Tokyo are held under the auspices of the Government or the Art Clubs, for some of the most interesting exhibitions of paintings are held at the big shops, such as Mitsukoshi, the Shirokiya and the Matsuzakaya. Sometimes these informal exhibitions are preliminary for the sake of introducing artists left out in selecting pieces for the regular exhibitions, but whose work is none the less admirable. There are some fifty art associations that give private exhibitions independently of the regular art shows of the year; and of these one of the most interesting is the Kinreisha, composed of the most promising of the younger generation of painters. Among these will be found the cradle of Japan's new art.

To these artists of all descriptions the art magazines come as useful organs of criticism and suggestion, without which they could not very well get along. Literature and art here the main embellishments of the long period of peace which lasted for three hundred years under the Tokugawa shogunate; but in those days the artists, whether literary or pictorial, had no organ of criticism to aid them or to interest the public in their work. In spite of this want, not a few

masterpieces of literature and art were produced. Even now Japan has far less advanced in art criticism than some of the western nations ; and indeed our art is far in advance of criticism, so that our art magazines are not so suggestive or helpful to the artist as they might be, were art not so far in advance of the age in Japan. Japan has no such art critics, with great contractive talent, as are to be seen writing for the art magazines of western lands.

Among the more important of Japanese art publications is the *Kokkwa*, which reproduces some of the leading masterpieces of our painters and sculptors, with appropriate comment and criticism. It is a publication somewhat after the fashion of *The Studio*, only larger, with a specially fine frontispiece, and a literary introduction. This magazine is too fond of relying mainly on the old masters, however, and is rather weak in leadership. It is somewhat expensive and its subscription list is probably not large, being chiefly a class publication. It has an able editor in Dr. Taki, who has many talented collaborators. The *Chuo Bijutsu* is another important art periodical, under the management of the distinguished novelist Kikutei Taguchi, and has the largest number of readers among our art journals. A defect in it is that it aims too

much after mere popularity and sales, and so it does not aid in the development of great art in the way it might. It issues a special number once a year, known as the *Buntengo* which is much prized by all lovers of art, though often too much lacking the authority of real art.

Other art publications are the *Nihon no Bijutsu* and the *Gendai no Bijutsu*. The former is not very well gotten up and its poor appearance and scanty pages hardly accord with the sincerity and talent of those who produce it. Yet it gives some useful account of the art discussions of the day, and is regarded by many as well representative of modern *nangwa* schools. The other periodical named devotes its main attention to what is of interest to artists alone, and looks toward striking out on new lines. The *Toyo Bijutsu* is concerned chiefly with oriental art, dealing mostly with the art of India, China and Japan. the *Mizuye* is devoted to water-colour paintings ; and the *Hanga* to wood engraving. The *Ukiy-e* is concerned with genre pictures and art, while the *Token* is in the interests of sword art and metal work, especially of the curio kind. The *Nihon Shoga Kotto* deals with the art of writing, painting, and ancient art work, especially merchants who deal in such goods.



ASSIMILATING FOREIGN IDEAS

By Dr. K. KUROITA

SURPRISE is frequently expressed at the supposedly unparalleled progress Japan has made during the last fifty years, assimilating all the best ideas of western minds and making her own the best achievements of western civilization. But this process of assimilating foreign thought and civilization was no new thing in Japan. The country had been accustomed to assimilating continental ideas for many centuries. In fact the greater part of our civilization has been assimilated from the continent. Thus in digesting and assimilating alien thought and civilization Japan has more experience than almost any other nation. Having had such vast experience through the centuries in thus assimilating the thoughts and civilization of China, Korea and India, it was not at all surprising that Japan should have so rapidly assimilated the thoughts and civilization of western countries.

The ancestors of Japan no doubt came to these islands from the continent, and of course they kept up communication with the country or countries from which they had migrated. Thus Japan has from the very beginning of her history been in touch with the continent and always imbibing what it had to teach. It was only during the three hundred years of Tokugawa policy that Japan became somewhat

isolated from foreign nations; but three hundred years is but a short period when compared with the long ages of Japanese history. But even during the exclusion policy of the days of the Tokugawa shoguns the isolation was mostly material, for there was more or less communication intellectually with western countries, many European books being brought into Japan and translated into Japanese. Through the Dutch settlement at Nagasaki light from the West constantly filtered into Japan even during the period of our isolation.

In these days we are accustomed to hear warnings sounded against the danger of western thought and how Japan ought to be very careful as to being too much influenced by new ideas, especially by the so-called democracy of today. But a country that has been imbibing foreign ideas for so many centuries and suffered nothing but gained much from the experience, need have little fear of foreign ideas now. It is indeed too late to begin to warn us about foreign ideas, after we have acquired the habit of assimilating them.

What is remarkable about Japan is the fact that she has been assimilating foreign ideas for centuries without losing her own civilization or becoming any less Japanese. The Japanese national traits

and spirit are as pronounced and positive today as ever; and our nationalism is perhaps more aggressive today than ever before. Thus instead of being weakened by foreign ideas Japan has been greatly strengthened and advanced. Is it not true that all nations make progress only as they come intimately into contact with other peoples and their civilization. With all these valuable experiences behind her Japan is now the most expert nation in the world at the art of assimilating divergent civilizations and thus bringing harmoniously together both East and West. This is her mission today; and she must rise to it without question, for in no other way can she so much benefit mankind.

Naturally the first nation under whose influence Japan came most strongly was the nearest one, Korea, from whom we took the good and the evil alike, acquiring both her virtues and her vices. It was from Korea that Japan acquired the fine art of making accurate class distinctions, which is now held to be an evil. Originally there were no classes in Japanese society, and our ancestors were among the most democratic people in the world. Although the more famous personages of the days before the first Emperor were referred to in the historical records as gods or persons of divine nature, these appellations were merely figurative and honorific, for among the people as a whole absolute equality reigned. As time went on class distinctions began to appear, as a result of Korean ideas and the peninsular social system. If our ancestors were called gods it must be remembered that all were so called; and the old books say there were eight million goods, which apparently included the entire population of the time. All

citizens were, however, on an footing of absolute equality. But from Korea came notions of aristocracy; and soon Japan had a class of nobility, just as they had in Korea. Japan imported the Korean system of ranks and titles just as she did the German system of the army thousands of years later; it was simply thought to be an improvement. Then arose clans out of the great families who had attained to prominence in the State, and these families and clans came in time to enjoy special privileges and rights not open to the common people. Thus Japan had evolved a system of society directly contrary to her original system, and the new system became a fruitful source of injustice and social degredation. The main aim of the Meiji Restoration was to remove these arbitrary class distinctions and return to the democratic spirit of the old days; but by this time the spirit was too ingrained to be thus easily got rid of.

The evils of the arbitrary class system, however, had long been recognized, and patriots at various times in our history had tried to combat such evils. Those familiar with Japanese history will remember that Prince Shotoku many hundreds of years ago tried to change the Korean tendency of Japanese civilization by introducing better ideas from China under the Zui dynasty. At that time the prefectural system was in vogue in China, by which the country was divided into provinces, each one enjoying a sort of semi-independence; and it was thought the same system might work well in Japan. So Prince Shotoku tried to undo the old Korean class system in Japan by establishing a prefectural system with all the provinces under one Imperial sovereign, thus bringing the Imperial

rule back to the simple form of the earlier days. The effort was not wholly successful, for military rule was hard to check, the military class being always great sticklers for form and prestige; but it was this simple equality that Japan tried to return to at the time of the Meiji Restoration, which adopted a prefectural system in which the feudal lords gave up all their rights to the Emperor and one Imperial Government embraced the whole empire. In trying to adopt the best points of the Chinese system Prince Shotoku was not content to go by hearsay; he sent special experts to China to study the working of the system, just as was done in Japan at the time of the Meiji Restoration, when many students were despatched to western countries to study the best features of government and civilization abroad.

In building up a great nation there are three important elements essential: homogeneity of blood, a common language and a unanimity of thought or fundamental idea. The greatest nations are composed of people in whom one blood prevails, speaking the same language and controlled by the same ideals. It was because these fundamental factors were strong in Japan that she has been the great nation she is and will continue to be. Thus Japan is able to hold her own against all the changes of history. The Romans lost their solidarity through the introduction such foreign ideas as Christianity(sic). The Jews possessed all the three essentials mentioned, and so they have remained a people even when not

a State. But in such strength as they possess they may yet become a nation again. The Japanese never allow foreign ideas to prevent them from being first of all Japanese, and so they too will be able to withstand all dangers from without. The Japanese are a race that never rests content until foreign ideas are digested and made over into Japanese ideas.

The Constitution of Japan is peculiar to her as a race; it is not simply a national constitution: it is a racial constitution. The Japanese too are democratic but it is a Japanese and not a western democracy. Consequently the Japanese solve their problems in a manner different from other nations. Japan's labour problems will not be solved just in the same way as are labour problems in western countries. There is a social relationship between labour and capital in Japan that does not exist in occidental countries; and this social element of our civilization, based in the relation of master and servant, will ultimately adjust all difficulties. And so we come back to the oft-repeated saying, that the Japanese while adopting foreign ideas and institutions always adapt them to their own peculiar civilization, that they become really Japanese. We Japanize everything we receive, so to speak; and at this sort of thing there is no nation more clever than the Japanese. It is indeed our special virtue in which we glory; and hold to as one of the permanent elements of our independence, that will one day cause the world to admire and emulate us more than is now done.

A FAMILY OF SCHOLARS

By K. HOSHINO

IN the death of Professor Mitsukuri, of the Tokyo Imperial University, there passed away one more member of a family remarkable for the distinguished scholars it produced. The late professor was a brother of another famous scholar, the late Dr. Kikuchi, one time president of the Imperial University. The Mitsukuri family were all devoted to scholarship. The father of the late Professor Mitsukuri was Shuhei Mitsukuri, born at Tsuyama in 1825, and from childhood he evinced great interest in the difficult subject of Chinese classics, as many of the sons of samurai did among the feudal clans. He studied in Yedo and afterwards took up the study of the Dutch language in Kyoto, returning later to Yedo as an examiner in Dutch under bureau of Foreign Affairs. He was sent abroad twice as an attendant to envoys despatched by the Shogun. At the time of the Imperial Restoration Mr. Mitsukuri was head of a private school which turned out some scholars. Finally he was appointed president of the Tokyo Normal School, dying in 1886 at the age of 62.

His father before him had been a scholar of some importance, having mastered western learning rendering great service to the State. The grandfather had been family physician to the lord of Tsuyama, and was also a scholar. Later he came to Yedo where he engaged in translating books from the Dutch into

Japanese. When a Russian envoy came to Nagasaki in 1853 he was sent to meet him as the representative of the shogunate, and was present the next year when a treaty was concluded with Russia at Shimoda. This scholar was distinguished for the seriousness of his mind and the solemnity of his manner, eschewing all frivolity. He was fond of retirement and greatly enjoyed nature. He wrote books on surgery and artillery and, having no son of his own, he adopted one of whom he made a scholar who wrote on geography. This man then adopted Shuhei who married his second daughter.

The late Baron Kikuchi was the second son of Shuhei Mitsukuri, having changed his name to Kikuchi on account of having been adopted into another family. In early life the late Baron Kikuchi was sent to study in England, together with his elder brother Rinsho, Keiu Nakamura and Masaichi Toyama. They were sent abroad under the auspices of the Shogunate. Young Kikuchi devoted most of his time to a study of chemistry; and on the fall of the shogunate he was called home. The new government, however, sent him back again to England where he entered the University of Cambridge and graduated with the degree of bachelor of arts, receiving the M.A. degree alater. On returning home the young scholar served in the Imperial University and afterwards arose to become dean of the College of Science.

During this time he visited the United States as member of a Scientific Congress. In 1888 he was given the degree of D. Sc. by the Imperial Academy and in 1890 was nominated to membership in the House of Peers by the Emperor. A great many important positions in the department of education were occupied by him, including the presidency of the Bureau of High School affairs, Minister of Education, the presidency of the Imperial University and so on. In 1896 he became professor emeritus of the Imperial University and retained his place in the House of Peers. The late Baron Kikuchi was one of the most brilliant men Japan has produced; and from his broad and profound education he was as much of a foreigner as he was a Japanese. His works on mathematics are regarded as of high authority, and are used in many schools.

The late Professor Mitsukuri, who has recently passed away, was younger brother of Baron Kikuchi. Born in 1857 he was from childhood interested in the study of English. One time he attended Keiogijuku University but later went to the Imperial University. Going to the United States for further preparation he entered Hartford school and in 1877 entered Yale University to take a degree in zoölogy. After graduating he took further courses at Johns Hopkins University and later at the University of Cambridge when he also traveled for purposes of research in France, Belgium, Holland and Germany, as well as in Austria, Hungary and Italy. On his return to Japan he was appointed professor of science in the Imperial University, and in 1888 the degree of D. Sc. was conferred upon him. He also received honorary degrees from American uni-

versities. In 1901 he was made dean of the College of Science in the Imperial University, and was made an honorary member of various scientific associations in England and America.

Another member of the same family was Dr. Genpachi Mitsukuri, fourth son of Shuhei, born in 1862. He entered the Tokyo English School in 1877 and then the Tokyo Imperial University where he graduated in 1880 after which he proceeded to Germany and took up the science of zoölogy at Freiburg under the famous Professor Weismann. His poor eyesight obliged him to turn from science to literature and history and aesthetics at Berlin and Tübingen and Heidelberg, von Treitschke being one of his teachers. Another was Professor Ranke. Here he took the degree of Ph.D. and then travelled through Austria, Hungary and Italy, as well as visiting France and England. After coming back to Japan he was appointed an instructor in the Higher Normal School and also in the First High School. Later he was sent to France for further research in history, with special reference to the French Revolution. Returning in 1902 he was appointed professor of literature in the Imperial University, where he was given the degree of D. Litt. in 1903; he held lectureships in various other colleges as well. His works on the French Revolution, on western history and on the European war are well known in Japan. His writings in German scientific magazines were much admired. Strange to say he was more learned in foreign languages than in his native tongue and often found difficulty in reading letters in the Japanese script. As he was near-sighted many funny incidents are recorded of him one of which is to the effect that

once he attempted to shake hands with himself in a mirror. He was of a very retiring disposition and often spent time in poetical composition, his last poem being composed during his final illness.

Thus it will be seen that the Mitsukuri family has left a wealth of scholarship behind in their writings and also there are still many descendants, all of a scholarly turn of mind, some nephews and cousins who show the family preference for learning. Mention has not been made of Rinsho Mitsukuri, eldest son of Shuhei, who was also a scholar of no mean distinction, translating into

English and French with ease, and one time was a judge in the law courts and later became a university professor, after which he had much to do with the codifying of national law. He became a member of the House of Peers in 1890 and died in 1897. His son, Baron Toshio Mitsukuri, is also a noted scholar, especially in medicine. In this family we have seen that four members attained to the doctorate and two of them to the peerage. The girls of the Mitsukuri family have all married into scholarly families too, most of them having university professors for husbands.

JAPAN'S POPULATION

By YASUNORI NIKAIDO

IT is said that the population of Japan is now about 57,000,000 but no one really knows just what the number of people in the empire is, for the methods of enumerating the population have been very imperfect, so that it is quite impossible to give the exact number at present. Hitherto it has been the custom to ascertain the number of the population from the *gensekibo*, or list of names, kept at every police office or public office, which contains the names of all those resident in that district. The census of 1913 gave the population of Japan as 53,000,000, but another record kept in the *genzaishabo* put the population at 55,000,000, a discrepancy of some two million. Recent investigations have not been able to explain the discrepancy. It is obvious that the records from which the census has been compiled are by no means exact.

The presumption is that the population of Japan is less than the figures ascertained from the records named. Indeed many names are retained on the list at the district offices, whose whereabouts are unknown. Some of these are probably dead. A certain district where special investigation was made at the request of the Government for a certain reason, was found to have much fewer people than the records showed. This fact is causing some degree of uneasiness to the authorities; for they do not wish to think that the population is less than supposed. But if all districts show the same results as the one especially investigated, we must conclude that the Population of Japan is a great deal less than commonly believed.

Nevertheless there is no doubt Japan has quite enough people, more than she well knows what to do with. The number of persons to the square mile is

already more than most other countries, being now about 350; while the rate of increase per annum is about 12 per 1,000 or nearly 700,000 a year. The increase in America and Australia has been as high as 19 per 1,000; but that was due to immigration, whereas Japan's increase is due wholly to births. As to density of population Japan now stands fourth. The most densely populated country in the world was Belgium before the war; and next came England, and after that Holland, and Japan next, followed by Italy and Germany. There is one great difference, however, between Japan and all the countries named. In Belgium the percentage of habitable land is 74, in England 73, Italy 76 and Germany 65, but in Japan it is only about 20 per cent. From the point of view of arable land, therefore, Japan is the most densely populated country in the world. A country where only 20 per cent of the area is cultivable cannot compare with a country where the percentage is 74, for possibilities of sustaining population. It is this factor that at once gives rise to the food problem in Japan.

Recent investigations have shown that while marriages have increased owing to the prosperity experienced during the European war, yet births have decreased in the same time, and the rate has been going down steadily since 1912, and the death rate is also increasing. Of course the same decrease has been observable in European countries. During the last forty or fifty years the birth rate in Europe has been on the decline. In 1871 the birth rate in England was 35 per 1,000; but in 1914 it was only 21 per 1,000; and Germany in the same time declined from a birth rate of 39 to 24, while the decrease in France was

still greater. The economic conditions of Japan always have much effect on the marriage rate as well as on the birth rate. The present tendency to later marriage has also led to a greater increase of immorality owing to illicit relations, with consequent increase in venereal diseases. Once a great French statistician said that if France comes to ruin the cause will not be Germany but sexual immorality.

This is a danger which Japan has to face too; and now that the marriage rate is on the decline the nation has to be aware lest its future be threatened. Our economic condition is about half a century behind that of Europe, and what happened in Europe half a century ago is just now becoming apparent in Japan. We are now in the peculiar position of a people worrying over density of population and at the same time alarmed at our decreasing birth rate. In Europe decrease of birth rate is attended by decrease of death rate; but in Japan decrease of marriages and birth is attended by increase of the death rate. The decrease of the death rate in Europe may be due to fewer deaths among children owing to better care of infancy; and the increase of the death rate in Japan is possibly due to less care of infants than in Europe. Certainly there has been a great increase in the artificial feeding of children in Japan, other foods being substituted for mother's milk. There has also been a marked increase in the death rate in young men between the ages of 15 and 20, being three times greater than in England and France. The death rate of children in Japan is much higher in the rural parts than in the cities, which is the reverse of conditions in Europe.

From all that has been said, and

from much that has not been said, it is clear that the outlook for population in Japan is not so optimistic as some have supposed. The birth rate is decreasing, the death rate is increasing and it is becoming yearly more difficult for the

common people to make ends meet. If the present conditions continue to prevail it is possible that in next 20 or 30 years Japan will be in the same position as France so far as population is concerned.

TRADITIONAL MEDICINES

By M. KOSAKA

JAPAN is a country where tradition is strong, and almost everything has some tradition connected with it. Traditions are many kinds and of various times, each with a certain system or class of its own. Some of the most remarkable traditions are those associated with proprietary medicines. By proprietary medicines is meant a medicine not manufactured by modern scientific process but made as it has been made for hundreds of years, in a certain way, and belonging to a certain family or village, the method of manufacture being a secret to the outside world. Though some of these proprietary medicines have no chemicals and no connection with drugs they are regarded as powerful remedies, never failing to take hold when administered, and the curative affect being well known for a thousand years.

Some of these medicines, especially those for which Toyama is famous, we have dealt with already in a former number of this Magazine. These medicines are used for sore eyes, burns, wounds, ears and so on; and the Government permits their manufacture and sale so long as they are said to cure and contain nothing likely to be injurious to the health. The contents of them can be chemically ascertained but just how they are made

remains a secret. Each of these old proprietary cure-alls has its history and its legends, inherited from ancient times. Most of these old traditions are so similar as to leave the suspicion of all having been hatched in the same nest. We may take, for example, the tradition of the Rakuichi Plaster.

Rakuichi is the name of a plot of land in Honamimura in Yoshio-gun in the province of Fukuoka. The district is noted for its rich coal deposits, but most of the surrounding population are farmers. A wealthy farmer of the village, named Kayano, one day suddenly died, leaving a young wife to mourn his loss. After her husband's death she devoted herself to a chaste life keeping her husband's memory sacred as if he were still alive, so that none of the unsavoury reputation could be attached to her that often followed young widows. One night as she was sitting down she felt something touch her body; but she was brave and said nothing. Every night as she lay down she felt this strange hand touch her body; and she took with her a dagger lest sometime it should prove to be more than a hand. For a time she kept the strange experience secret, but finally told some members of the family, saying that last night as she felt the hand she had cut at it

with the dagger. They looked for traces of blood and found an amputated hand, but it was not the hand of a man but a hand with long hair on it. By the blood on the ground they were able to follow where the owner of the hand went, but on coming to a river all trace was lost.

The next day the woman was visited by a priest who offered to read a sutra with the widow; and she asked him to read one for the repose of her departed husband. The priest seated himself before the *ihai*, or memorial tablet of the departed husband, and began to repeat the sutra; and then the widow noticed that the priest had only one hand. After finishing the sutra the priest said to the woman: "I have a favour to ask of you. I am an otter living in the Honami river, and I have disguised myself as a priest lest you should be afraid of me. I want to say that I am very sorry for molesting you by touching your body with my hand; and if you will only return me the hand you cut off last night I will never again molest you."

The woman said she was ready to let him have the hand back again, but she

wanted to know what use it would be to him now that it was cut off. But the priest answered and said that he had a medicine that was able to join a severed limb to the body again; and he would let the widow have some of the medicine and teach her how to make it, if she gave him back his lost hand. The widow brought the hand to him, and he at once took out some black medicine and immediately stuck the hand on again and it was as good as before. Then he taught the woman how to compound the mysterious medicine, and she in turn taught it to her son. The present medicine known as Rakuichi Koyaku is said to be made from this ancient prescription, the recipe being handed on from one generation to another in the same family. The plaster or ointment is still in great demand and has a large and profitable sale.

Most of the traditions or legends connected with the origin of medical remedies resemble this one. The story usually says that the prescription was taught by an animal; the medicine is so effective that it will even restore an amputated limb; and the beast lives in a river.

MONTHLY RECORD OF EVENTS

(JUNE 23 to AUG. 23)

July 26.—The Minister of Home Affairs, Mr. Tokonami, invited newspaper men to his residence and discussed with them the advisability of adjusting prices of food.

July 29.—Mr. Nakahashi, Minister of Education, delivered an address on the

need of encouraging economy during the present high cost of living. As this was the first time a Minister of State issued an allocution in the language of the common people it caused a great degree of interest.

The first snow fell on Mount Fuji,

which was much earlier than usual in the season.

July 31.—The typesetters of Tokyo went on strike for higher wages and 16 dailies of the capital were obliged to suspend publication, Tokyo having now newspapers for three days, when the strike was settled, wages being finally raised 30 per cent.

Aug. 3.—It was rumored in the press that Mr. Shidehara, Vice-Minister of Foreign Affairs, would succeed Viscount Ishii as Ambassador to Washington.

Aug. 6.—The Imperial Government Railway Bureau decided to abolish first class cars on the Government railways, except on through express trains.

It was announced in the Official Gazette that the Monopoly Bureau had decided to raise the price of tobacco.

Dr. G. Mitsukuri, of the Tokyo Imperial University, passed away.

Aug. 11.—The Minister of War proceeded to Nikko to inform His Majesty the Emperor of the reforms that were proposed in the governments of Formosa and Korea.

Aug. 12.—The Governor-General of Korea resigned and Admiral Baron Saito was appointed in his place, with Dr. Rentaro Mizuno as Chief of the Civil Administration.

Mr. Tusnetada Kato was appointed special ambassador to the Omsk Government.

Aug. 15.—At a meeting of the Diplomatic Advisory Council it was decided that Japan should not join the proposed

Consortium for China unless Manchuria and Mongolia were excluded from its purview.

The banking department of the Mitsu Bishi Company was made a separate institution with a capital of 50,000,000 *yen*, with Baron Iwasaki as governor.

Aug. 16.—A meeting was held at the Imperial Hotel to organize a Labour association for the purpose of promoting harmony between capital and labour, Baron Shibusawa being appointed president. Premier Hara made an address.

Aug. 19.—The original document of the Peace Treaty arrived from France and was conveyed to the Foreign Office.

It was announced that certain changes had been made in the regulations affecting the governments of Formosa and Korea, permitting the appointment of civilians as Governors-general of these colonies.

Aug. 23.—Marquis Saionji arrived home Versailles where he had been Japan's chief delegate to the Peace Conference. He announced that Japan had now become one of the five greater Powers of the world, participating in the same world-problems as England and America. He said Japan might not be satisfied with the outcome of the Conference and the war, but she must remember that neither was any other country. The Marquis was met at the station by many distinguished persons and afforded a hearty welcome.

CURRENT JAPANESE THOUGHT

By DR. J. INGRAM BRYAN

Reform in Korea

Since the disturbances in Korea the Imperial Government has made a careful examination of the whole situation and decided to make important reforms in the administration of the country. Hitherto the Governor-General of the peninsula has been always a military man, but in future the office may be held by either an officer of the army or navy or by a civilian. The objectionable gendarmerie system, which was practically the cause of the late unrest in the peninsula, is to be changed to a modern police force, the same as in Japan proper. And the officials of the Korean Administration are admonished by Imperial authority to deal generously and kindly with the inhabitants of the country, making no distinction in treatment between Japanese and Koreans. If all these improvements are made in the government of the country there is no doubt that peace and prosperity will ensue. It is vital to the progress of the administration and the peace of the peninsula that the police system shall be introduced at the earliest date consistent with possibility, and that the Governor-General should be a civilian. The new Governor-General of Korea is Admiral Baron Saito, who is announced to assume office as a civilian rather than as an officer of the navy, since he was on the retired

list and was only placed on the active list of naval officers to comply with the law requiring an officer of the army or navy for the position, a law that is soon to be changed. The new head of the Civil Administration, Dr. Rentaro Midzuno, is an able official who has been tested at home and will no doubt see that the administration is carried on the most humane manner possible.

Imperial Rescript on Korea

His Majesty the Emperor has issued the following Rescript on the reforms in Korea :

"We have ever made it Our aim to promote the security and welfare of Our territory of Chosen, and to extend to the native population of that territory, as Our beloved subjects, a fair and impartial treatment in all respects, to the end that they may without distinction of persons lead their lives in peace and in contentment.

We are persuaded that the stage of development at which the general situation has now arrived calls for certain reforms in the administrative organization of the Government-General of Chosen, and We hereby command that such reforms be put into operation.

The measures thus taken are solely designed to facilitate the working of the administration, and to secure good and enlightened government, in pursuance of

Our settled policy, and fulfilment of the altered requirements of the country. Especially in view of the termination of the war in Europe and of rapid changes in the conditions of the world, We consider it highly desirable that every effort should be made for the advancement of the national resources and the well-being of the people.

We call upon all the public functionaries concerned to exercise their best endeavors, in obedience to Our wishes, in order that a benign rule may be assured to Chosen and that the people, diligent and happy in attending to their respective vocations, may enjoy the blessings of peace and contribute to the growing prosperity of the country."

Japan and China

The *Osaka Asahi* reminds its contemporaries that, if Americans believe that Japan has aggressive designs on China, they have ample warrant in the tone of the Japanese Press towards China and in its advocacy of Chinese policy. The fuss in the United States Senate, it says, the Imperial Government was prepared to ignore, because it was evident that the Shantung question was chosen as a weapon with which to attack President Wilson in place of the League of Nations, the criticism of which tended to recoil on the heads of the critics. Britain and France, our contemporary says, took the Senate much more seriously, and advised the Imperial Government to find some way for an amicable settlement. Viscount Uchida therefore proposed that the Japanese settlement at Tsingtau should be an international settlement—a concession the necessity for which is ascribed to some "careless utterance" of Baron Makino at the Peace Conference. But alas! the pro-

posal has satisfied nobody, except (though we doubt it) President Wilson. It only invites the comment that Japan is making the Powers her accomplices in aggression at no cost to herself, while the Chinese are no better satisfied because the procedure of "restoring sovereignty" is still one which, they consider, is incompatible with China's sovereignty. On the other hand, there has been one telegram which stated that, according to the Chinese delegates in Paris, China is perfectly willing that Tsingtau shall be an international settlement, provided only that China receive the cancelled lease back from Germany.

Japan and Shantung

The following statement by Viscount Uchida, Minister of Foreign Affairs, represents Japan's intentions with regard to Shantung:

"It appears that in spite of the official statement which the Japanese delegation at Paris issued on May 5th last, and which I fully endorsed in an interview with the representatives of the Press on May 17th, Japan's policy respecting the Shantung question is little understood or appreciated abroad.

"It will be remembered that in the ultimatum which the Japanese Government addressed to the German Government on August 15th, 1914, they demanded of Germany 'to deliver on a date not later than September 15th, 1914, to the Imperial Japanese authorities without condition or compensation, the entire leased territory of Kiaochau, with a view to eventual restoration of the same to China.' The terms of that demand have never elicited any protest on the part of China or any other Allied or associated Power. Following the same line of policy Japan claimed as one of the essential con-

ditions of peace that the leased territory of Kiaochau should be surrendered to her without condition or compensation. At the same time, abiding faithfully by the pledge which she gave to China in 1915, she is quite willing to restore to China the whole territory in question, and to enter upon negotiations with the Government at Peking as to the arrangements necessary to give effect to that pledge, as soon as possible after the Treaty of Versailles shall have been ratified by Japan.

"Nor has she any intention to retain or to claim any rights which effect the territorial sovereignty of China in the Province of Shantung. The significance of the clause appearing in Baron Makino's statement of May 5th, that 'the policy of Japan is to hand back the Shantung Peninsula in full sovereignty to China, retaining only the economic privileges granted to Germany, must be clear to all. Upon an arrangement being arrived at between Japan and China for the restitution of Kiaochau the Japanese troops at present guarding that territory and the Kiaochau - Tsinanfu Railway will be completely withdrawn. The Kiaochau-Tsinanfu Railway is intended to be operated as a joint Sino-Japanese enterprise, without any discrimination in treatment against the people of any nation. The Japanese Government have, moreover, under contemplation proposals for the establishment at Tsingtau of a general foreign settlement, instead of the exclusive Japanese settlement which, by the agreement of 1915 with China, they are entitled to claim."

**Japan not an
Autocratic
Country**

The *Yorodzu* says that it is wrong to call Japan an autocratic country, but that foreigners re-

gard Japan's bureaucracy as autocracy. The *Yorodzu* continues: Foreigners are attacking Japan because she goes against the trend of the world's situation. The reason why Japan is being attacked with regard to China, Siberia and Korea is that the policy of this country is directed by militarists. The people have never been denounced. It may be said the responsibility for our diplomatic failures should be laid principally at the door of the militarists. If foreigners ever find fault with the rule of Korea, it will be because it is administered by a sailor. If the Governor-General were a plain civilian, there would be no such fault-finding. While all the rest of the world is opposed to militarism as dangerous, soldiers and sailors still have influence in the political world of this country. This is the reason why foreigners take Japan's policy as being all based on aggressiveness, and she consequently suffers considerable damage internationally. This fact is understood neither by the Government nor by the militarists,—nay they pretend that they do not understand. If Japan's claims relating to the Shantung question or the new loan consortium for China had been stoutly asserted by the people of this country, instead of by the militarists, America would not have opposed our contentions as she did. As a matter of fact, the American press makes a point of demonstrating that the actions of the Japanese Government are not based on the will of the people. Even if we were guilty of aggressiveness as a people, our attitude would be condoned as unavoidable. In fact, the American people are taking aggressive measures against Mexico, and the American Government is prosecuting its policy on the plea that its actions are based on the will of the

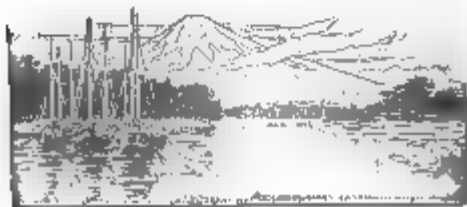
people. The principal reason why Japan is apt to be isolated internationally is that her people have no international interest. It is true that foreign countries cannot interfere in Japan's affairs, but she will be compelled to change her attitude or otherwise she will be placed at a great disadvantage. This fact, however, is not yet duly noted by the Japanese people.

Japan's Railway Progress

The Imperial Government Railway Bureau has issued a handsome volume of over 200

pages giving an ample and lucid account of the progress made under ten years of State management. The book is printed on art paper and is illustrated sufficiently with photographs and coloured diagrams to convey at a glance the substantial truth of the text. Every stage of progress, reform and extension attained under Government control is concisely described and full statistics are given, covering every aspect of railway traffic and development. Commencing with a survey of the growth of railways in Japan prior to nationalization, the report shows how the various private lines were taken over

by the State and systematically reorganized. How the transaction was financed is then explained. Nationalized at a cost of ¥25,365,123 yen the State railways have since increased in value to a capitalization of 1,106,060,237 yen, or some 27 per cent. The earnings also appear to have been very satisfactory, rising from a profit of 37,136,916 yen in 1910 to a profit of 56,053,035 yen in 1919, of which in the latter year 38,087,206 yen was net profit. At the time of nationalization the total mileage was 4,446 which, in the decade under review, has increased to 8,856, or over 31 per cent, length of track rising from 6,353 miles to 9,006 miles. The report goes carefully into the complex organization and administrative policy of the State railways, with a complete review of rolling stock, car works and general equipment, both for steam and electric service. Not least interesting is the portion devoted to railway personnel, indicating a remarkable development of design and efficiency. Accompanying the volume is an excellent map of the railways of Japan and her colonies.





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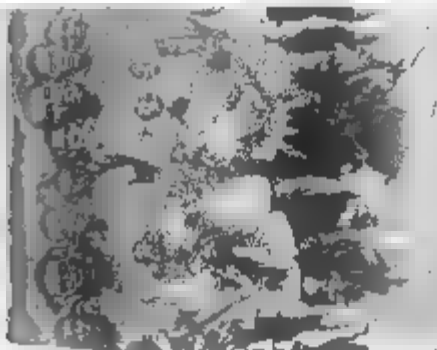
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RACE BETWEEN SHIMOHARA AND TOKYO



A PART OF NINETEEN HUNDRED AND EIGHTEEN
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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

RESIDENT:
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(Member House of Peers)

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7

FORMOSA NUMBER

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THE JAPAN MAGAZINE

VOLUME TEN NOVEMBER, 1919 NUMBER SEVEN

OUR FORMOSA NUMBER

By THE HON. S. HIRAYAMA

(MEMBER THE HOUSE OF PEERS)

WE deem it a matter of great importance that a national monthly like *The Japan Magazine* should undertake to show the world something of what Japan has been doing for one of her greatest colonial possessions; and for this reason we are devoting the greater part of this number of the Magazine to Formosan affairs. As everyone knows there was little in the way of civilized institutions in the island before the advent of Japan in 1894. With the beginning of Japan's administration came modern institutions and progress was at once apparent in a marked degree. No one can read the articles in this number of the *Japan Magazine*, most of them contributed by men familiar with the whole circumstances whereof they write, without seeing that not only has Japan's success in the administration of the island been quite phenomenal, but progress in every line of activity has been rapid and effective.

Situated as the island is in the tropics, with a fertile soil and a mild climate, with adequate rainfall and sunshine, every form of vegetation thrives abundantly. It was for this reason that under Chinese jurisdiction Formosa was regarded as only a treasurehouse of agriculture, all other industries being neglected. Even today the vast majority of the people are engaged in agriculture. Since Japan's occupation of the country activity in all

lines of industry set in and has continued up to the present, with the most beneficent results. With such success in industry, agriculture and trade the financial condition of the colony has improved so as to render it economically independent, to say nothing of what is contributed to the national treasury.

Of course the carrying out of reforms in Formosa has been no easy task. The officials and their assistants had to begin at the very foundation. The civilizing of the savages alone has been a gigantic undertaking; but even here great progress has marked the efforts of the Administration. Yet this result has only been at the cost of many precious lives and the expenditure of vast sums of money. Still, many wild men have been reclaimed to civilization and a large extent of territory has been brought under cultivation and production. The improvement in facilities for transportation and communications has also been a great work wonderfully well done. All the principal parts of the island are now within railway communication, while the island ports with new harbours afford every convenience for shipping, with steamers regularly plying between the island and Japan proper, as well as with China. The largest exports of the colony are rice, sugar, tea, hemp and coal, while imports comprise chiefly such items as cotton cloth, petroleum,

food, tobacco, paper, metals and machinery and opium. The chief importance of the colony in trade is that it supplies raw materials and consumes manufactures or semimanufactures. The total trade of 1918 amounted in value to 241,140,000 *yen*, of which 139,000,000 *yen* represented exports and 104,140,000 *yen* imports, which is enormous compared with the total trade of 1897, amounting to only 31,200,000 *yen*. Most of the exports from the island go to China, Hongkong, the South Seas and the United States. Exports of sugar and camphor have greatly increased during the war years. Trade in all items with the South Seas is also on the increase, with which the island has now close relations. This has been much helped by the opening of new steamship lines to the South Seas.

It would occupy too much space to tell all that might be said about Formosa, even if one should avoid repeating what has been said by the writers of other articles in this number of the *Japan Magazine*. But we take great pleasure in giving the public some account of what Japan has done in Formosa. Some ten years ago we published the first Formosa number of the *Japan Magazine*; and the colony has made such rapid advancement since then that it has been thought well to give some account of the progress that has been made in that decade. It has been our policy to publish articles giving some accurate account of the political, diplomatic, educational, literary and religious progress of Japan, and we have not

neglected the economic and commercial side of the nation's progress so far as it has called for attention. It is well at the same time not to overlook the progress manifested in Japan's colonies, which are now an integral portion of our great empire. We are very desirous that the English-Speaking and reading public should be familiar with what our country is doing, as our relations with great Britain and America as well as with the British colonies are growing more intimate all the time. We cannot understand one another without accurate information about the countries to which we belong. For this reason the *Japan Magazine* is widely welcomed in all English-speaking lands and has also an increasing circulation in India and all countries where English and American people reside in numbers large or small.

As the great war has ended and peace has returned all nations are beginning to take renewed interest in the Far East. It is very important that this interest should be intelligent and unprejudiced and that all opinions and conclusions should be based on accurate knowledge. For this purpose the *Japan Magazine* is published, and we invite all who can read English to peruse its pages, profit where they can, and to be kind enough to offer suggestions so far as they deem it necessary for the improvement of the Magazine. We have pleasure in commending to our readers the Formosa number as one of our most interesting issues.

DEVELOPMENT OF FORMOSA

By T. OKUBO

THE area of Formosa, called by the Japanese Taiwan, is about 5,800 sq.m. including the Pescadores islands and a few other small islands along the coasts. It is about the same size as the island of Kyushu, though the outline is very different, being of an oblong formation, with a great range of mountains, known as Chuo Sammakyu, or Central Mountain range, running from north to south, the eastern side of the range running almost sheer to the coast leaving very little shore space, the western side leaving a corresponding spacious slope of fertile plain. On this side, too, are various rivers watering the plains and rendering them admirable for growing all kinds crops, though in most cases these streams are too rapid for navigation, but very useful for supplying hydro-electric power.

It was in 1896 that Japan came into possession of Taiwan, as a result of the war with China ; and she at once set to work to develop the island in accordance with modern conditions. Progress has gone on steadily since then, and the changes wrought have been too wonderful for even outline in the brief space at our disposal. If any one desires to know Japan's capacity for colonization he is invited to inspect the colonial progress made in Formosa during the years of Japan's occupation. The following figures will give some idea of the

growth of population under Japanese rule :

1896	2,512,048
1906	3,193,708
1916	3,643,034

During the last five years the increase of population has been about 1 per 1,000 of the inhabitants, which is rather unusual in a colony.

The population of the island may be divided into Japanese, natives and foreigners, the numbers being somewhat as follows :

Natives	3,349,035
Japanese.....	142,452
Foreigners	18,623

The main industries of Formosa are agriculture, manufactures and forestry, the first being most important. The annual value of agricultural products now totals 190,000,000 *yen*, the country being self-supporting as to food, and exporting as to food, and exporting large quantities of goods as well. In manufactures the chief industry is sugar production, which is ever showing greater prosperity, as may be seen from the following figures, giving the sugar output during the last three decades :

	<i>kin</i>
1898	26,083,226
1908	109,201,527
1918	581,700,000

Forest and mineral products have also

greatly increased during the last few years, the latter being valued at 6,777,754 *yen* annually. Among the more prosperous industries carried on in the island are those known as Government monopolies, which have an annual value as follows :

	<i>yen</i>
Opium	6,694,999
Salt	1,180,465
Camphor	7,089,482
Tobacco	5,811,343

The few statistics above quoted will tend to show now rapidly the resources of Formosa are being developed under Japanese rule, and how the financial condition of the colony is all that could be desired. From the beginning of Japan's administration of the colony the Government did not hesitate to apply state funds to the assistance of the island's development, but soon most of the industries thus aided became independent. Formosa now pays its own way in all respects, and has been so doing since 1905. Indeed since 1909 one half of the sugar tax of Formosa has been paid into the Imperial Treasury to increase the revenue of the mother country, and since 1914 all the sugar tax, as well as other money saved from readjustment of administrative expenditure, has been paid into the national treasury. Here may be given a few figures to indicate growth of revenue and and expenditure in the island :

	Revenue	Expenditure
	<i>yen</i>	<i>yen</i>
1897	11,283,265	10,487,610
1907	35,295,792	27,709,751
1917	65,425,496	46,166,558

The Formosan Government pays strict attention to the education of the people in the island and has a fine system of schools, including 120 grammar schools for Japanese children, and 327 schools for native children, besides 25 special schools for the children of savages. In addition there

are three schools for Chinese children. Besides these general schools there are several middle schools, girls' high schools as well as commercial and medical schools for higher education in these subjects. The medical school under the auspices of the Formosan Administration is in no way inferior those in Japan proper. At Taihoku there is an excellent library containing 43,000 volumes, with an average daily attendance of 270 persons.

On taking over the administration of the island the Government saw that among the more important responsibilities resting on the nation was the development of communications. Railways have already been extended to 331 miles, with 259 miles of private lines. Post offices, telephones and telegraphs have been established in all centers of population throught the island, the number of telegrams despatched in 1917 having been 2,000,000, which indicates the activity of this form of communications in so small an island.

The more important cities of Formosa are Taihoku with a population of 130,000, and next comes Tainan with some 60,000, after which comes Mokpho with 35,000 and Taichu with 20,000, Kagi 20,000, Keelung with 18,000, Giran 17,000, Taku 15,000, and others. There are many centers of scenic beauty in Formosa, among which may be named Jitsugetsutan in Nantocho, where there is a beautiful lake with a circumference of about ten miles, some 2,400 feet above sea level, visited annually by many Japanese and foreigners. The hot springs at Hokuto are also of interest ; and as the place is near Taihoku, many people visit the springs for reasons of health. The Enzan springs near Giran are also very fine, and already have a large patronage.

PERSONNEL IN FORMOSA

By S. FUJII

THE success of Japan's colonial policy in Formosa has been due so largely to the personnel of the Administration there that no account of the colony would be complete without some reference to the men who have devoted so much of their talent and character to this great undertaking. As an administrative machine perhaps the Government of Formosa is one of the most complete and efficient in the annals of colonial history. The efficiency of this organization and its operation has depended, of course, on the officials entrusted with it. It was and still is a work that requires men of unique character and ability, and happily Japan has always been able to find them. The chief officials of the island administration have usually been men of wide views and exemplary characteristics, men with a statesman's outlook and a patriot's self-denial. Indeed Formosa has made more than one Japanese famous in a way he never would have attained distinction apart from his task in Formosa. The work there has been the means of showing what men are made of.

From the very first it was the policy of Japan to choose the Governor-General of Formosa, not because he was a conventional statesman, or a typical soldier, but because of his personal character. No one acquainted with the life and work of such men as the late General Kodama, General Sakuma, Baron Goto, Mr. K. Uchida and others, can fail to see how

our very best men have been induced to give their lives to Formosa. Dr. Inazo Nitobe has also done much for the island. To such men as these the success of the administration of the island has been mostly due.

In Formosa there is a central government body, a local government for each of the prefectures and also special Bureaux for special work in each department. The chief officer of the Government is the Governor-General; and under him is the Civil Governor and the several prefectural governors as in Japan proper. As the Chief Executive is appointed directly by the Emperor his authority is in some ways greater than even the prime minister of Japan; he is, in fact, a little king in his own domain, a daimyo such as we had in old Japan. Though the Governor-General is subject to the Imperial authority at home he is nevertheless his own judge as to what measures must be taken for the government of the island, and he can call out the military on his own authority whenever he deems it necessary. He can issue special ordinances that have the force of laws, and he has a number of other duties that would be too tedious to outline here. Should any one care to study the question he will find all fully explained in the annual report of the Government of Formosa.

The heads of the prefectural governments in the island are in authority very much the same as the prefectural gov-

ernors in Japan proper. Under them are the heads of wards and the mayors of cities and headmen of villages. At first the island was divided into three prefectures, with a similar form of administration in the Hoko islands; but the administration of Formosa has now developed into twelve prefectures with as many governors, namely Taihoku, Giran, Toyen, Shinchiku, Taichu, Tainan, Nanto, Kagi, Ako, Taito, Karenko and Hoko. Of these Kagi is the most extensive, with as many as eleven branch offices and sixty-three ward offices in towns and cities. The smallest prefecture is Hoko, on the Pescadores islands, which nevertheless has 13 ward offices in the various towns and villages.

In addition to the above departments of government there are the courts of justices departments of railway management and engineering, the Government Monopoly Bureau, customs, and education, to say nothing of prisons, experimental stations, sanitation and technical research. The Institute for Scientific Investigation is one of the best in the tropics, not equalled by anything of the kind in Japan proper; and there is an archeological society as well. The establishment of the Institute for Scientific Research was due to the foresight and intelligence of Baron Goto. The Institute has done a great work already and made some important discoveries in regard to bacilli and sugar refining. The work of the archeological society has been more important than might appear, for Formosa is an old colony and in order to govern it successfully the officials have to make themselves familiar with the laws and regulations with regard to agriculture, land boundaries, industry, commerce and economy that all may be in harmony with the

sentiments of the people, any violation of whose usages would produce trouble. This deference to local opinion in the matter of issuing rules and regulations is essential to a harmonious administration. The policy of issuing rules and regulations instead of having regular laws may appear in some respects unconstitutional, and it may be admitted that there is some agitation to abolish it, which probably will be done, as it is an annual bone of contention in the Imperial Diet in Tokyo. The general opinion, however, is that it is still necessary in Formosa. But it may be included in some of the many changes in colonial policy instituted by the Hara cabinet. Permission has already been given for the appointment of civilians to the office of governor-general in Formosa, Korea and Kwantung, the reform having been already carried out in the latter territory. A civilian may be appointed as Chief Executive of Formosa at any time, now that such permission has been given by the Imperial authorities.

It would have been difficult, however, to find among civilians a better man than General Baron Akashi, the late Governor-General of Formosa, and the authorities are not likely to make any change so long as such he was are willing to enter office. He was an admirable official whether in Khaki or in mufti. He first distinguished himself during the Russo-Japanese war by hiding in the Balkan peninsula and stirring up revolution in Russia which brought about dissatisfaction with the war, and he was regarded as the most efficient officer in the army's secret service. Later he was commander of the gendarmes in Korea under Count Terauchi. The death of General Baron Akashi while these lines were in the press is deeply regretted by the whole nations. Mr.



Mr. TAKATA



Mr. SHIMOMURA



Mr. KAKU



Mr. SUYEMATSU



Mr. NISHI



Mr. SHIGETA



Mr. IROSE



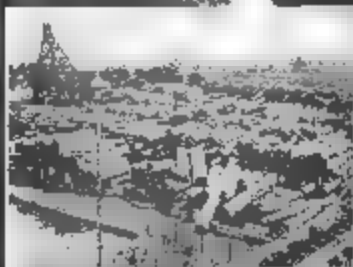
Mr. TAKAHASHI



Mr. MATSURI

THE OFFICIALS OF THE HONORABLE COMMISSION

For the Government of the Colonies and Protectorates



A LARGE PINE TREE IN GOVERNMENT PARK LIMITS,
WITH TOWER TALL 65 FEET

The photograph was taken by the U.S. Army in the Government Park.

Google

Shimomura, the civil governor of Formosa, is also a very efficient officer and an able statesman, who began official life in the Department of Communications. He is

the right-hand man of the Governor-General and one of the most expert of colonial administrators.

GOVERNMENT MONOPOLIES

By K. HOSHINO

AMONG the various enterprises carried on in Formosa the Government Monopolies are easily the most successful from an economic point of view. If the sugar industry is the most prosperous private undertaking, the state monopolies are by far the most profitable public activity. For some years past there has been a tendency in all countries to look down on state undertakings in favour of private enterprise, especially in the matter of public utilities; but of late, especially under war influence, opinion is inclining more and more to state management of public utilities, even to the management of natural products and control of prices. In view of this trend of thought it will be interesting to study the results and experience of Government monopolies in Formosa, where may be seen the most conspicuous example of achievement in this direction.

The four undertakings under State management in Formosa are opium, salt, camphor and tobacco. The management and control of the opium trade was taken over by the State in March, 1896, salt in May, 1899, camphor in August, 1899 and tobacco in March, 1905. At first each of these monopolies was managed by a separate department for that purpose,

with its own offices and officials; but in 1905 a Monopoly Bureau was organized by the Imperial Government to deal with these enterprises as State undertakings. The following figures will give some indication of the financial returns from the State monopolies at present, as compared with the revenue at the time they were taken over by the State:

	When taken over Yen	1917 Yen
Opium	1,539,766	6,694,999
Salt	358,334	1,180,465
Camphor.....	917,877	7,087,482
Tobacco	1,491,938	8,811,343
Total	4,307,916	20,774,289

The rise from something over four million *yen* to over twenty million *yen* suggests a phenomenal record of progress and development under State management, that may at the same time indicate the efficiency of the Taiwan Administration. The total annual revenue of the Formosan Administration in 1917 was 55,261,429 *yen*, of which as much as 34,671,672 *yen* was from State undertakings. It is obvious that such enterprises are of immense importance to the administration of the colony. The sources of this revenue may be itemized as follows:

Government Monopolies	20,774,289 <i>yen</i>
Railways	7,228,238
Forests.....	1,632,667
Other State undertakings	5,306,478
	<u>34,671,672</u>

As the success of Japan's colonial policy in Formosa depended largely on finance the management of the State monopolies and other official undertakings became a matter of paramount importance, under full realization of which the work has been managed and carried on. The State enterprises have been the foundation of the Government's financial policy, as they form the most important sources of State revenue. To understand the secret of Japan's progress in Formosa one must, therefore, examine carefully the management of the Monopoly Bureau. Of the total receipts from monopolies in 1917 the clear profits were 8,170,000 *yen*.

When Japan assumed control of the Administration in Formosa one of her most difficult problems was that of opium. Under Chinese rule large numbers of the population had been addicted to the opium habit, and these could not be suddenly deprived of the drug without fatal results. Consequently the new regime had to find out a way to meet the requirements of these victims and at the same time discourage the practice with a view to eliminating the practice entirely in time. It was determined to make a thorough investigation of the conditions and allow opium only to bona fide smokers, no new victims being allowed to have the drug; and then as the old victims died off and no new ones were permitted, eventually the evil habit would disappear. The matter had to be handled with the greatest delicacy and care, for any mistake would be likely to cause a disturbance among

the population that would be easier to precipitate than to quell. The policy of the authorities has worked very successfully and the number of smokers is being gradually reduced. In January, 1897 the Government promulgated a special law for the regulation of the opium habit, and took over the importation and preparation of all opium to be used on the island. The drug was allowed only to genuine victims of the habit and no new smokers were allowed. All sales of the drug were under official auspices and management. From the head office of the Bureau the prepared drug was sent to minor offices and from these it was delivered to agents who gave security for strict obedience to the law. One agent was allowed for every hundred victims. Two kinds of opium are prepared by the Bureau, one for smokers and one for medicine. It is obvious from the statistics that while the number of smokers is being duly reduced the number of those using the drug otherwise is increasing.

The manufacture of salt is a very old industry in Formosa, and the inhabitants never have had to import this commodity. This may have been due to some extent to the fact that the Chinese rulers of the island never imposed a tax on salt making. In later times, however, the Chinese administration took over salt as a State monopoly and all private enterprise in this staple was prohibited. As salt is one of the prime necessities of life, the Japanese Government regarded it as deserving the most careful consideration, in order to keep the price as low as possible, and consequently placed it under state management. Before this the trade in salt had been attended with serious mismanagement and many corrupt practices had grown up, which made the action of

the Government necessary, so as to eliminate dishonest traders. Since salt became a monopoly of the Japanese Government in Formosa it has become a very prosperous enterprise, but there is much room for further extension.

The camphor industry is also an old one in Formosa. As far back as 1855 the Jardine Matheson Company of England established an agency in Formosa for the exploitation of camphor and made big profits by the enterprise, exporting it abroad. In time the Chinese Government also made this enterprise a State undertaking. As the Chinese had taken no proper care of the camphor forests decimation went on apace and the business was in rather a bad state when

Japan assumed control of the island. These mistakes have now been repaired and reafforestation is carefully attended to. Of the 14,000,000 kin annually demanded for world consumption Formosa supplies the greater part; and now with the rapid development of the celluloid industry the demand for camphor will be greater than ever.

Of the tobacco monopoly it is hardly necessary to speak, as this is carried on in Formosa much the same as in Japan proper. The leaf is grown as well as imported and every sort of tobacco is produced, in cigarettes, cigars and cut tobacco, all of which is in much demand by foreigners as well as Japanese.

COMMUNICATIONS IN FORMOSA

By Y. NAITO

NO aspect of Japan's progress in Formosa reveals its extent so conspicuously as the development of communications and facilities of transportation. The triumphs of the Administration in railway extension, postal, telegraph and telephone utilities as well as affording ample steamship connections are phenomenal, and well indicate the material success of the nation's colonial policy. Compared with the semi-barbarous and antiquated conditions which prevailed twenty years ago, the island is today a new and prosperous country, with all the appointments of modern civilization.

As Formosa is an island, somewhat far removed from the great centers of civili-

ation, marine transportation becomes of paramount interest to its welfare. The island Administration well understood this from the first and at once began to improve communications by sea. At that time facilities for steamship travel in Formosa were somewhat primitive, the public having to depend for the most part on the small steamers of the Douglas Company for communication between the various island ports and South China or French Indo-China. After the island became a colony of Japan means were at once adopted to improve the steamer services. Only in this way could the great resources of the colony hope to see adequate exploitation. In 1896 the Government

encouraged the Osaka Shosen Kaisha to open a regular line to Formosa by granting a subsidy, the ships to run between Kobé and Keelung via Shimonoseki and Nagasaki, with some ships taking in Kago-shima. These services are still maintained, trips being made twice a month. In 1897 the Nippon Yusen Kaisha was also induced by Government subsidy to engage in this service, running ships regularly be-

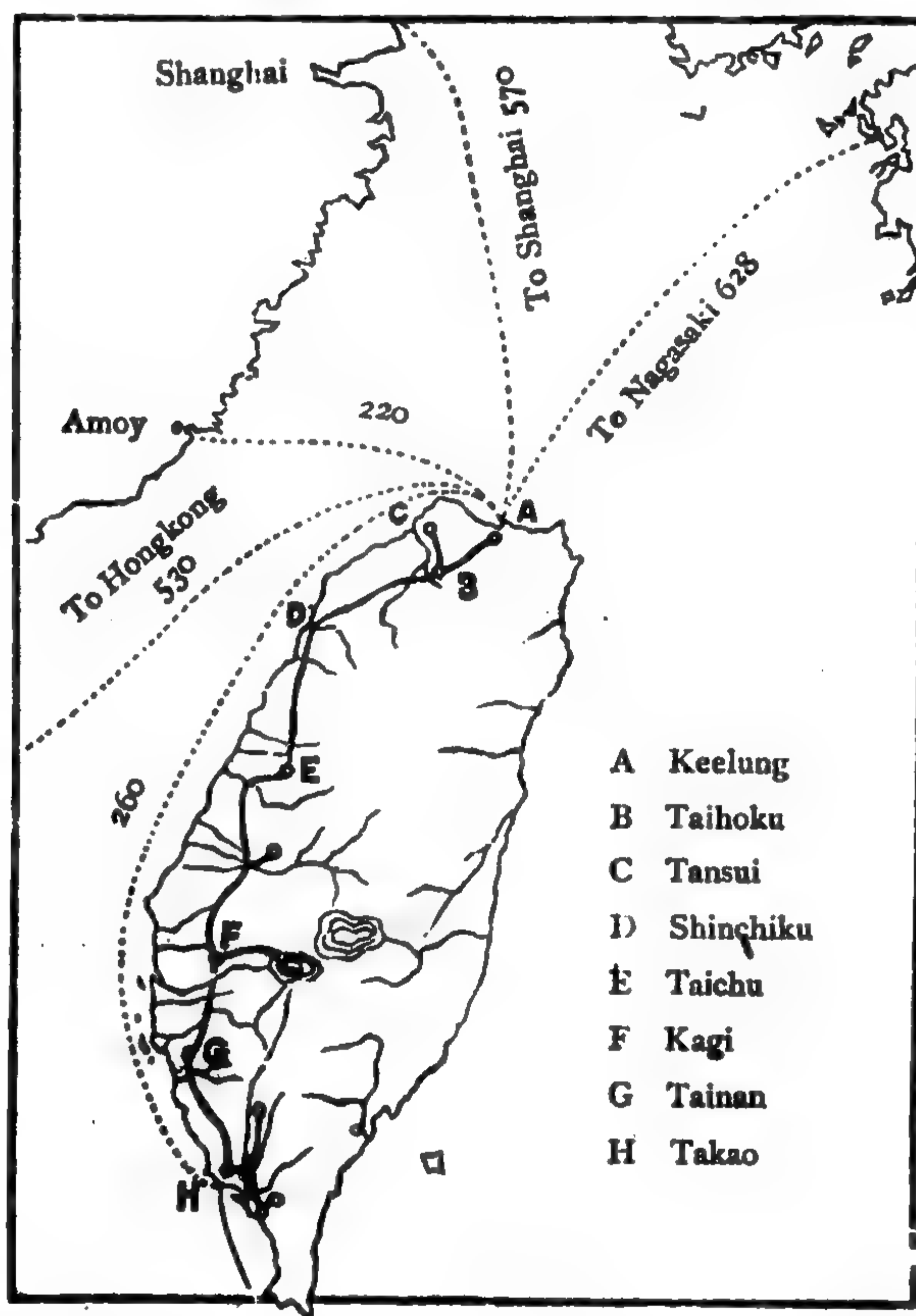
tween Keelung and various Japanese ports at home. Having been thus auspiciously opened, the steamer services between Formosa and Japan proper have expanded until now there are five regular lines of steamships running on this route, connecting Japan and Formosa and north and south China, the ships belonging to the N. Y. K. and

O. S. K. alone numbering over twenty, with an aggregate tonnage of 230,000.

With such great improvement in sea routes the necessity for improved harbour accommodation became obvious and imperative. Formosa has no natural harbours to speak of, and it became a question how best to provide safe anchorage. The Government determined forthwith to

construct a good harbour at Keelung in the north, and another at Takao in the south of the island. In the three years between 1896 and 1899 the Keelung harbour was dredged and completed at an outlay of some 2,440,000 *yen*, with iron piers and all facilities for the accommodation of ships. The improvements thus provided did not represent fully the plans of the administration for the place. It was first intended

to go on improving and extending harbour facilities until a sum of 6,200,000 *yen* should have been expended; but the authorities still further enlarged their plans and now harbour improvements at Keelung are to go on until 1925 when the total outlay will have been 11,899,000 *yen*. When this enlarged harbour is fully completed



according to specifications there will be adequate accommodation for thirteen ships of over 10,000 tons each, with safe anchorage as well: that is, seven at the piers and 6 moored at buoys. To facilitate cheaper communication between the port and the city a canal has been cut 1776 feet in length and 90 feet in width. When Keelung harbour is completed it will

be one of the finest in the South Pacific.

Takao, sometimes called Taku, has the best natural harbour in Formosa, being landlocked and protected from wind and waves. Its only defect is want of sufficient depth for large ships, and some sunken rocks to be removed. The reconstruction and improvement of this harbour was begun in 1898 at an estimated cost of 4,733,000 *yen* to be completed in six years. But the rapid improvement in communications and increase of traffic soon showed that the plans for harbour improvement were not sufficiently extensive, and in 1911 they were enlarged at an estimated outlay of 17,517,000 *yen* to be completed in 1924, the total so far expended being about 12,744,000 *yen*. Thus equipped with a first class harbour in the south and another in the north, Formosa will enjoy every facility for shipping that the island at present needs.

Naturally the volume of shipping has greatly increased since these harbour improvements were commenced, the number of ships entering the two ports last year being 379, with an aggregate tonnage of 814,318, not including sailing vessels which are still more numerous. The harbours are thirty feet in depth at low tide, with ample breakwater protection, and goods warehouses on the wharves. The waters around Formosa are sown with treacherous rocks, which in past years have caused many a wreck, but Japan placed 33 lights and ten buoys in the dangerous places, whereas there was only one light for every 200 miles, while now there is one for every 34 miles of coastline.

The same rate of progress that has been realized in regard to steamship communication and harbour improvement has been witnessed in the way of railway ex-

tension and road construction. When Japan took over the administration of the island there were practically no proper highways, but only a few country roads and pathways that had been opened up by the Chinese authorities. In fact most of the primitive highways had been opened up at the expense of wealthy persons on the island or by public enterprise of the people themselves. But floods were frequent and the roads were often impossible. The Japanese administration at once set about riparian work for prevention of damage from floods, the construction of proper bridges and the making of good roads. In 1899 the mileage of roads was only about 4,000 with some 700 yards of bridges; in 1904 the mileage of roads had grown to 6,000 and the bridges to 2,100 yards; and in 1917 the road mileage was 8,000 and the bridge space was about 4,000 yards.

Railway extension and improvement have likewise gone on with great expedition. When Japan first went to Formosa there were only 62 miles of track, the line running between Keelung and Shinchiku. The new Administration at once set about improving the line and it was completed in 1899 at an outlay of 28,000,000 *yen*. In 1913 new lines were projected at a cost of 2,300,000 *yen*, as well as a plan for doubling the track between Keelung and Taihoku, which was completed in 1914 at a cost of 1,062,200 *yen*. A further extension of track was undertaken in 1909 at an outlay of 4,257,000 *yen* and now almost completed. Another new line was begun in 1917 at an estimated cost of 10,000,000 *yen* to be finished in five years, and this work is still under way. After the lines running north and south, with their branches, are fully completed, it is the intention of the Administration to run

Back of railway across the Island from East to West. When Japan took over the mileage of Formosa the 62 miles of track then in operation carried 395,336 passengers annually with an income of 343,482 yen. In 1917 the mileage had increased to 318, carrying 7,322,701 passengers with 7,221,258 yen in receipts. This is twenty years the railway mileage of Formosa has increased fivefold and a half, the passenger traffic ninefold and

the revenue twentyfold.

In addition to the Government railways there is an extensive mileage of private lines, mostly light railways and very narrow gauges. Of these lines the mileage is now 1,015 carrying 1,684,000 passengers annually. As to posts, telegraphs and telephones equal progress has been made, there being more than 210 post offices, 60 day mailing of the telegraph and telephone offices.

SUBJUGATING THE HEAD HUNTERS

By M. TAYAMA

ONE of the most difficult tasks which Japan found on her hands after assuming control of the Administration of Formosa was the subjugating and civilizing of the many savage tribes that inhabit the island, some of them fierce headhunters of the most dangerous type, who would allow no approach by civilized men. This problem has occupied the best attention of Japan for nearly thirty years and even now is only approaching solution. The aborigines of the island may now be divided into two kinds, those that have submitted to civilization and agreed to become obedient citizens and those who will hold out against civilization, and are always in the attitude of rebels attacking the civilized districts whenever they can.

The various tribes of aborigines in Formosa are not all of the same depraved type of humanity, some

being of superior mind and only awaiting opportunities of civilization, while the others naturally prefer a life of headhunting and murder. To handle these latter the police of Formosa have all that they can do, and even now are ready to take their own lives in their hands. The native rebels of Formosa are well organized bands that know just how to go about their savage business, and are a continual menace to the Administration. Most of the aborigines of Formosa, especially the better type, belong to the Malay race, and are quite unlike the races of China and



Winding caps for men, used by natives.

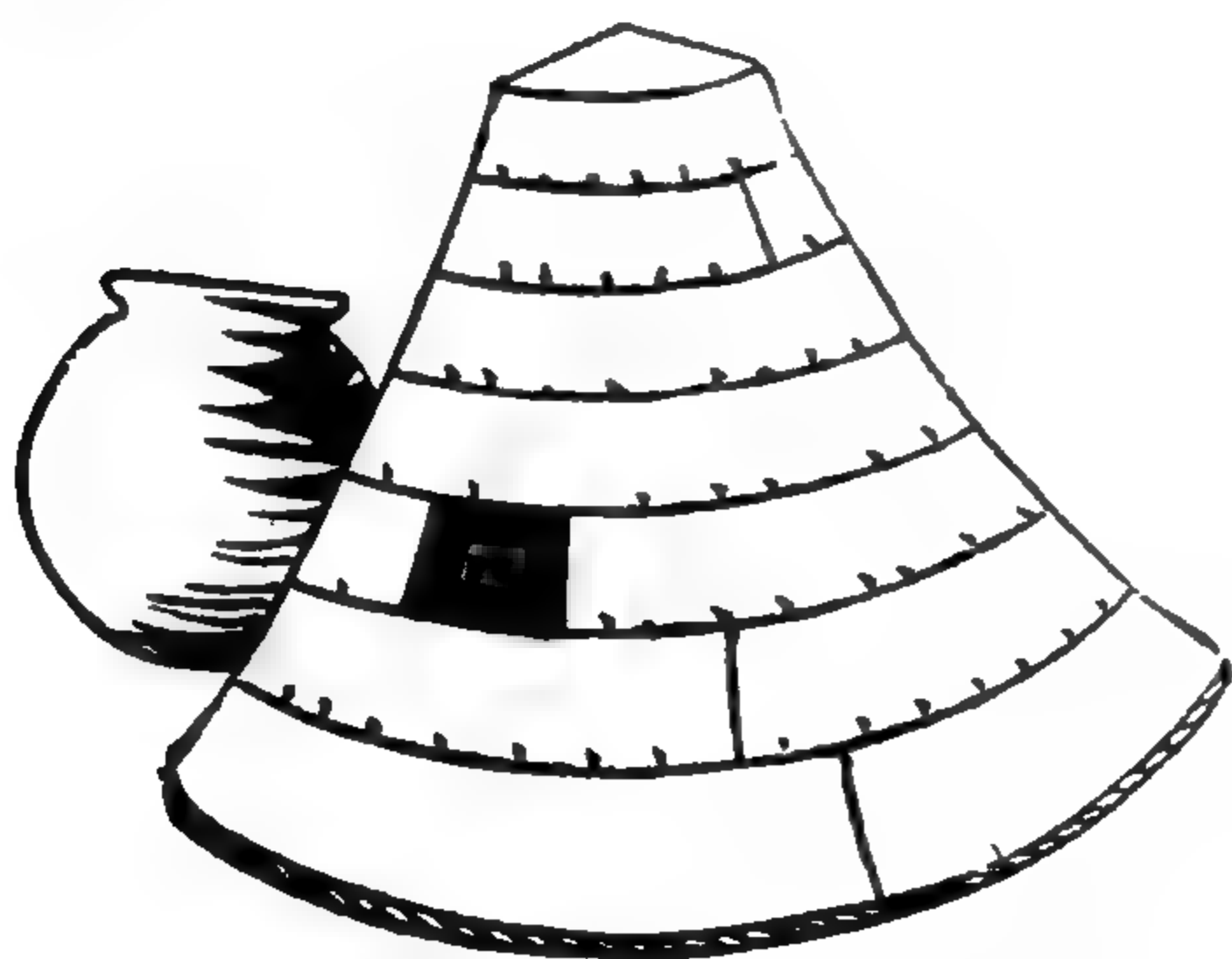
Japan. In habits they must be ranked even below the American Indians; and there are seven tribes of them, who differ considerably in physique, features, language and customs. Some of the tribes tattoo their foreheads, and some wear feathers in their hair, and others adopt the Chinese pigtail or queue. Some, too, are cannibals and regard it the highest honour to possess human heads taken from enemies. These are the most dangerous, as they think every opportunity of obtaining more human skulls must be seized with avidity.

As to the time when these tribes first began to inhabit the island and their subsequent history very little can be known. Though the tribes differ in language and customs they have sufficient similarities to afford some interesting comparisons and considerations. It is in regard to religious festivals and ideas that they approach nearest each other. This suggests that originally they may possibly have been of the same stock, though it seems in other ways very doubtful. The exact number of these aboriginal tribes is not known, though an approximate estimate may be made. The Government statistics of population give the following figures for the various tribes:

1917	Families	Individuals
Taiyal	6,588	32,014
Saisent	189	1,137
Vouum	1,928	17,524
Ison	249	2,400
Paiwan	8,570	42,043
Amis	4,885	37,427
Yaami	315	1,487
Total	22,724	134,023

Most of the native tribes inhabit the regions of the central mountain range that runs north and south through the island, the arable parts being more or less brought under some sort of cultivation by them. On the eastern side of the range is where the headhunters live and terrorize all within reach. Along the eastern side of the range there is very little arable land; and although the Government has established police offices there, very few settlers can be induced to go, owing to the uncertainty of life and property. In this section there are a few Chinese settlers but hardly any Japanese at all. The Taiyal tribe, one of the most numerous, inhabits the mountains within the jurisdiction of the Nanto prefecture, while the Paiwan tribe is in the south Chihon jurisdiction, most of them in the highlands 3,500 feet above sealevel. The Amis tribe is further eastward and is among the more civilized of the aborigines; and as for the Yaami they appear to be decreasing or are being absorbed by other tribes, there being now only a few of them near Koto island.

What steps has Japan taken to civilize these tribes of Formosa and how far has the Administration succeeded in its efforts in this direction? At the time when Japan acquired Formosa the tribes were very formidable, as they had been allowed very much their own way by the Chinese authorities; and life and property



Savage rain hat with aperture to see through



Savage shield and arrows

were everywhere most insecure. The leading citizens of the colony at that time were left dependent on their own defence for the most part and had organized themselves accordingly, with trenches and moats about their premises and rifles already for action if attacked. The protection of life and property was at once taken over by the new Government, and steps were taken to bring the savages to respect law and order. It was determined to achieve progress toward civilization as far as possible by persuasive and peaceful means. In time it was found that the most successful means of defence was threefold: by barriers, by guardians and by regular police, all co-operating with one aim. The police system made great progress and was most effective during the administration of General Kodama, local self-government also showing some development. In 1907, however, it was felt that more should be

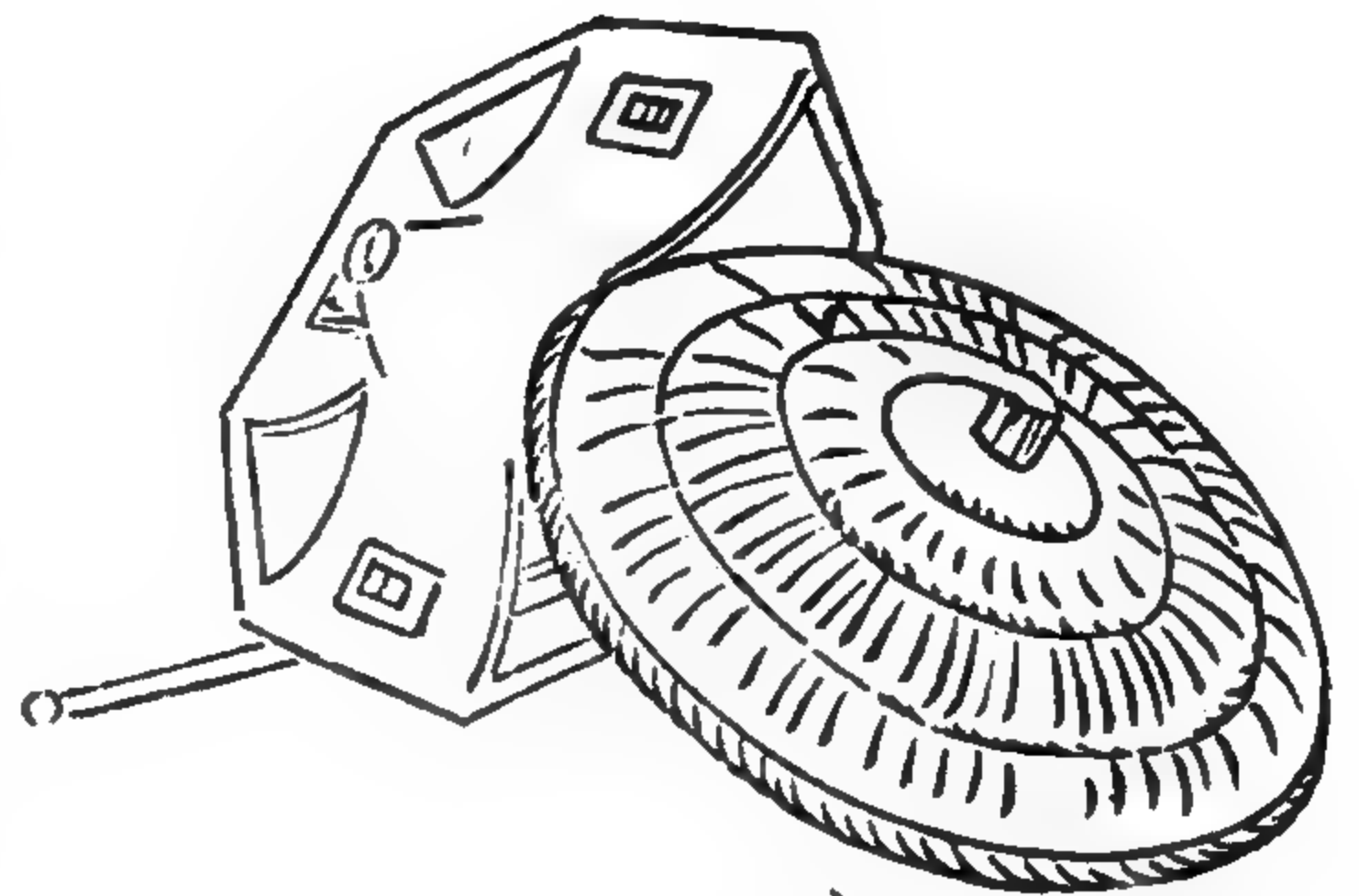
done to bring about an effective subjugation of the savages, beginning in the prefectures of Kagi and Aioi, which the authorities determined to clean up. For a year following these efforts attacks by savages almost completely stopped. There had been various battles in which many of the savages had fallen, or surrendered.

These aggressive measures were then followed by a policy of conciliation, which met with some degree of success; but it was soon apparent that the Formosan savage understood neither leniency nor kindness, and the mild policy was a failure. All the good intentions of the Administration were completely misinterpreted for indifference or cowardice, by the wild race. Raids on the civilized districts recommenced and outrage became again common. Many peaceful citizens were murdered and their lands taken. The former system of barriers was adopted and picket lines were run between the savage and the civilized



Savages run up by savages

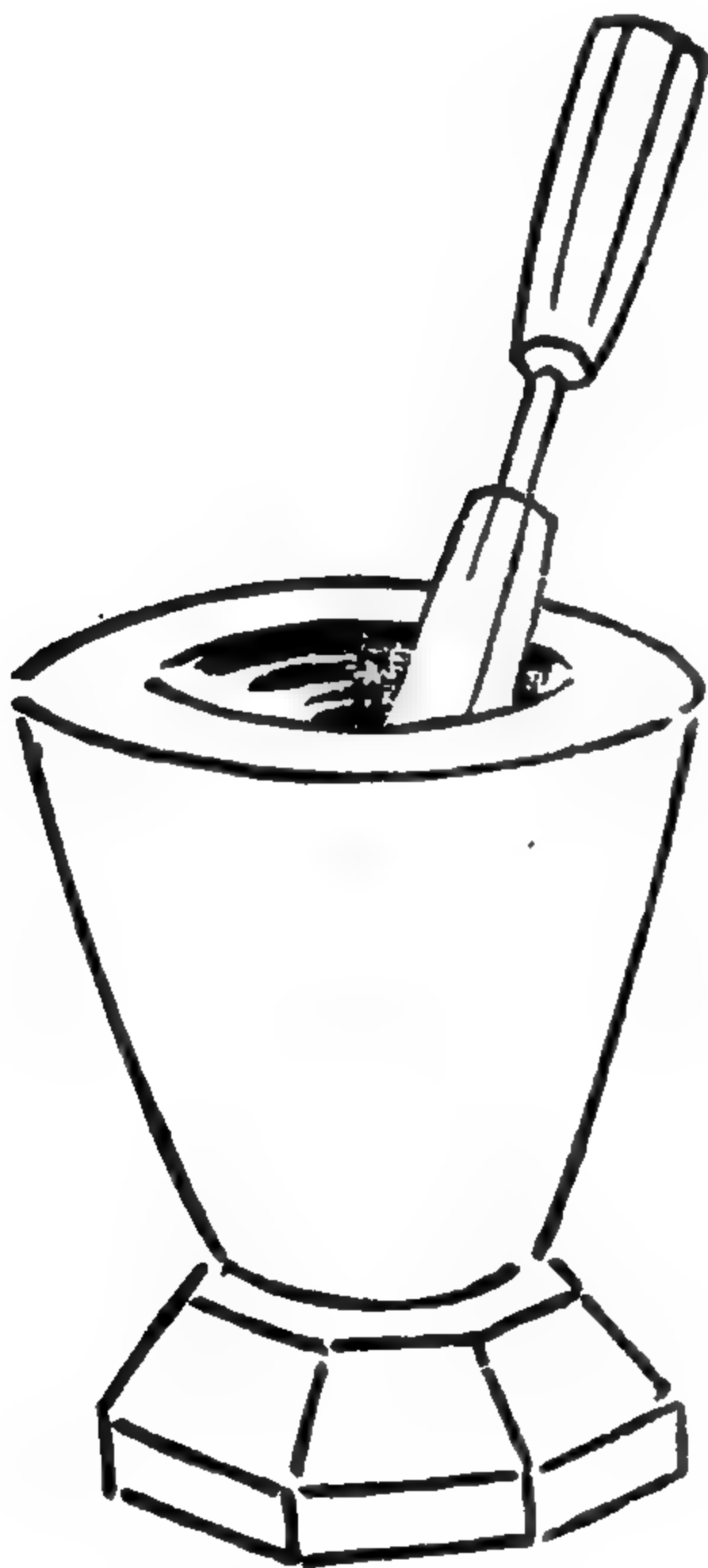
districts, with guards all along the line and always in communication. No civilized person was allowed to enter savage territory, and no savage was permitted to cross the boundry. By this means it was hoped to limit strictly the area in which the savages could operate. Whenever the savages defied the regulations reprisals were made and a force advanced against them. Often, however, the savages, trusting in their superior numbers, rushed across the barrier and raided the settled villages. When General Sakuma became Governor-General he determined to put a stop to these murderous raids and to suppress the savages. Up to 1910 the Administration spent some 16,000,000 yen on this duty. The territory of the savages was invaded and all opposition was sternly put down, all arms being confiscated. All who surrendered were treated well. This



Savage hats

policy was in some respects a success and in other ways a failure.

It was clearly shown to the savages that while the rebels were being put down with a firm hand all the civilized and obedient aborigines were being kindly and carefully treated, even to the extent of having schools provided for their children, to train them in business, agriculture and industry. Medical attention was also supplied to them. These schools already number 25 with 105 teachers and 3,695 pupils. Many of the aborigines have already begun to appreciate these advantages at their full value and to be grateful for them. Large numbers of the native population, however, still fail to appreciate the advantages of civilization, and show a rebellious spirit. Some of the aborigines appear to be quite incorrigible. On the other hand there are many who assume a conciliatory spirit and desire civilization. The sphere of savage activity is being gradually narrowed and in time the worst of them will be forced to yield or perish. The exploitation of the island in forestry, mining and agriculture carries civilization nearer and ever nearer the domain of savagery and soon the whole island will enjoy the benefits of civilization. One of the most important undertakings in this



Rice hulling motor of savage

respect is the construction of a great government highway connecting the eastern and western parts of the island, extending from Nanto to Karenko, a distance of over 50 miles, the road being completed in 1918.

AGRICULTURE AND PUBLIC WORKS

By T. NAKAMURA

CULTIVATION of the land has been the chief occupation of Formosans since the dawn of their civilization, and is still one of the most important industries of the island. The products of the island are extensive and valuable. When Japan took over the administration of the country from China the annual value of agricultural products was about 35,000,000 *yen*; in 1908 it arose to 65,000,000 *yen*, in 1912 to 92,600,000 *yen* and in 1916 to 160,000,000 *yen*, a more than fourfold increase in some 25 years; and this includes only purely agricultural products, omitting sugar, which is one of the most valuable industries. The agricultural output of the island not only meets most of the domestic demand but sends large quantities abroad. With the development of such industry the extension of fields has been considerable and reclamation goes on rapidly. The area under cultivation is now more than double what it was when Japan assumed control of the colony. The number of people engaging in agricultural pursuits in the island is about 2,279,541, or two-thirds of the entire population. The following figures will afford some slight idea of agricultural development in recent years:—

					1899
Rice	...	...	...	...	2,052,970 koku
Sugar cane	...	...	...	...	342,343,940 kin
Sweet potatoes	...	...	...	...	404,202,083 "
Tea	...	...	...	...	—
Peanuts	...	...	...	...	110,812 koku
Beans	...	...	...	...	401,231 "
Wheat	...	...	...	...	11,282 "
Sesamé	...	...	...	...	36,348 "
Jute	...	...	...	...	1,442,022 kin
Ramie	...	...	...	...	1,022,063 "
Indigo	...	...	...	...	1,738,561 "
Tobacco	...	...	...	...	196,976 "

					1909
Rice	...	...	...	...	4,629,949 koku
Sugar cane	...	...	...	...	239,471,541 kin
Sweet potatoes	...	...	...	...	1,310,364,109 "
Tea	...	...	...	...	26,698,405 "
Peanuts	...	...	...	...	375,221 koku
Beans	...	...	...	...	122,275 "
Wheat	...	...	...	...	30,536 "
Sesamé	...	...	...	...	36,574 "
Jute	...	...	...	...	4,428,601 kin
Ramie	...	...	...	...	1,967,083 "
Indigo	...	...	...	...	3,165,311 "
Tobacco	...	...	...	...	629,279 "

					1917
Rice	...	...	...	...	4,833,813 koku
Sugar cane	...	...	...	...	8,488,117,190 kin
Sweet potatoes	...	...	...	...	1,233,566,229 "
Tea	...	...	...	...	28,607,878 "
Peanuts	...	...	...	...	273,741 koku
Beans	...	...	...	...	129,196 "
Wheat	...	...	...	...	24,332 "
Sesamé	...	...	...	...	24,081 "
Jute	...	...	...	...	4,280,018 kin
Ramie	...	...	...	...	1,612,658 "
Indigo	...	...	...	...	3,034,506 "
Tobacco	...	...	...	...	1,264,832 "

Other important products are oranges, pineapples and other fruits.

Rice is the most important cereal produced in the island, as it is the staple food



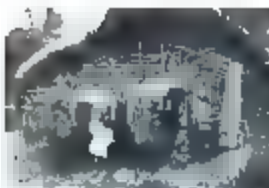
THAIKUL TWENTY YEARS AGO. Taken at 11 a.m.



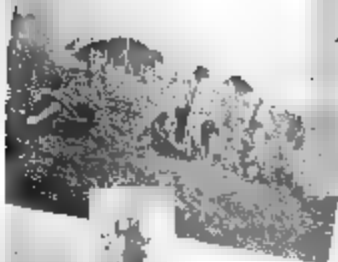
STREET IN THAIKUL. Taken at 11 a.m.



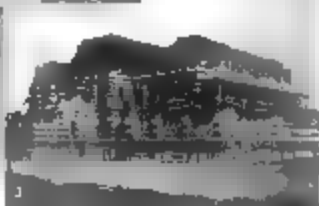
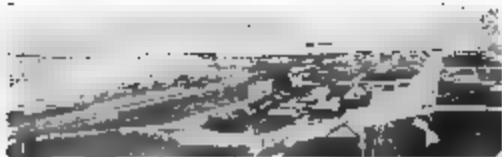
THAIKUL TODAY. Taken at 11 a.m.



1. TAIYU WILDER 2. FARMER FULL DRESS, MALE 3. FARMER FULL
AND LITER 4. UNIVERSITY BUILDING 5. STATUE OF MADAME GOIN
DISTANCE OF CHINA 6. CHINA 7. CHINA 8. CHINA 9. CHINA 10. CHINA
11. CHINA 12. CHINA 13. CHINA 14. CHINA 15. CHINA 16. CHINA 17. CHINA 18. CHINA 19. CHINA 20. CHINA
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91. CHINA 92. CHINA 93. CHINA 94. CHINA 95. CHINA 96. CHINA 97. CHINA 98. CHINA 99. CHINA 100. CHINA



1. HINDU TEMPLE + TAIYAL CHILDREN AT PLAY 2. BRIDAL COUPLE
 3. STATUE OF GONG + TAIYAL HUNTER 14. TAIYAL FARMER 15.
 17. WOMEN OF TIGO TRIBE
 18. Farmer + Daughter TAIYAL TRIBE 19. Statue of a Togo man + TAIYAL
 20. Farmer TAIYAL (Taiyals) 21. Statue of a Togo man 22. Statue of a Togo man



1. TAKAO HARBOUR. 2. TAKAO QUAY. 3. RAILWAY STATION, TAKAO. 4. JUNKS AT TOKU

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A FORMOSA SUGAR PLANTATION

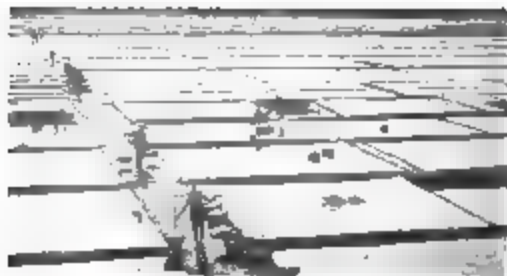
new plantation in eastern Taiwan



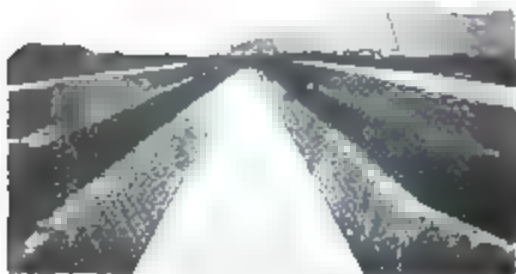
LARGEST SUGAR MILL IN FORMOSA

(THE TAIWAN SUGAR CORP., LTD.)

The plant produces sugar and its products for the Taiwan market



WASH STATE IRRIGATION
canal looking N. from S.



IRRIGATION CANAL FOR AGRICULTURE
from S. to N.



1. GRAND OFFICE OF THE PRESIDENT OF THE REPUBLIC OF CHINA
 2. NATIONAL TAIWAN UNIVERSITY
 3. NATIONAL SUN YAT-SEN MEMORIAL HALL
 4. NATIONAL TAIWAN UNIVERSITY



1. TAIWAN SHIRAZ 2. LAKE ITSUGETSUTAN 3. DUNDOO
BRIDGE IN SAVAGE DISTRICT

4. The Great Wall 5. The Great Wall 6. The Great Wall

and two crops a year can be produced. Under Japanese jurisdiction the quantity as well as the quality of Formosan rice has greatly improved. The total value of the rice crop in 1917 was 64,000,000 *yen*. The annual yield of rice is sufficient for the domestic demand with an annual exports to Japan valued at 12,618,394 *yen* and 3,000,000 *yen* to foreign countries. The annual value of the rice produced in 1918 amounted to 80,000,000 *yen*, due more to enhancement of prices than to increase of crop. The sugar industry has been treated elsewhere in this number of the *Japan Magazine* and will not be further mentioned here. Next to rice the sweet potato is the most



Head feather and sword used in savages

important article of food in the island, the quality being very good. It grows chiefly at Kagi and Tainan, but elsewhere as well. It is used for making alcohol as well as for food. The tea crop of Formosa forms one of the most valuable industries, the annual export alone being valued at 7,000,000 *yen*. The tea plantations are mostly from Taichu northwards, with big plantations at Taihoku and Shinchiku. Oolong tea is of an excellent flavour and is in great demand abroad. The tea plant can be plucked more than ten times a year. Most of the Formosan tea goes to America, Straits Settlements and Hawaii. Peanuts are used more for oil than for food, the product coming mostly from Kagi and Tainan. The soya bean is the largest legume

crop, being harvested two or three times a year, chiefly in the central and southern parts of the island. Wheat flourishes best along the coastal regions as at Taichu, Kagi and Tainan, but the crop is not yet as large as it might be, owing to primitive modes of cultivation. In the past the authorities have devoted so much attention to the improvement of rice cultivation that wheat growing has been somewhat neglected. The annual wheat crop has been decreasing in recent years. Rape seed has been produced everywhere in Formosa from ancient times, though it is now being pushed to one side by demand for sugar cane land. It is used for food and for making oil, produced mostly in the south. Jute has hitherto been used mainly for rope-making, but is now used for making rice sacks and gunny cloth, the production having increased greatly with demand.

Side by side with the increasing production of jute is the rapidly increasing industry in ramie, chiefly grown in Shinchiku prefecture, being cultivated even by the natives, and the demand for ramie cloth is influencing the cultivation of the fibre. There are two kinds of indigo, the tree indigo and the mountain indigo, the Formosan indigo being the tree species. It has long been used as a dye, but the production declined owing to the development of synthetic indigo, though since the war it has come into demand again. Oranges and pineapples thrive everywhere, as well as some forty other different kinds of fruits and vegetables, of which the most important are eggplant, peas and bamboo sprouts.

The public works undertaken for the improvement of agriculture in Formosa have been very important and extensive, especially the irrigation works for culti-

vation of rice and sugar plantation. This has not been easy but the authorities have carried on adequate improvements. Large sums of money have been expended

in these irrigation works, the most important being the great works at Giran, Koryo, and Ryu in Taihoku prefecture.

FORMOSAN SUGAR INDUSTRY

By N. YAMAMOTO

THE sugar industry must be regarded as the most successful of all the enterprises in Formosa. No other undertaking has made the same rate of progress, or has paid such enormous dividends. It has been carried on in the most scientific and systematic manner possible, and much of its development is due to this careful management. Indeed the great sugar kings of the world now look upon the industry in Formosa as a model. The nature of the progress realized may in some measure be appreciated from the following figures:

					Amount	
1899	...	...	...	...	312,343,940	<i>Kin</i>
1900	...	...	...	...	270,875,090	"
1901	...	...	...	...	(?)	"
1902	...	...	...	...	1,267,025,296	"
1903	...	...	...	...	683,257,902	"
1904	...	...	...	...	1,074,974,925	"
1905	...	...	...	...	1,155,944,438	"
1906	...	...	...	...	1,690,206,794	"
1907	...	...	...	...	1,383,648,081	"
1908	...	...	...	...	1,418,860,799	"
1909	...	...	...	...	2,219,471,541	"
1910	...	...	...	...	3,601,496,587	"
1911	...	...	...	...	4,715,255,195	"
1912	...	...	...	...	3,159,598,569	"
1913	...	...	...	...	1,530,518,032	"
1914	...	...	...	...	2,642,610,584	"
1915	...	...	...	...	3,933,805,780	"
1916	...	...	...	...	5,735,219,083	"
1917	...	...	...	...	8,488,117,190	"

Since 1917 the same rate of progress and prosperity has continued. Some of the success attained must naturally be attributed to the suitability of the climate and soil of the island to the cultivation of sugar cane. But not a little of the progress is due to the clever management of the officials of the big sugar companies, as well as to the valuable aid and encouragement rendered by the island Administration. A contributory cause of no small importance has been the increased demand for sugar with consequent advance in prices. This was one of the most definite results of the European war.

The means adopted by the Formosan Administration to encourage the sugar industry in the island are interesting and instructive. Experts were first called in to study the situation. These devoted the most careful attention to every detail of sugar cultivation and refining. They brought to the industry an accurate knowledge of the best means of extracting the cane juice, how to increase production, improve quality of output, and the substitution of machinery for hand labour, economizing fuel, and for advancing the price of sugar, especially

promoting coöperation in the industry on a large scale. So careful were the authorities that these suggestions should be put into practice that they had a law enacted in 1902 to make the policy effective. This law arranged that the Administration should aid the sugar companies by providing seedling plants, fertilizers, refining machinery and implements. The Government was also to pay for irrigation and the clearing of ground for sugar plantations. Capital was also furnished in addition to equipment, the money being loaned at low interest to the sugar companies. While affording financial accommodation the Government exercised due care over the company



Ordinary hat of savages

assisted, so as to ensure scientific operation of the plant. Rules were laid down to prevent sugar companies interfering with each other.

In the early days of sugar cultivation in Formosa the output was not of superior quality, nor was the percentage of sugar anything like what it has since come to be. Of this defect the Government was soon aware and steps were at once taken to remedy it. A thorough inspection of all sugar plantations and mills was instituted, experts being sent to the great sugar-producing countries, such as Hawaii, Java and so on, who came back equipped with the best information on the subject, and also the best plants.

Experiments were carried out in regard to species of cane, the 'rose bamboo' and the 'rapain' being found the most serviceable varieties for Formosa. These came from Hawaii. Much time and trouble were devoted to the improvement of cane, especially to the increase of seedlings and nurseries. The expenses of private experiments were met by Government aid and every encouragement possible was rendered for the improvement of sugar cane. The consequence is that now at least 96 per cent of the sugar plantations of Formosa are planted with these improved varieties of cane. As even the best plants will deteriorate in about fifteen years plans have been made for proper renewal of depleted fields, the experimental stations always having seedlings ready for this purpose. In 1913 the Government established its own nursery for the cultivation of seedlings, these now being in two places; and seedlings from them are distributed to sugar companies and sugar planters as needed, with full directions as to scientific cultivation.

The authorities have also taken due care to see that all the byproducts of sugar cultivation are wisely used and exploited, such as the best methods of sugar refining, the use of molasses, how to avoid harmful insects in the cultivation of cane and so on. It will thus be seen that the sugar industry of Formosa could hardly have experienced such prosperity as it now enjoys without the great assistance rendered by the colonial Administration. It must not be supposed that the various sugar companies of the island jumped into prosperity all at once. Some of them had to pass through periods of severe depression before they got on their feet. The Formosan Refining

Company was established in 1901 and the Isshin Sugar Company in 1902. These pioneers in the business had their difficulties over which they triumphed in due time; and now there are fifty or sixty companies engaging in plantation work, refining or other sugar enterprise in Formosa. The putting in of modern machinery and the laying of railway tracks through the plantations has been a big work at no small expense, for which they are now reaping adequate returns in the high price of sugar. All corporations are now extending their plants and trying to meet the increased demand for their products. At the same time every attention is being given to further improvement of equipment and output. So great has been the demand that many of the sugar companies are importing raw sugar from Java, one of the greatest sugar-producing countries of the world. These Formosan companies thus supply all the sugar used in Japan and export large quantities as well. Some of the concerns are now providing their own steamers for exporting their products.

Owing to a severe typhoon in Formosa this year a great part of the sugar crop has been injured and there may be a decrease of some 20 per cent in profit this year; but the lowest computation gives the following figures as an estimate of the year's profits :

Corporation	Profit on Formosan Product <i>Yen</i>	Profit on Java Product <i>Yen</i>	Total <i>Yen</i>
Formosan Sugar Mfg. Co. }	14,280,000	4,750,000	19,030,000
Ensuikeo Sugar Mfg. Co. }	7,140,000	11,000,000	18,140,000
Meiji Sugar Mfg. Co. }	7,000,000	8,200,000	15,200,000
Toyo Sugar Mfg. Co. }	9,554,000	2,250,000	11,804,000
Dai Nippon Sugar Mfg. Co. }	3,774,000	15,300,100	19,074,000
Niitaka Sugar Mfg. Co. }	3,458,000	3,000,000	6,458,000
Teikoku Sugar Mfg. Co. }	7,440,000	7,020,000	14,160,000

The above figures are based on a calculation of 40 *yen* per bushel, but the price is more likely to be 45 *yen* a bushel, which will mean an addition of some 25 per cent on the figures given. The profits on the crop of 1919 was about 100,000, 000 *yen*.

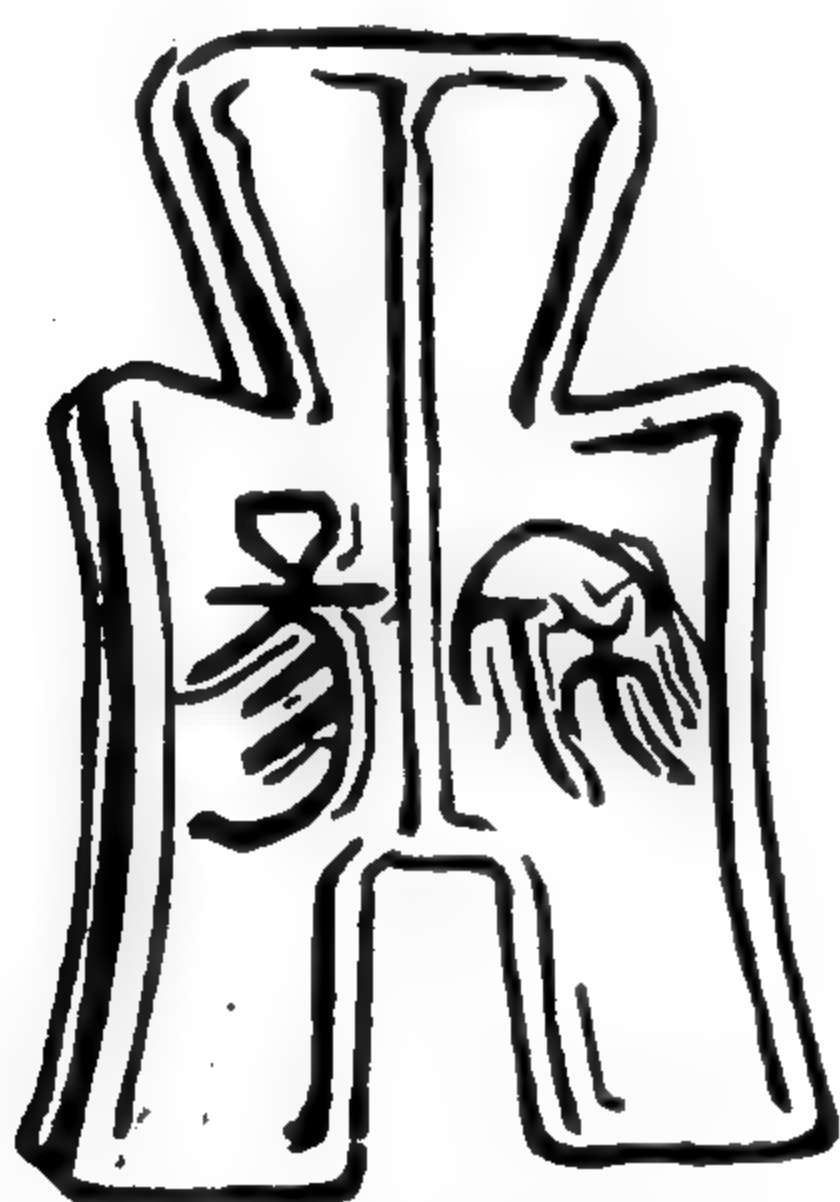
FORESTRY AND MARINE PRODUCTS

By T. MIYAZAKI

AS a large portion of the island of Formosa is covered with forests the wealth from this source is considerable. Most of the high mountain range running north and south through the island is well wooded; and as the altitude varies from 10,000 feet to sea level the

species of trees vary accordingly. The forest resources of the island had never been exploited by the Chinese during the long course of their occupation, as they appeared to have no realization of the relation of forest products to modern civilization. This, however, did not pre-

vent them from allowing a great part of the valuable forest regions to be ruthlessly cut down and destroyed, large districts being burnt out for the sake of securing more agricultural land. As no method of reforestation was carried on, the wooded districts grew less and less in extent, and consequently the present forest resources of the island are nothing to what they might have been had proper care been exercised over them. The forest wealth of the higher lands, however, escaped the hand of the destroyer, as these regions were inhabited by the dreadful headhunting savages of whom the Chinese were prudently afraid. The savages then had the run of more than half the island, so that the extent of forest saved from denudation is yet considerable.



Old coin 2600 years ago

When Formosa came into the hands of Japan the Administration set about preserving and exploiting the forests, a regular bureau being appointed for the purpose. The wooded districts that were fit for agricultural land were marked off and allowed to be cleared; while those reserved for forests were likewise determined and due supervision imposed. Certain lands bearing wood were sold or rented to the inhabitants, and the reserve

forests were set apart from local exploitation. A resurvey was made of the entire territory of the island, so that it might be clear who were the owners and where their boundaries were. There was a definite distinction made between Government lands and private lands. An examination of soils was carefully carried out with a view to ascertaining those best fitted for agricultural and those that should be given to afforestation. Among the forest products the most important was the camphor tree, and every precaution was taken to provide for its safety and proper cultivation. But all useful trees were named and their cultivation commended. The authorities were not slow to exploit the forests and increase their revenues from sales of timber. The Afforestation Bureau exercised due supervision over the lands and their exploitation. Among the most valuable forest regions preserved by the Government is that on Mount Ari, an elevated district ranging from one to eight thousand feet, and possessing every kind of tree from the temperate to the tropical zones.

The exploitation of this rich and virgin forest was first undertaken by the authorities, but during the war with Russia it was handed over to private exploitation, the Fujita Gumi being entrusted with the business. In 1913 the management was again taken over by the Government, which paid an indemnity to the Fujita Company. Railway tracks were laid into the heart of the timber limits and lumbering was undertaken on a large scale. The railway line runs fifty miles from the town of Kagi and attains an elevation of some 10,000 feet at the terminus, the gradient being an average of 1 in 50 feet. American locomotives are used, made by

the Lanier Company. The track winds around many interesting hills and mountains, revealing beautiful scenery to the traveler. A trip along this route is equal to one along the lines up the Alps in Switzerland, so sublime are the views afforded. The sawmills on the mountain are fully equipped for all purposes of turning out good lumber, being equal to any seen in the great timber regions of the United States. The timber industry of Arisan in Formosa is the most extensive in the entire Orient. The oak and cypress timber of the region is magnificent, some of the cypress being four or five feet in diameter. Some 8,000,000 cubic feet are in sight. Some of the cypress trees are over 3,000 years old. It is easy to understand how valuable such timber is.

Very little space remains to deal with the aquatic products of Formosa; but they are considerable, as is natural for a great island. There is, of course, abundance of fish along the coast, the most plentiful being bonito. Owing to the high temperature of the island it is difficult to deal in fresh fish, and consequently canning industries become of great importance. Tinned oysters, sea-eels, carp and other fish are now exported from Formosa. Fish hatcheries are carried on, and even sponge hatcheries, a new and unique enterprise. The following figures will give some idea of the value of the marine products of Formosa:

Tinned and other fish products	2,426,388 yen
Other aquatic products	360,537
Cultivated products	1,633,774
Salt	<u>341,854</u>
Total	5,162,553

MINING INDUSTRIES IN TAIWAN

By R. HONDA

FOR some time after Japan assumed jurisdiction over Formosa the mining industries of the island remained far behind the other industries, such as manufactures and agriculture; but the defect was not long in being remedied, and now development in mineral production is making rapid progress. The prospects in this direction are believed by prospectors to be very bright. At first the demand for capital in trade, manufactures and agriculture was so great that investors hesitated to venture on the more uncertain enterprise of mining speculation,

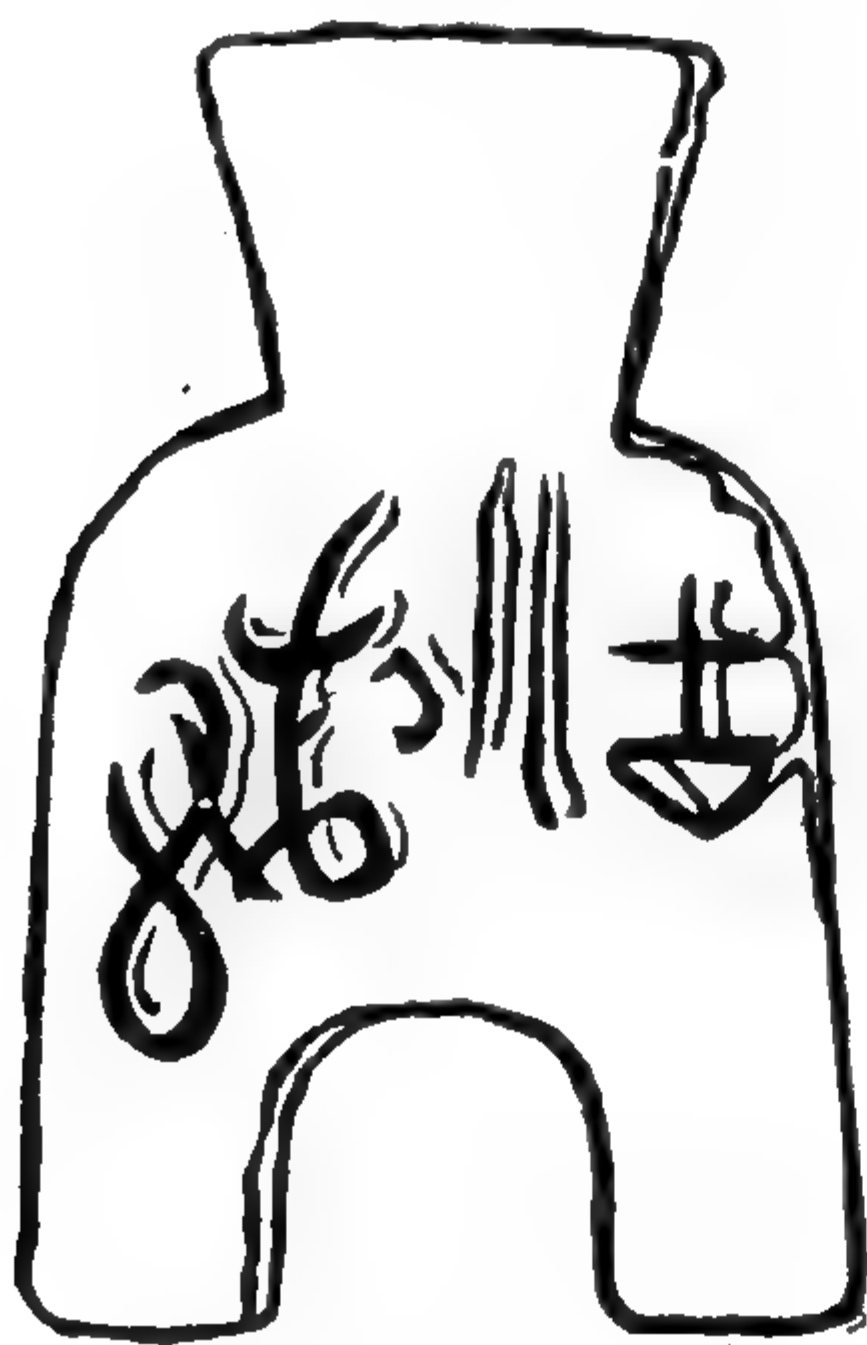
though this is now no longer the case. Though mining was late in being taken up with a will the progress so far has been most encouraging, gold and copper being of most importance, with considerable emphasis on coal.

Mining industries in Taiwan began in earnest in 1916, when there was such a rush for claims that by 1917 there were no less than 1,273 applicants for mining rights in the island, while the capital invested amounted to 10,780,000 yen, of which 8,200,000 yen was in coal, and 2,580,000 yen in gold. The richness of

the deposits in coal and gold is believed to be great, as the veins in both minerals run wide and deep. The following figures will give some idea of the mineral output in Formosa :

	1897	1907	1917
	Yen	Yen	Yen
Coal	103,078	4,814,482	2,930,271
Gold	40,256	1,596,246	2,053,066
Copper	—	128,912	1,167,470
Petroleum ...	—	58,759	170,998
Sulphur	13,713	28,794	136,684
Aluvial gold ...	8,805	36,116	115,774
Silver	—	22,714	63,261
Others	—	—	40,250
Total	165,352	2,255,623	6,677,754

In 1918 the total mineral output of Formosa was valued 8,000,000 *yen*; and in the same year the new investments in gold mining amounted to 2,580,000 *yen*, and 8,220,000 *yen* in coal mines. The estimate for 1919 is a total of 10,000,000 *yen*, thus breaking the record.



Coin 3000 years ago

Coal was first discovered in Formosa some seventy years ago near Keelung, when the Chinese authorities made investigations regarding the coal deposits, took them over as a state industry and engaged foreign mining experts to exploit the mines. After the Japanese occupation of

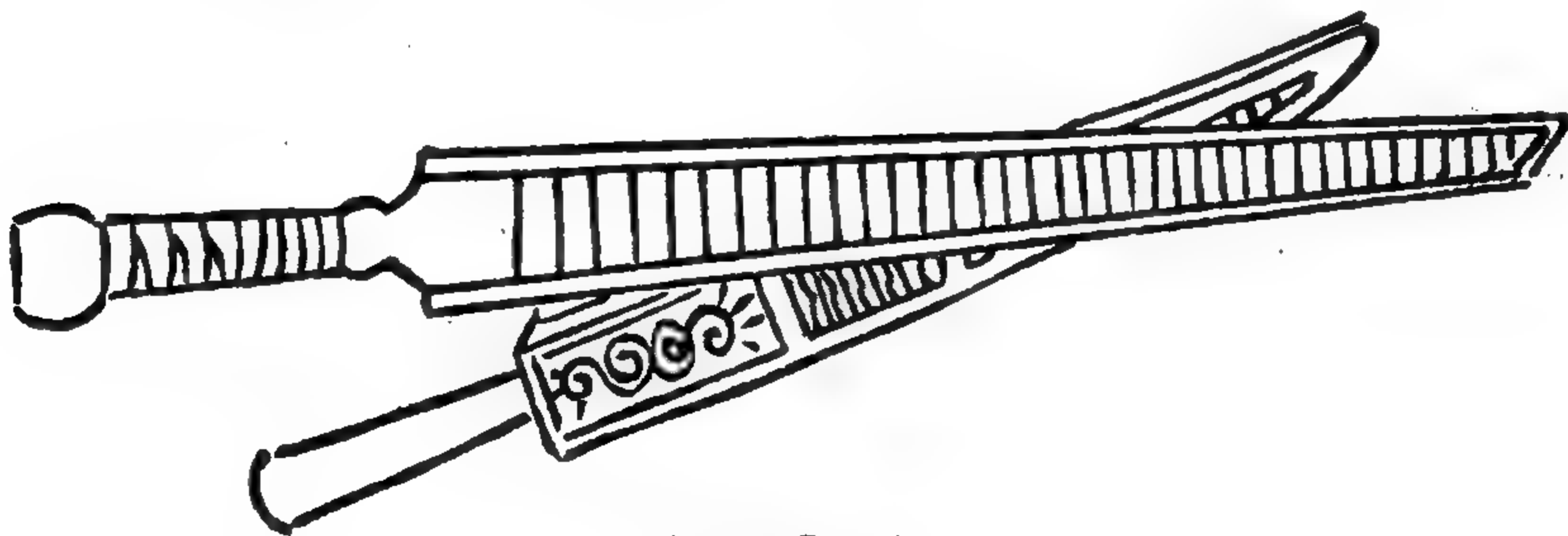
the island the administration left mining to private enterprise but little or no progress was experienced in the development of the mines. At first most of the mines were confined to the northern portion of the island, but recently mines have been opened in Kagi and Karenko. The coal of Formosa is not what is called first class fuel, being cake colour, but the bituminous coal of the north is popular as steam fuel. Ninety per cent of the coal output comes from Taihoku, which is still increasing with the rise in prices of coal, until now this is one of the most important mining industries of the island.

Gold mining dates from the discovery of alluvial gold in 1890 when the railway bridge was being constructed over the river Keelung. The deposits here gain in richness as one ascends the stream. Subsequently gold deposits were discovered at various places. In 1893 the Suihon mine, and in 1894 the Onkolchiro mine, and in 1901 the Botanuki mine, all of which became active year after year and are now quite prosperous. The Onkolchiro mine is situated about four miles east of Keelung, and is worked under the management of Mr. Chobei Tanaka as a private enterprise. The annual output of gold is valued at 1,500,000 *yen*. Aluvial gold is found not only in the river Keelung but at Giran and Karenko, where some 2,500 miners are at work. As for copper, this mineral was not mined before Japan's occupation of the island. The first deposits were found in 1906 near the gold mines at Onkolchiro, where it is now mined, as well as at Karenko; but recently copper mines have been discovered at various other places, and there are indications of rich deposits of this mineral.

The petroleum wells have not been

greatly developed as yet, and consequently the output is not large ; but the presence of petroleum has been found in so many places that the prospects are very encouraging, and this will in time develop into an important industry. As to industries the most profitable at present is sugar manufacture, which is treated elsewhere in these pages. Tea also yields a large output and a good profit. Rice cultivation has also seen extensive development, as well as brewing and milling industries and the making of macaroni. The manufacture of hemp goods, and hats as well as matting are valuable sources of income to the island. The farmers are now using rice-hulling machines for treating the cereal instead of doing the work by hand, the machines being run by electricity, which is a vast improvement on the old methods. The brewing of saké, as well as the distillation of alcohol and the making of soy are also carried on with considerable profit, the output of alcohol being most important. This was first undertaken by the sugar companies as a byproduct, but now there are fifteen independent companies engaged in distilling alcohol, the annual output of which is valued at some 11,590,000 *yen*. Flour milling is also extensively carried on, the flour being made from barley, rice and pulse. Electric power is a great boon to the manufacturing industries of Formosa. As macaroni is a valuable

food among the inhabitants this industry is pursued greatly, the annual value being 1,300,000 *yen* in 1917. The island produces much of such oils as peanut oil, sesame and others, the people consuming much oil in their food. The annual yield of oil is now valued at one million *yen*, with 400,000 *yen* for oilcake. The supply, however, does not meet the demand and large quantities of oil are imported. The hemp industry has not yet been adequately developed, but yellow hemp or ramie is making some progress, the island being well suited to the cultivation of commercial fibres. A new industry is the utilization of the fibrous banana tree, the hemp therefrom being for making rice sacks and sail cloth. The total value of hemp produced by the Taiwan Seima Company alone last year reached a value of 650,000 *yen*. The making of Formosan hats is an old industry and is still steadily advancing, the demand at home and abroad being large, as the Taiwan hat is very like a Panama hat, though the paper Panama hat is now displacing the real Formosan hat, being cheaper. For this reason the output of 1916 which was over 2,000,000 hats, decreased to 500,00 in 1917, while the paper hats in the same year numbered 3,200,000, with a constantly increasing demand. Other progressing manufactures are matting, ceramics, salt and shoemaking



Savage Swords

FORMOSAN FINANCE

By M. MOTONO

THE remarkable development witnessed in the financial condition of Formosa since coming under the jurisdiction of Japan is another proof of the wisdom of the economic policy pursued by the Administration of the island. Of course the present stable conditions of finance are due chiefly to the colony's expansion of trade and industry. At first the development of economic conditions in Formosa depended wholly on assistance from Japan, but ten years after Japan assumed the management of affairs the island became financially independent, thenceforth contributing considerably to the Imperial Treasury. This fact now commands the admiration of colonial administrations and financiers in every part of the world. But it is all due to the expert management of affairs in the administration of the colony.

In the economic development of Formosa much credit must be accorded to the services of the Bank of Taiwan, which was indispensable in extending accommodation to trade and industry both large and

small. The most profitable industries at the beginning were rice cultivation and sweet-potato growing; and next came Oolong tea, camphor and so on. In 1897 the total foreign trade of Taiwan was valued at 31,200,000 *yen*. The Government removed the duty on all imports from Japan proper, which lent great encouragement to trade and industry; and by 1906 the total trade of the island had arisen to 56,410,000 *yen*, or twice as large as at the time Japan first occupied the territory. With the rapid expansion of tea business and sugar industry trade greatly increased until in 1916 the total turnover was valued at 170,000,000 *yen*, and in 1917 this jumped to 230,000,000 *yen* and in 1918 to 240,000,000 *yen*. The above figures may be itemized as follows:

FORMOSAN TRADE

	Imports	Exports	Total
1898	16,962,538	21,142,173	38,104,711
1908	23,721,285	18,001,625	71,722,710
1918	139,026,820	104,145,870	243,172,690

Most of the exports were to Japan and consisted of sugar, rice, alcohol, camphor-oil, and others, while the imports consisted mainly of cotton cloth, marine products fertilizer, iron, saké, paper and matches. The principal foreign countries sharing in exports from Formosa were China, India, Canada, Australia and the South Sea islands, as well as the United States. The most valuable exports at present are sugar, tea and camphor, while many of the more important manufactures



Coin 2433 years ago



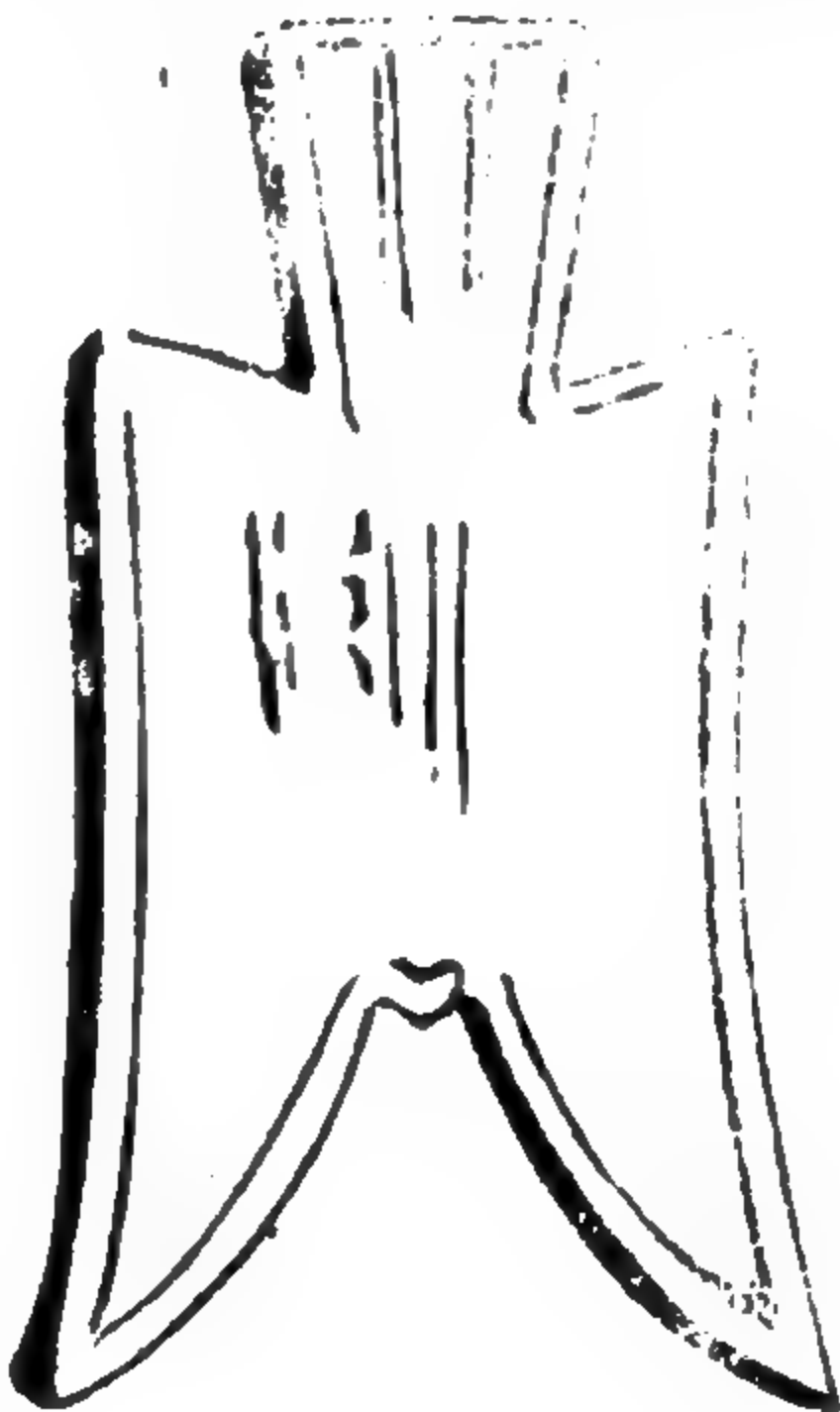
Coin 2700 years ago

of Japan proper are exported by way of Taiwan. Exports of coal, flour and starch are increasing year by year. The most important imports are raw sugar, opium, oil cake, rice, jute, paper, medicine and machinery. The restriction on imports to Java in 1918 caused a serious setback to Formosan trade but through the kind offices of the Taiwan Bank the authorities in Java were induced to lift the embargo.

Industry has had as much influence on the economic expansion of Formosa as trade. At the commencement of Japan's occupation of the island industry was in a very poor way. During the last 25 years agriculture has developed fivefold, manufacture thirteenfold, marine industries fivefold, mining twentyfold, and the general increase in all has been fifty per cent. Among the primary causes of such rapid industrial expansion the maintenance of public security must be placed first, which advantage is largely to be attributed to the efficiency of the banking institutions of the colony and the reform of the monetary system. At the beginning of Japan's occupation industry did not

thrive much, as life and property were very insecure owing to the unsettled attitude of the natives, especially the savage portion of the population. Under the old economic system, too, the value of gold and silver fluctuated so much and so often that investment and general enterprise were greatly discouraged, and the condition was accentuated by no capital coming in from abroad. But the Administration took the pacification of the island in hand with skill and determination and by 1902 the savage element was so subdued that the regions for exploitation of the island were greatly extended and life and property made secure. In 1904 the new and modernized monetary system came into use; and then capital began to flow in and investment extended rapidly. Thus a new and more prosperous economic era commenced for the island. The following figures of company extension afford some slight evidence of the recent economic expansion in Formosa :

	No. of Companies	Capital
1899	4	6,000,000
1908	47	36,429,750
1918	235	200,875,532



Coin 2700 years old

In all this financial improvement and consolidation the Bank of Taiwan had the largest share of service, and to this very efficient and reliable institution the colony owes a great debt of gratitude.

The Bank of Taiwan was established at Taihoku in 1899 with a capital of 5,000,000 yen; and at once the institution became to the colony what the Bank of Japan is to the Empire, the main economic organ of the country and its industries. Acting for the Government, as it does, the bank is charged with certain specific duties, all of which it has efficiently performed with the best results. Not only has it reformed the island currency but it has supplied funds for the island industries. As the principal banking institution for South China and the South Sea the Bank of Taiwan has also been of great service to trade and industry, discharging the important func-



Coin 200 years old

tion of a medium of foreign exchange. The bank circulates its own notes in the colony, the notes being based on adequate reserves. The Bank of Taiwan has also instituted a trust fund business besides receiving large deposits of current interest. The Bank of Taiwan has credit connections with big banking institutions in London and New York, and has many branches not only in Formosa but in China and the South Sea, and is very active in the distribution of capital. For some time past the capital of the Bank of Taiwan has been 50,000,000 yen but recently it has been increased to 60,000,000 yen. The note issue of the Bank of Taiwan totals over 42,000,000 yen, with an average of 57,000,000 yen, with 6,530,000 in reserve funds and 38,000,000 in deposits and 38,800,000 yen in trust funds, the total being amounting to 457,478,438 yen in 1918, which jumped to 1,172,300,000 yen in 1919. Obviously the Bank of Taiwan is in a most prosperous condition and able to afford every facility to industry and trade as well as to finance. Much of this progress must be credited to the skill and energy of Dr. Jui-chi Soyeda, the first president, and to



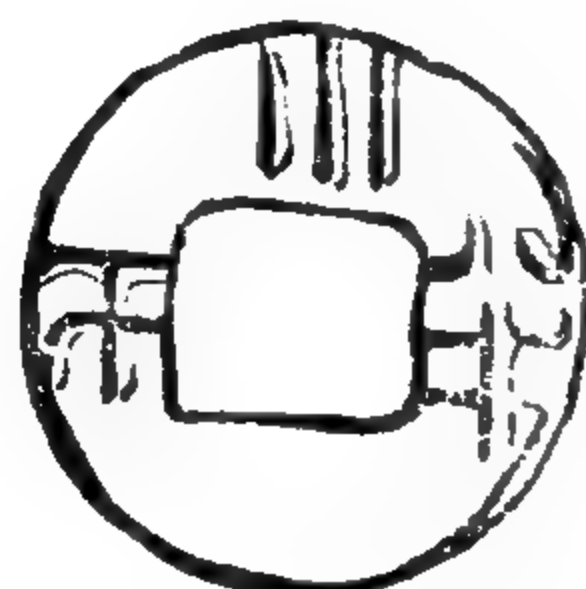
Coin 700 years old

Coin 700 years old

Mr. Kazuyoshi Yagiu who succeeded him in that responsible position, as well as to Mr. Tetsutaro Sakurai, the present



Coin 2200 years old



Old coin 2080 years ago

president of the bank, who enjoys the able assistance of Mr. Kojuro Nakagawa, the

vice-president, with Messrs. Sata, Yamaguchi Minami and as assistant managers.

Of course the Bank of Taiwan is not the only financial institution in Formosa, as there are branches of other large Japanese banks there, as well as native banks. A new bank called the Kwanan was established this year with a capital of 10,000,000 *yen*, being the main banking organ of Chinese tradesmen, and likely to bring about closer economic coöperation between the business men of Japan and China.

HISTORIC FORMOSAN SCENES

By S. MURAKAMI

IN an old island like Taiwan, occupied for centuries by an old nation like China, and now by an old nation like Japan, there are many scenes and sites of great historic interest and beauty, of which some mention will here be made by one who has often visited these places and studied their importance. In the guide books to Formosa published by the colonial Administration some 331 places of historic or scenic interest are mentioned; but the reader need not fear that a description of all these is contemplated here, the intention being to confine ourselves to mention of only the most prominent and interesting places.

One of the outstanding scenes of Formosa is Mount Niitaka, rising 13,075 feet above the great slopes of the island, the highest elevation in the whole empire. The mountain towers high above the

prefectures of Nantocho and Akocho where many of the savage tribes live, just about the middle of the island. The Chinese used to call it Gyokuzan, and Europeans Mount Morrison, but the Japanese now have named it Niitakayama, in accordance with the suggestion of the Emperor Meiji when the island was being surveyed in 1895, when the survey map was about to be printed. In the neighbourhood other grand mountain peaks are in evidence, several over 10,000 feet; and notwithstanding that these peaks are in the tropics, they are usually snow-capped. The distant view of these peaks especially on a winter day is grand in the extreme. Thus Mount Niitaka and its neighbours justify the name given by the great Emperor, which means sublime.

Another interesting sight is the great

steel bridge that spans the Katan river, the deepest and widest river in Formosa, being to Formosa in streams what Niitaka is in mountains. This river runs southward and enters the ocean after passing through the prefectures of Ako and Tainan, and is navigable for some 35 miles. The river is more remarkable for its width than its length. As one rushes across this stream by train the view is superb. In the rainy season the freshet on this river is great and carries down so much silt that the sea is discoloured for miles. During flood time in years past all communication between the prefectures of Ako and Tainan was cut off for weeks; and to obviate this difficulty the Government constructed this magnificent bridge, and ran the railway across it to take the side of the stream not affected by floods. After working for three years eight hundred men finished the great bridge in 1914. The piers are 24 feet high and the length of the bridge is over 5,000 feet, the cost being 1,500,000 yen. It is the greatest structure of its kind in the Orient.

Among the more interesting natural scenes of the island is Lake Jitsugetsutan, known to foreigners as Dragon Lake, situated in a picturesque position on a mountain some 2,500 feet above the sea, about 10 miles north from Horisha in Nantocho. The lake has a circum-

ference of 10 miles, and an average depth of fifteen feet, its waters being of a brilliant green, suggestive of strange monsters within. The Chinese are accustomed to say that a great dragon inhabits the bottom of the lake, hence the name dragon lake, which was given to it by foreigners. The lake is divided somewhat by an island in the middle; and the natives regard it as two lakes, one of which they call Nittan, or Sun Lake, and the other Gettan, or Moon Lake. Geographers aver that this is one of the oldest lakes in the world geologically, the estimate being 15,000 years at least, and it is prediced that the lake will continue as it as for at least two thousands years more.

The scenery all about Lake Jitsugetsutan is very charming. In the mirror-like surface of the lake the high envioning hills refiect there shapes in an entrancing manner, while the rocky surroundings generally add to the grandeur of the place. The inhabitants of this region are all native Formosans but not of the dangerous kind, so that visitors can go there with perfect safety. As one approaches the lake it is usual to see many canoes full of fishermen moving about. These canoes are very primitive craft made from hollowed out logs. Some of them carry on fishing at night when thier flambeaux make a weird sight across the still surface. The first mention of this lake is only about 130 years ago, before which time it had not been discovered by civilized man. It was first found by hunters in pursuit of a deer that had run away; and when the natives discovered it they at once moved their village to its shores, attracted by the fish in it. Thus its 15,000 years of silence was broken by the presence of man. The hills in this

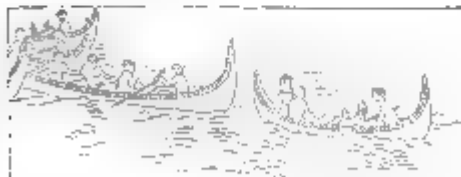


Coin 2130 years ago

district are studded with spas innumerable, with a great profusion of wild flowers the year around. As one gazes at the rather common scurrying around the feet of those giant hills one gets a good idea of what primitive man is. The lake has numerous traditions but space forbids any narration of them. But no visitor to Yamanaka should fail to see this beautiful lake.

Mount Ozeal in Nantocho is another sight of great interest to lovers of sublime scenes in nature; and many visitors go to see it, as well as to the popular watering place at Hakoto in Tairauchi district. The mountain is not very far from Kyushu station, its peak being easily seen as one approaches. On the summit of this peak there is a crater-like aperture full of mud and mud, from which every minute or so comes a rumbling noise which sends fairs up and gas is emitted. It is the largest mud volcano in the world, and surely a most interesting sight. The

Hakoto Spa is in the neighborhood of the station of the same name, near Tairauchi. Porocho is an island of volcanic origin and there are many hot springs; but for convenience of access and comfort of accommodation this spa is one of the most attractive in the island. Since 1901 many hotels have arisen at the spa and the number of guests is annually increasing. In 1903 the Government constructed a fine public bath at this hot spring, which is a further attraction. It is used by more than 200 persons a day during the summer season. All about here is very picturesque and interesting, with beautiful mountains on both sides accessible without climbing on their way to the sea, while the hot water gushes up from the depths below to soothe the basking body, with a sparkling blue sky as a canopy over all. As a place of rest and refreshment Hakoto is difficult to beat.



Spring, Hakoto

THE LATE GENERAL BARON AKASHI

By K. ARAKI

IT is with profound regret that we have to announce that while our Formosa number of the *Japan Magazine* was in the press, Governor-General Akashi, the head of the colonial Administration in the island, was taken with a severe illness and passed away in spite of the best medical attention, at the early age of fifty-six. On hearing of the sad circumstances His Majesty the Emperor at once showed the greatest solicitude and bestowed upon General Akashi the rank of Baron.

The late Executive of the Formosan Administration did more for the service of his country than the public is generally aware of. Whether in the War Office or on the field of battle, whether in civil duty or political negotiation, he always displayed the greatest skill and achieved no small measure of success. Being more interested in statesmanship than in military tactics he was the natural choice of the Imperial authorities when seeking a man fit to become governor-general of Formosa, where he did excellent service. During the Russo-Japanese war, when matters had reached a critical stage, he was sent to central Europe where he did his country good service; and for his services rendered during the peace negotiations he received the Order of the Golden Kite. Among his most distinguished achievements during the war with Russia may be mentioned his success in creating dissatisfaction in Poland, and in persuading a considerable body of Russian officers to act as spies for the

Imperial forces, he himself acting in a similar capacity and keeping the War Office at home in constant familiarity with the whole situation in Russia. Indeed his services in this way to the Japanese plan of operations were simply invaluable.

The late general Baron Akashi descended from distinguished forbears who in later years had come down in the world; and in his youth the future general had to endure very straitened circumstances, doing manual labour to keep his family together. In those days he was even without sufficient means to buy a book, having to borrow the volumes that set him thinking and gave him an ambition for greater things. Many of the books he borrowed, were copied out by him at home, in order to preserve the information he found in them. In 1878 he was enabled to enter the military college in Tokyo, under Count Terauchi, then supervisor of cadets. Six years later he was ranked as sub-lieutenant, and became a general in 1912. In 1915, he was appointed vice-chief of the General Staff, and later he was promoted as divisional Commander of the Sixth Army Division, and finally he became Governor-General of Taiwan.

It was the education through the late General had passed, which had the effect of peculiarly fitting him for the various offices he so well filled later. After finishing his studies at the Tokyo Military College he was sent to Germany for the completion of his military course. During

the war with China he was on the General Staff of the Imperial Guards Division. At the age of 37 he again went to Europe as Military Attache at Berlin, and after returning to Japan he occupied various important military positions, until he became organizer of the gendarmerie in Korea under Count Terauchi as Governor-General, acting later as Chief of Police affairs under the Korean Administration.

General Baron Akashi was a man of clear brain and open heart, being very attractive in manner and address. Like many Japanese officers, he had little care for money. When he was head of the gendarmerie in Korea his family lived in a tiny house in Tokyo. In celebration of the annexation of Korea the Emperor sent General Akashi a gift of 3,000 yen; and when his mother in Tokyo heard of it, she asked him to send her 500 yen to have the badly leaking roof of the Tokyo house repaired; but before her letter reached Korea, he had distributed all the money among the police and gendarmes under him in the peninsula. Once when he was on an expedition against the savages in Formosa he and his men were sitting beside a rice field eating lunch when they were suddenly attacked by a party of savages. The other men at once threw away their lunch and seized their weapons to defend themselves. But General Akashi clung to his rice balls with one hand while seizing his sword with the other, and fought the savages with his sword while he continued to eat his lunch till it was finished, thus losing none of it.

General Baron Akashi was devoted to certain practices of old Japan, such as the yoga custom of spending certain

moments is devotion daily, this form of mediation usually taking place in the morning as soon as he got up. He showed considerable talent for painting and Japanese penmanship. In classical poetry too he was an expert. In foreign languages he spoke German, English and French. He was indeed a most versatile man, a very likable man and a man of great resources. He is especially appreciated by his countrymen for the worthy services he rendered in bringing about the annexation of Korea. He was never a man that paid sufficient attention to his health, in spite of much good advice he received to that effect. It is probable that the strain upon him in the difficult task of Formosan administration was too much and he finally succumbed to it. He always had weak eyes, which, however, never seemed to prevent him from doing his duty. He liked a cup of saké as well as anybody.

Such a man of parts as the late General naturally enjoyed a large circle of friends and acquaintances, by whom he was immensely admired. It was impossible not to appreciate his frank warm-heartedness. High and low, rich and poor, alike respected him. When the *Japan Magazine* proposed to publish a Formosa Number the late General took a deep interest in the project and wrote one of the articles on the progress of the Formosan Administration. Little did we suspect at the time we received his gracious courtesies that he was so near the end of life. Little did he suspect that he would never read his article in print. His death is indeed an almost irreparable loss to Japanese politics, colonial statesmanship and the army. To his respected family we tender our most heart-felt sympathy.

THE YEAR'S FINE ART

By K. MOCHIZUKI

FROM year to year since the foundation of the *Japan Magazine* we have been giving a brief review of the progress of Japanese fine art as revealed at the annual exhibitions thereof held at Uyeno Park, Tokyo, which is now the greatest art center in the empire. It is the custom to regard the annual display of art held under the auspices of the Department of Education, known as the *Bunten*, as the most distinguished of these exhibitions, since all the foremost painters and sculptors of the nation are supposed to be represented there. The management of this official exhibition is not perfect by any means, as the judges are too often selected with a view to representing certain aspects of art to the neglect of other schools; and every year more or less dissatisfaction is expressed at the verdicts passed and the awards made. The hanging committee is especially marked out for opprobrium, on account of prejudices shown in the rejection of certain paintings from the list of these which find a place in the gallery. Consequently certain artists of note refuse to allow their pictures to be exhibited at the *Bunten* gallery, and not infrequently artists resign from the Committee through radical divergence of opinion from their colleagues.

A new art association composed chiefly of those who withdrew from the official art association has been formed, known as the *Bijutsuin*, which also holds

an annual exhibition previous to the *Bunten*, usually from the first to the end of September; and it is of this that we here desire to speak. The leading spirit of this association is the distinguished painter, Taikan Yokoyama, of whose work we have before written in these pages. Another noted artist in this association is Kanzan Shimomura. Many people are accustomed to compare the two art exhibitions as official and bureaucratic on the one hand, and popular and democratic on the other, the *Bunten* representing the former idea, and the *Bijutsuin* the other. Naturally the latter is now coming to be regarded as most representative of public opinion; and an artist knows that if he can win the approval of the *Bijutsuin* he will stand a good chance of popular favour, and finally attain a high place in the world of art.

The work of the *Bijutsuin* artists stands for the newer ideas in Japanese civilization. There is evidence of scant reverence for mere convention as such, and there are signs of new thought in almost every piece. The men of this school are thinking of the future rather than of the past: they are filled with aspiration. The selection committee is not particular as to theme or manner so long as there is some sign of progress in treatment and general execution. To one accustomed to the old style of national painting the pictures of the new school of artists look rather crude and unfinished; there is robust

roughness about them compared with the smooth softness of the old masters. In some cases one may suspect even too great a tendency to novelty, or a mere desire to be different, an extreme that has to be guarded against. But all the pieces are more or less prophetic, and indicate that most of the artists are at least on the path to merit. In this year's exhibition there is a piece entitled the Eight Sights of Saga by Keisen Tomita of Kyoto, which is charged with extraordinary vigor of stroke and uniqueness of composition and general design, revealing a freedom that betrays inimitable technique.

It is the general judgement of all art lovers and connoisseurs that this year's exhibition had some fine masterpieces that will long continue to inspire admiration and fame. Among the large number of artists fortunate enough to find representation in the gallery only six have succeeded in being included in the list of first exhibitors. These artists who appear in the gallery for the first time form a most interesting study. Among the pieces most admired in this list were the Tree-peony by Iwakichi Tanami; Mount Kasuga by Reimai Shindo; Morning by Koichiro Kondo. The first named picture is quite a remarkable effort for a youth of only nineteen; but Tanami is a pupil of Taikan Yokoyama, and that may account for his unusual skill and promise. His treatment of the peony petals is really a wonder in technique, the blossoms being depicted in every stage of development from bud to deciduation. To even the most mature art this effort must appear inimitable.

Nara is the ancient city of Japanese art; and the hills rising in Reimai Shindo's picture of Mount Kasuga, behind the

ancient city, have a mystic atmosphere that suggests the invisible, sentimentalizing nature to a degree in harmony with the literary associations of the place. No eye can glance at that picture without profound pleasure. It is so satisfying; the greens and blues blend so wonderfully to suggest wealth of life and vegetation, while the whole has a mood of summer peace. The picture suggests such reserve force of talent too, such finesse of restraint, a solitary tree on the hilltop suggesting a world of dreams. It is indeed a bit of complete creation, a specimen of true art. No wonder crowds were allured by its sublimity. Koichiro Kondo has hitherto been known chiefly as the leading sketch artist of the *Yomiuri* newspaper, treating chiefly of humorous subjects and caricature; but now he has blossomed out as one of the most promising of our younger artists with the brush. To those accustomed to his lighting sketches in papers and magazines it was a big surprise to see his serious treatment of Morning, of Evening and of Mist, three of the most remarkable paintings of the exhibition, the conception being well executed yet with the true simplicity of real art. Another interesting example was Wheat by Kokei Kobayashi, which the judges aver will beat anything anywhere throughout the world for this year's depiction of autumn. Some peasants are gathering in the wheat with their cottages in the background; and while the wheat still stands, the melon blossoms are seen invading the vicinity of the farm buildings, with soft sunshine gleaming on the potato leaves. Meanwhile swallows dart happily about the eaves, adding a touch of deeper life to the whole. The picture displays a marvellous wealth of detail delineated with the most scrupulous care, yet without

ostentation or exaggeration, or indeed any flamboyant indulgence in colour.

The greatest master of all the exhibitors, Taikan Yokoyama, exhibited four pieces, each canvas being a matchless effort from a technical point of view. *Rafusen*, a theme based on an Indian legend; also *Mount Kisen*; and *Hassenka*; *Sanso Migetsu*, a man reading on the mountain side. The *Rafusen* is a thing of beauty and a joy forever, revealing a style of composition never before attempted by Japanese artists; and in *Mount Kisen* the fine drawing of the tree and the mode of mountain color are exceptional. *Master Toba*, a picture by Kanzan Shimomura, another distinguished artist and an old exhibitor, represents the ancient Chinese poet facing a sage under the pine tree shadows, the whole being wonderfully drawn, especially the ground. The pine tree is remarkably represented without any drawing of actual branches, while the solemn beauty of moonlight pervades the entire scene, coming through the pine branches which are not revealed. The design of the two main figures completes the unity of the pictures as a

masterpiece. To many this was the greatest example of fine art in the whole gallery, this opinion being shared by Japanese and foreigners alike. A French gentleman visiting the gallery remarked that such a fresh impression of pine shadows was without duplication anywhere, even in oils.

As to the pieces of sculpture exhibited on this occasion they fell far below the paintings, and in no way compared favourably with the pieces to be seen each year at the Fine Art Exhibition given by the Department of Education. It is obvious that the *Bijutsuin* is composed wholly of pictorial artists, and as yet does not attract the masters of sculpture in Japan. The same may be said of the oil paintings represented at the exhibition. It must be understood that the pictures above mentioned were in Japanese style. Those in oil did not amount to much. There was one picture in oil by Genichiro Adachi, which attracted attention for considerable merit; while a piece of sculpture by Seishi Shinomura, elder brother of the famous painter, also won an award.

RICE AND WHEAT IN JAPAN

By W. YAMASHITA

THE cereals which a country produces are decided chiefly by the nature of its soil and climate; and Japan, China and India, possessing much albumen and carbohydrate element in the soil, together with plenty of rain, become rice produc-

ing countries on a large scale, and consequently rice becomes the staple food of these countries. To Japan rice is always a vital question, and the interest taken in the year's prospective crop is always very keen. A good rice year is always a

prosperous year, while a bad rice year means depression. The most common sight in Japan is the paddy field, which can be seen everywhere one goes. The rice produced in Japan is the best in the world; and the annual production is about 250,000,000 bushels. And the nation is so thankful to the annual yield of rice that two harvest festivals are celebrated every autumn.

The ancient records refer to Japan as *Toyoashihara misuho no kuni*, which means that it was recognized as a country of great vegetation, and probably had reference mainly to the excellent rice grown in this country. Tradition has it that it was the Sun-Goddess, Amaterasu-ō-Mikami, who decided that rice was to be the staple food of Japan, as it had been the food of her Imperial grandson in heaven and was very satisfactory and was used at festivals for gods and goddesses. This ambrosia she desired to share with mankind. From this tradition originated the present harvest festivals held in Japan. It only means that the cereal has been cultivated in Japan from time immemorial, and that the people have always been grateful to heaven for it.

Through the various ages of Japanese history it is clear that the Imperial House paid the greatest attention to the cultivation of rice. We read of how the Emperor Sujin in 97 B.C. prepared rice fields and had them properly irrigated, chiefly with a view to preclude famine. The Emperor Suinin (29 B.C.) also promoted the cultivation of rice with great zeal, constructing irrigation canals; and space would fail to mention all the Emperors who took a special interest in this form of agriculture and all they did for its promotion. During the first thousand years of Japanese history agri-

culture was regarded as the main occupation of the population, and the chief interest of the Government. We read of festivals in its honour and of official warehouses being erected to hold the years' rice crop. One of the worst features of the civil wars was the interruption they caused to agriculture. With the preponderance of militarism in later centuries attention was diverted to industry and the manufacture of arms and munitions, to the comparative neglect of agriculture, though it was impossible for even the military rulers to be independent of the farmers. The Imperial House, however, never failed to lay special stress on agriculture, and promoted its interests by honouring the rice festivals and the gods believed to help the rice crops.

There was a great revival in agriculture during the Kamakura period, with progress in art and industry as well, many waste districts being reclaimed and irrigation works constructed. The Hojo shoguns or regents also encouraged rice cultivation. During the civil wars of the 15th century agriculture again received a serious setback; but with the rise of the Tokugawa Shogunate agriculture was revived and became more prosperous than ever. The Government now set about ascertaining the proper boundaries of rice-fields and promoted an adequate system of irrigation for them. Riparian work was carried out to protect the fields from flood, and the fertilization of soils was studied carefully. With the coming of the Meiji era the subject received still greater attention and great reforms were instituted in regard to the cultivation of rice and other cereals. It was the policy of the Meiji Government to reclaim as much waste land as possible. A special bureau was established in the Government

for the encouragement of agriculture, which still goes on promoting the interests of farmers and stock-raisers. Under this auspices every kind of cereal and vegetable began to be cultivated, the authorities distributing seed to farmers. Examination of soils was carried out with scientific accuracy and farmers advised what crops to undertake. Agricultural schools were established also and a scientific education afforded to farmers, the Emperor honoring some of these institutions with the Imperial presence to encourage study of the subject. Exhibitions and prize shows were also promoted, and an agricultural society organized for the encouragement of all things of interest to farmers. At the national *Nodankai*, or Agricultural Association, which met in Tokyo in 1880 the most experienced farmers from various districts were in attendance, and a Japan Agricultural Association was formally organized with a regular magazine published for the benefit of its members. Many other organizations and other periodicals have been established since. Agricultural banks were established and the Government extended financial facilities to farmers on easy terms, to promote the development of agriculture, cattle-breeding and especially cereals. Such enterprises as stock-farming, land reclamation, tea planting and so on began to thrive. These enterprises, first under official authority, were gradually placed in the hands of private interest, with Government backing, until agriculture and its side products became more or less independent.

Of course the earlier experiments were not always without failure, but failure is the mother of success; and the interests of agriculture in all directions eventually predominated and experienced remarkable

development and success. Sericulture, and such side industries of agriculture, assumed an important place; and the question of manuring the soil and keeping it in a fit condition was taken up with great interest, under official encouragement. The Government experimental farms afforded every assistance to those desiring to know more about agriculture. Agricultural schools soon sprang up in the various provinces, which had a good effect in providing each locality with expert training. Prizes were given by the authorities for such achievements as increased yield per acre, success with new fertilizers, clean paddy fields, curing the diseases of wheat and rice and destroying inimical insects, for extension and improvement of rice fields, and so on. During the Taisho era much has been done for the improvement of seed, especially of wheat and rice, also in the way of properly storing rice and adjusting prices. The extension of acreage under rice cultivation may be seen from the fact that in the 10th century the total acreage under rice was only about 100,000; in the 16th century it arose to about 2,000,000 acres; in the 18th century to about 8,000,000 acres; in the 19th century to about 10,000,000 acres, and it is now about 15,000,000 acres, with some 10,000,000 acres more in Formosa and Korea.

The annual yield of rice in Japan proper is about 250,000,000 bushels, and of wheat about 100,000,000 bushels. Thus the output of these two cereals has fairly well kept pace with the increase of population, which in the 6th century was only about 6,000,000 people; in the 8th century 9,000,000; in the 11th century about 26,000,000; in 1872 about 23,000,000 and now about 60,000,000 in all.



ROMANCE OF GOHONBYO

By "ANON"

AS is well known to students of the Far East, some of the natives of Formosa are wild headhunters whose occupation is to secure human heads to offer as a sacrifice to their gods at the annual festival. Among these wild tribes those under the jurisdiction of the Japanese police are the most dangerous and bloodthirsty. There are some tribes, however, which do not practice the horrid custom of hunting human heads, and these live along the base of Mount Aul, yet they belong the same savage breed as the headhunters. It is interesting to inquire the cause for this difference in the habits of the savage tribes of Formosa, as the answer is somewhat romantic.

In Formosa there is a shrine known as the Gohonbyo, dedicated to Gohu, a hero from China. Here about a hundred years ago in China, he came with his parents to Formosa. In childhood, when he grew up to be a remarkable and intelligent man. He went among the native savages and finally led them; but he was familiar with their language and customs, and was appointed by the Chinese Governor

as an official of the administration for the management of the savage tribes. At the base of Mount Aul this man lived among the savages for many years, keeping them in order and leading them into ways of civilization. He did his best to help the people in every way. Once the savages demanded of him that he provide a victim for them to sacrifice to their gods at the annual festival, according to their ancient custom, he demanded that former Chinese officials had always complied with, *crisis* today need for the purpose. The Chinese thought that this concession would win them the favor of the savages and render administration among them more easy; and it is said that some of the officials even made money out of the transaction. But Gohu, instead of giving way to the demand, leveled the savage leaders to a level when he regaled them with food and wine, at the same time informing them that it was prohibited by the laws of China to kill a man, that being considered the worst crime a human being could commit. He did not hesitate to assume

them that although it was a habit handed down to them by their ancestors it was none the less a great crime. He reminded them that they already had in their possession forty human skulls, and if such hideous trophies were essential to the annual festival, some of these could be used. If they found they had not enough skulls they might come to him and talk the matter over.

When they came back to talk to him about the subject, as he promised, Goho presented them with a few pigs and oxen, which pleased them greatly; and so each year he got out of deferring to their savagery by appeasing them in some kindly way; and in all the forty years of his administration of the savages no human being was sacrificed to their gods. At times, it is true, he had some difficulty in keeping them to his teaching, as skulls were essential for the annual festival; and it was not always easy to put them off with pigs and oxen. At last they warned him that unless he could supply the desired victim they themselves would seize a Chinese and sacrifice him to the gods. To appease them on this occasion he had to promise them a man for the sacrifice. He told them the man would wear a red robe and have on his head a red hat; and they were to go to a certain place the next day and the man would be there to meet them. On the appointed day the savages went to the place named and there they saw a man dressed as Gohon had said. The man was rambling about apparently unconcerned with his fate. The savages gazed at him in wonder, but could not see his face distinctly, as it was covered by a red cloth. At last they pounced upon him and cut off his head, when to their heart-broken astonishment they found the victim to be

no other than Goho himself.

Now in spite of the fact that the savages of Formosa are very hideous and cruel in their habits, they are not without some traits of humanity; and they were extremely sorry for having killed their best friend, Goho. The act seemed to them an outrage and the whole tribe was deeply moved with indignation and remorse. They could not get over the fact that he had agreed to give them a man under compulsion, and that he had given himself. And the whole thing was due to their thirst for human blood. They were deeply touched by the virtue of the victim, which was well known to every one of them. They had slain the most honoured person they ever knew of, and one who had bestowed upon them such great benefits. Their savage sorrow was as pathetic as it was profound. No much satisfaction was had from the feast of the gods that year. The daughter of a savage who had married a Chinese, returned to her people and told them about the great and good man that had been sacrificed to the native custom, and so the story soon spread among all the members of the tribe.

It happened too that during the year of this tragedy an epidemic broke out, decimating the tribe greatly. Their medicine-man was asked about it and he said it was the anger of the gods for the immolation of Goho, the best of men. They had cut off Goho's head, and the wrath of the gods was on their heads. This gave the whole tribe still more serious thought, and they repented of their deed and their custom and resolved never again to demand a human victim in sacrifice to their gods. Not only so, but the spirit of the noble Goho was enshrined among the gods of the tribe, of whom they pleaded

for pardon and respite from penalty. It is now a hundred years and more since Gobo was sacrificed to the savage gods, and in all that time the sacrifice has never been repeated. The tragedy has banished the custom of human sacrifices from the Ainus tribes; and that is why these tribes have never given the Japanese administration any trouble.

After the death of Gobo his family buried his body the third day in a spot about a mile from his house; and over the spot the natives erected a shrine to show their admiration and respect for the great benefactor of the tribe. The anniversary of his death has been a festival day with them ever since, when the spirit of Gobo is venerated and petitions are offered for his good-will. The shrine had to be rebuilt in 1866, as it was falling into decay through age and earthquake. When Baron Goto was civil governor of Yezo he visited the shrine and heard the story of its foundation from Chinese lips, and took great practical interest in the reconstruction of the shrine. The reconstruction was completed in 1904 and the government gave money to aid in the work, subscriptions being also collected in order to diffuse interest as widely as possible. From that time it has become customary for the officials of the Japanese

administration of the island to attend the annual festival of Gobo-daya. When Governor-General Sakuma attended the festival in 1917 he wore a sash in his lung at the entrance to the shrine, the words meaning: A candle, while consuming itself, gives light to others.

Although the Gobo-daya is but a small shrine, comparatively speaking, it has great influence over the natives. Beautiful grounds surround the precincts of the sacred spot where Gobo lies; and his great soul must surely rejoice at the happy result of his magnificent sacrifice. He laid down his life for a savage race and thus redeemed them from their savagery. A stream flows through the precincts and over it is built a Chinese bridge. The whole is shaded by magnificent trees. The vast solitude of the grounds fills the place with a sense of mystery. It is indeed a most fitting environment for any one to meditate on the life and action of a great man. Here one can sound the depths of his own soul, whether he be oriental or occidental, and try to justify the ways of god to man. The inscription on Gobo's monument was written by Baron Goto, and the words ending the inscription are surely appropriate: May this stone tell of Gobo so long as Furusima hills are green!



MONTHLY RECORD OF EVENTS

(AUGUST 23 to SEPTEMBER 25)

Aug. 25.—Marquis Saionji, head of the Japanese delegation to the Peace Conference at Versailles, was welcomed by the Imperial Cabinet and His Majesty the Emperor sent him some appropriate gifts.

A farwell banquet was given by the Premier to Admiral Baron Saito, new Governor-General of Chosen, on the eve of his departure to the peninsula.

Mr. Totsuke Koyama, M. P., formerly editor of the Tokyo *Mainichi*, died at Kamakura.

Aug. 26.—General Otani was appointed Inspector-General of military education, and Lieut-General Oi was appointed to succeed him as Commander-in-Chief of the Allied forces in Siberia.

Aug. 27.—Marquis Saionji proceeded to the Imperial Villa at Nikko to report to His Majesty in regard to the Peace Conference at Versailles.

Aug. 28.—On learning of great distress caused by typhoon damage in Formosa His Majesty despatched suitable gifts to those suffering from the storm.

Sept. 1.—Baron Saito started for Korea.

The directors of the Bank of Taiwan decided to increase the capital of the institution from 30,000,000 *yen* to 60,000,0000 *yen*.

Sept. 2.—As the New Governor-General of Chosen and the Chief of the Civil

Administration were leaving Nandai station in Seoul for the official residence a bomb was thrown at the carriage by some miscreant, with no ill effect to the officials but causing wounds to several spectators.

Sept. 5.—Mr. Junkichi Noguchi, new chief of police affairs in Korea, on setting out for his post, was seized with illness and died.

Sept. 6.—An Imperial Academy of Fine Art was established by the Department of Education, after the manner of European countries, the purpose being to promote interest in fine art by holding annual exhibitions free from narrow views and representing the highest talent of the nation.

Sept. 8.—A banquet was tendered to Marquis Saionji, in honour of his return from the Peace Conference, by Tokyo city, the event taking place at the Imperial Hotel, Baron Shibusawa presiding. Speeches were made by the guests of honour emphasizing the importance of the public taking more interest in international affairs and in the study of foreign languages.

Sept. 9.—Admiral Baron Saito, in assuming the governor-generalship of Korea, announced that his policy would be in strict accordance with the Imperial Rescript on Korea, devoting

the most careful attention to promoting good-will between Japan and Chosen and abolishing all racial discrimination and partiality.

Sept. 11.—The Yokohama Specie Bank announced a half-yearly profit of 103,696,589 *yen* and declared a dividend of 12 per cent.

Mr. Kijuro Shidehara was appointed Japanese ambassador to the United States, to succeed Viscount Ishii, resigned. Baron Makino arrived home from the Peace Conference.

Sept. 12.—The Government published a further forecast of the rice crop, estimating it at about 280,000,000 bushels, or some 12,000,000 bushels more than last year.

Sept. 18.—Captain Burnett, new military attache to the American Embassy, and

Mrs. Burnett, arrived in Tokyo. Mrs. Burnett has long had a deep interest in things Japanese, and is of considerable literary talent, having presented poems to the late Empress.

Sept. 19.—Death of Baron Vice-admiral Yamanouchi.

Sept. 22.—While flying over the aerodrome at Tokorozawa two Japanese lieutenants fell with their machine to the ground and one was killed and the other seriously injured.

Sept. 24.—The Japanese delegates to the International Labour Congress at Washington were named: Mr. Eikichi Kamada to represent the Government, Mr. Yamaji Muto to represent capitalists and Mr. Uhei Masumoto to represent labour.

CURRENT JAPANESE THOUGHT

By DR. J. INGRAM BRYAN

Japan and America

Relations between Japan and the United States for some time have been subjected to a series of unpleasant shocks very trying to the long-established friendship of the two countries. The American press, at least a considerable portion of it, led by the republican senators, has been indulging in a campaign of aspersion on Japan, calculated to discredit her in the eyes of the world, and especially in the eyes of her big neighbour, China. This unfriendly attitude has to some extent been echoed

by Americans in China and Siberia where anti-Japanese feeling has been fomented by rather questionable means. Of course there are those who contend that it requires no special agitation to promote anti-Japanese feeling in China, as the people of that country are already strongly averse to Japan; yet it is impossible for Japan to view with indifference the encouragement extended by foreigners to the propaganda against her in China. At all events Japan can take no pleasure in finding that the general attitude of Americans towards her in China is

one of suspicion and distrust, and that many Americans in the United States are pursuing a similar policy. It is asserted by some that this anti-Japanese attitude is simply part of republican tactics to discredit President Wilson and the Democratic party. If so, it has hardly fairplay to make Japan the scapegoat in local political partizanship. The Japanese would like to see prospects of more confidential relations with America; but the present attitude across the Pacific is likely to place greater strain on international relations before they are relieved. Herein lies a grave responsibility for the leaders of America and Japan. It was want of adequate leadership that the war in Europe was precipitated; and it is to be hoped that such a blunder will not be repeated.

**President
Wilson and
Shantung**

The *Jiji* finds President Wilson's speeches on the Shantung question generally acceptable. It is especially gratified by his remarks at San Francisco when he pointed out that Germany's acquisition of the province was an act of robbery against which, however, America at the time had not a word to say; that Japan does not take it from China but from Germany; that Japan is to return the territory to China at once and that means that China gets it back eighty-three years earlier than she could possibly have done from Germany and that Japan retains nothing in Shantung except some economic rights. That is the exact truth and while the President is making the position clear in this way, for the sake of truth alone, he is at the same time indirectly defending Japan, who cannot help feeling thankful to him for this. Furthermore, thinks the *Jiji*, the attitude taken by President Wilson

is a good lesson to the Chinese who are so brazen as to claim that they have a right to receive the territory direct from Germany, which is all nonsense. The *Jiji* points out that China by herself could never have driven Germany out of Shantung, nor could she have secured the aid of the other powers during the war for this purpose. The journal impresses upon the Chinese that ingratitude never pays in the long run.

**Allied
Policy in
Russia**

"It seems that the Allied Governments have decided to withdraw their troops from Russia says the *Chugai Shogyo*. The supreme Council at Paris will apparently abandon the present policy of joint intervention in Russia, and allow her to work her own rehabilitation, even permitting the Bolshevik Government to conclude peace with Finland and Esthonia. This will inevitably cause a great change in the political situation in Siberia.

"If the reports regarding the Allies' new policy toward Russia are true, they will withdraw their soldiers from Siberia. What attitude should then be taken by the Japanese Government? It is absolutely necessary for Japan to prevent the three Far Eastern provinces of Siberia from being dominated by the Bolsheviks. For this purpose we should bear any sacrifices, any difficulties and any pressure from outside, for it is essential to the safety of this country. This is not to destroy the close relations with the Allies. It should be remembered that Japan's relations with Siberia are entirely different from those of the Allies in many respects. It does not follow, therefore, that Japan should necessarily follow the example of the Allies in withdrawing troops from Siberia. On the contrary, we may des-

patch additional troops if necessary. We should do everything possible to preserve the peace of the Far East. From this point of view we welcome the report that the Government has decided on a big plan for the subjugation of the Bolsheviks. At the same time we hope that the authorities will actually give all possible assistance to the Omsk Government without remaining content with a mere declaration to that effect. If possible Japan should reach an understanding with the Allies in order that she can take over the railway concession in North Manchuria obtained by the old monarchical Government of Russia and immediately lay down the railway with a view to facilitating the opening up of natural resources in Siberia."

Fear of Foreigners

What is most deplorable, says the *Yamato* is that both officials and people in Japan are suffering from the disease of fearing Europeans and Americans. At a meeting held at the Department of Agriculture and Commerce a few days ago one of the men present objected to the method of the Government, and declared that he would have the delegate disqualified from attending the International Conference by appealing to Mr. Gompers. This is a most glaring example of the fear of foreigners, and the action of the objector is traitorous. This man fattens on labor disputes, and is actually under the protection of a certain capitalist. It is absurd that many low class newspapers should write him up as if he were a great labor man, and this is an indirect symptom of the disease of fearing foreigners. We have great doubt, continues the *Yamato*, as to the significance of the International Labor Conference. Its ostensible object is to

improve the conditions of labor in accordance with the principle of justice and humanity, but what is the reason that Japanese, Chinese and Indian laborers are excluded from other countries? Reference need scarcely be made to the inhumane attitude of America in absolutely prohibiting Oriental immigration. Australia confines herself to the whites, while Canada and British Africa do not admit even Indian immigrants who live under the same flag. The sponsors of international labor legislation have stripped Orientals of the liberty of immigration, and treat them as if they were inferior races. Attempts are now being made to treat Oriental and Occidental labor on equal terms in regard to working hours alone! Nothing can be more inconsistent than this, and it is clearly contrary to the principle of justice and humanity. The fact is that unless the conditions of work in the Orient are made the same as those in Europe and America, the latter cannot compete with Oriental goods. There can be no doubt about the selfishness revealed. At the Washington conference the Japanese delegates should bring forward a claim for the abolition of all racial discrimination. Unless this claim is entertained, all Oriental countries should combine in opposition to any measures that may be laid before the conference with a view to making its efforts fruitless.

Need of Great Men

Many new problems, all of a most difficult character, appeared between the outbreak of the world war and the signing of the Peace Treaty. It is wonderful how all these questions have been solved without any serious breakup being caused among the Powers, says the *Yorodzu*. Nobody

could prophesy for a certainty how the world war would end, continues the *Yorodzu*. When Russia concluded a separate peace with Germany, the Allied peoples raised a scream of desperation. Yet the war ended in a victory for the Allies. Nobody will deny that there were great influences which controlled the situation. These influences were the great statesmen of the Allies such as M. Clemenceau, Mr. Lloyd George and Mr. Wilson. The *Yorodzu* goes on to praise the attitude of Mr. Lloyd George toward labor and that of Mr. Wilson toward the Republican opposition to the Peace Treaty. The efforts of President Wilson to disarm this opposition are really remarkable. Though the final outcome is not yet known, it is clear that the President is steadily succeeding in winning over public opinion. If a Japanese statesman stood in the position of President Wilson, continues the *Yorodzu*, he might resort to underhand tactics to influence his opponents, or else he might throw up the sponge. There is nothing new in the great spirit displayed in the speeches of Mr. Lloyd George and Mr. Wilson. Their ideas can be found in the old tenets of Christianity. The principle of justice, humanity and liberty is commonplace, but it finds great impetus when it is advocated through the personality of Mr. Lloyd George or Mr. Wilson. The ideas controlling the actions of these great statesmen are also to be found in the teachings of Confucianism and Buddhism. The reason why these ideas cannot be found in Japanese statesmen is that they have not sufficient qualifications to give them ventilation. For the reason that no Japanese statesmen are able to display the great spirit immanent in the national character of the Japanese, we

are misunderstood abroad to be a morally inferior race, and this misunderstanding has placed Japan at a considerable disadvantage. We hope for the appearance of statesmen who are able to display the great spirit of the Japanese. In default of such statesmen, it will be very difficult to save Japan from the international predicament in which she now finds herself.

The Nippon Yusen
Expansion of Shipping Kaisha has formulated a plan, under which sixty-nine steamers with an aggregate tonnage of 515,000 tons are to be built in a period of five years at a cost of 220,000,000 *yen*, says the "*Chugai Shogyo*." Of the above number, thirty-six with an aggregate tonnage of 382,000 tons, will be ocean liners serving the purpose of fine new cargo and passenger boats on the Liverpool, North America, Shanghai, and other lines. Besides, the company has ten steamers with the aggregate tonnage of 90,000 to be completed in the period from the latter part of 1919 to the first half of 1920, part of them being already in actual service. When these two flotillas are put together, the total tonnage to be procured by the N. Y. K. in the period from 1919 to 1925 reaches 610,000 tons, involving the cost of 250,000,000 or 260,000,000 *yen*. This cost will be met by the payment of the unpaid new shares of 42,000,000 *yen* and the defrayment of different reserve funds of 120,000,000 *yen*, in addition to which the company has at its command 90,000,000 *yen* of ready money and 95,000,000 *yen* of negotiable securities. Moreover, a part of the company's profits obtainable from next term onward may be applied for the purpose. These appropriations will amply cover the above

cost of construction, and if there is any shortage, the company may meet it by raising capital for the third time. These plans, according to the paper, are not for the purpose of disposing of the company's excessive funds but for meeting the world's tendencies of abiding in peace as well as in the future. The

paper also states that it is still open to doubt whether the company intends carrying on marine insurance business and shipping industry, as is rumored in newspapers, and it is considered highly improbable that the company will interest itself in these lines of business.





STANDS IN LINE TO LEAVE FOR THE INTERNATIONAL LABOR COUNCIL
AT WASHINGTON. IN MIDDLE AT TOP, MR. HUIO, LEFT AND
MR. MURPHY AT THE BOTTOM

THEY WERE GOING TO THE INTERNATIONAL LABOR COUNCIL
AT WASHINGTON. IN MIDDLE AT TOP, MR. HUIO, LEFT AND
MR. MURPHY AT THE BOTTOM





BARON TAKATANI



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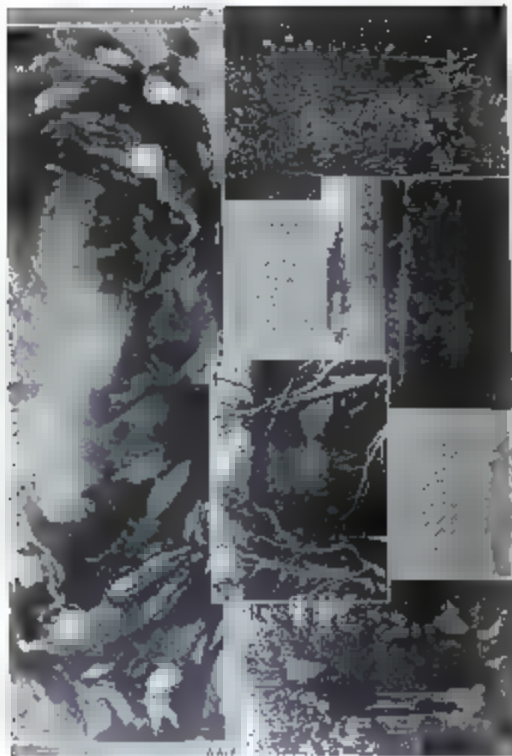


Fig. 1. *Phlox* "Ty 1" (Krasnoyarsk). 2. *Phlox* "Ty 2" (Krasnoyarsk). 3. *Phlox* "Ty 3" (Krasnoyarsk). 4. *Phlox* "Ty 4" (Krasnoyarsk).

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JAPAN'S CHINA POLICY MISUNDERSTOOD

By MARQUIS OKUMA

THE *Japan Magazine* has asked my views on the China policy of Japan and the attitude of the United States in regard to it. Of course we cannot deny that Japan's policy in China is likely to be misunderstood by the United States. The American people are all the more disposed toward a misunderstanding because of their desire always to sympathize with the weaker party to a dispute. It has long been a feature of American policy to oppose the strong in favour of the weak. In fact this is now an American national characteristic. When America was oppressed by England she did all that within her lay to become free, and her struggles resulted in the independence of the United States. Having passed through so unpleasant an experience America naturally has much sympathy for all countries face to face with similar difficulties. She is likely to harbour strong antipathy to any country oppressing weaker peoples, and to come to the assistance of the latter. It is a noble spirit, this; and we cannot find any fault with it. But what if it may prove misplaced?

As all the world knows, China is now in rather a bad state, having lost her

central authority and thrown her people into confusion. Entertaining doubts as to whether Japan is not trying to take advantage of China's weakness and disorder to gain her own ends, and making unjust demands on China, America, with characteristic spirit, is sympathizing with China and not afraid to snub Japan and ask her to stand back a bit. In addition there is the menace of unscrupulous merchants and traders in China who, in their race for favours and concessions, want to drive Japan out of the country, so that they may have a free hand. They are jealous of her as a dangerous rival in the commerce of China. The Americans are a fine people; but all Americans are not good; they all do not love justice, any more than all Japanese do. Too many of these are operating in China, and they engage in propaganda calculated to injure international relations. Exaggerated rumors and insinuations are circulated in China and sent back to America and over to Japan, and do a lot of harm. As for the Chinese, they know not what to make of it all; and they take advantage of every small difficulty to excite international interest and suspicion, often making mountains out of molehills.

They go to British and American merchants with their complaints and try to induce them to act against Japan.

Japan certainly has no designs on any territory of China. On the contrary it is Japan's main desire and policy to preserve the territorial integrity of China. If Japan has no desire to menace the territory of China she just as certainly does not desire to see any other country menace it. She does not intend to permit others to do in China what she would not do herself. This is the duty of one neighbour to another, to say least. While thus guarding the safety of our big neighbour, for our own sakes as well as for the sake of China, we do not seem it improper to desire the economic and commercial development of China, which would mean mutual profit to all. Japan has always had this ambition for China, but it is only since Japan revealed her greatness in the wars with China and Russia that western nations began to entertain suspicions as to our motives in China. Recently the West has been casting jealous eyes on Japan. The unduly suspicious West forgets the reason of Japan's war with China and now connects it with some ulterior motives on our part. Some even dare to dub Japan a second Germany ready to practice atrocities on the weaker peoples of Asia; while the Chinese, quick to seize on these slanders, strive to provide foreigners with further ground for apprehension. But Japan, being aware of this disposition, should carefully guard her actions in China, so as to give no ground for misunderstanding. The anti-Japanese propaganda thus carried on is very disadvantageous to this country.

Unlike the English and Americans, Japan is not clever at carrying on

propaganda in her own defence, and certainly she does not spend as much money on it as they, which must be put down to our inefficient diplomacy. Japan is no match for the West in diplomacy. She understands none of the arts by which a thing at one time may mean one thing and at another time another thing. At the Portsmouth Conference Japan lost a great deal just because she would not spend vast sums on propaganda; and at Versailles she had the same experience. In this device China easily scored over Japan. China not only despatched men of eloquence and learning to the Peace Conference, but backed them up with all the usual forces for powerful propaganda, while Japan was satisfied simply to send gentlemen to represent her. It is all very well to be represented by gentlemen, but if the gentlemen's notion of their duty is to refrain from saying and proclaiming even what they ought, it is a futile policy. Thus our ideals have caused dire disadvantage. Japan must get more candor and frankness into her diplomacy. A diplomat may be very pleasing in address and conduct himself as becomes a Japanese gentleman, but if his demure characteristics lead strangers to conclude that he has dangerous secrets up his sleeve he does his country more harm than good. There are always people, even at a peace conference, who cannot believe but that a man has ulterior motives even for being a gentleman!

It cannot be denied that there are some Japanese in China who do not behave toward the Chinese as they ought; and, though two wrongs do not make a right, we cannot refrain from asking whether all the British and Americans in China behave properly? As for looking after number one and obtaining the spoils

wherever possible, the Japanese in China have nothing on their British and American rivals. If Japan is misunderstood because of her nationals in China how is it the other nations are not misunderstood in the same way? Is this due to more careful propaganda, or what? Japan does not condone the illbehaviour of any of her people who offend in China. She constantly warns them against besmirching the character of their country by illdeeds. In this matter Japan would be greatly obliged if the English and Americans, who are from Christian countries, would show the Japanese a better example. People of Christian countries should be the last to force themselves on others. It is Christian, no doubt, to recommend good things; but is it Christian to force others to accept them?

No one can wonder that all the world now has its eyes on China, because China has an area as large as all Europe awaiting development of vast and wealthy resources. It is right that the various nations of the world should desire to participate in developing China, but there is no need to bite and devour one another over it. Can they not agree to coöperate in assisting China and bringing her into line with modern progress? How can Japan, which is not as powerful as her rivals, be suspected of trying to get the lion's share of profit out of China? And as for her attempting to play the tyrant in China, the idea is too absurd for honest consideration!

With the conclusion of peace the League of Nations has been established, and now surely all international bickerings and feuds will be at an end. It is to be hoped that the League will justify our expectations. But suppose China should take advantage of the League to propose

something absurd or unreasonable it would make more trouble than peace. Japan has been proclaimed one of the five great Powers fathering the League of Nations; but Japan has no great power. China is always disposed to despise Japan as a country with no great influence in the world. Thus she pretends to rely on England and America who have more power than Japan. What China cannot forget is the fact that for long ages she regarded Japan is an inferior nation of no great significance in the world. But so long as China is led to believe that because England and America are so powerful that she can take refuge under their wings while defying and insulting Japan, there will be trouble.

There is no need that the habits and condition of China should be allowed to create bad feeling between Japan and America. If such a feeling is fomented it is the work of unscrupulous persons who are anxious to make trouble for us. Any difference of opinion between America and Japan in regard to China can only lead to the injury of all concerned, and most of all to China herself.

There is really too much of a disposition in America to agree with China that, since Japan is a small country of no great power, she may be ignored or despised. For instance when Japan appeared in the south seas America was much excited and even raised objections, yet nothing at all was said when the Germans occupied these islands. If it is a crime for Japan to be there why was it a virtue for Germany to be there? Thus Japan is left to infer that America did not oppose Germany because that country was thought to be powerful, but she opposes Japan because she thinks Japan is not powerful.

With the labour movement producing

increasing unrest in America that country ought to have its hands full in dealing with domestic problems for the present. Japan too has her social and industrial problems to solve. The two countries should treat each other fairly and squarely in all their relations so that justice may inevitably be expected and received on both sides. Revolution is in the air, as

may be seen from conditions in Russia and Germany, with echoes in more settled lands. It therefore becomes even the most powerful countries to look to themselves and see that their own affairs are in order, seeing that even the most powerful are not exempt from the dangers that threaten the present age!

JAPAN-AMERICAN RELATIONS

By BARON SAKATANI

IT has long been a tenet of Japan's political faith that friendly relations with America are as unchangable as the name of the great Ocean that joins rather than divides us, as solid indeed as Mount Fuji and the peaks of the Rockies. For some centuries Japan was isolated from the outside world, in accordance with a mistaken policy of the Shogunate; but America opened our doors once more to international intercourse. Japan was at first unwilling to heed the invitation to reopen her ports to foreigners, but the Americans showed her how unreasonable and even impossible it was to maintain such a policy and so we were forced to comply with world conditions. We regarded it as an improper interference with our national liberties at the time; but now we see that in reality it was a great kindness to Japan, as, had we remained longer in seclusion our national development would have been far behind

what it is today. As Japan witnesses her enormous and unprecedented expansion of trade today and her rapid and colossal increase of specie, she cannot but reflect on the fact that such progress would have been impossible had not America forced open our doors and brought us into contact with the world at large.

One cannot help saying that there is no true Japanese who is not deeply grateful to America for what that country has done in the way of bringing Japan once more into commerce with the outside world. It is only right that we should acknowledge our obligations to the United States in this regard. Though such irritating features as racial prejudice and immigration problems may rise at times to mar the outward relations of Japan and America, the people of Japan never forget their obligations to America and regard none of these difficulties as sufficient to move the solid foundation on which

friendship with America stands. Furthermore the memory of Japan's coöperation with America in the great European war is an additional link in their friendship, making them Allies for all time in promoting the peace and civilization of the world. In prosecuting the war America furnished funds and munitions as well as men from her immense and wealthy resources; and Japan furnished ships well manned for the protection of British and American interests in the Far Eastern Pacific and the South Seas and in the Mediterranean Sea, to say nothing of what we furnished in the way of supplies. It is safe to aver that if it were not for the harmonious coöperation of America and Japan in the great war the Allies could not have won. Japan is, therefore, proud to declare that it was Japan-American friendship that won the war! With the same emphatic confidence Japan avers that the peace of the world cannot be maintained without the solid friendship of Japan and the United States.

In making these emphatic and far-reaching statements one does not forget all that Great Britain, France and Italy, as well as other countries, have done for the bringing of victory; but it is a patent fact that their labours and sacrifices would have been in vain but for the friendly coöperation of Japan and the United States in bringing the effort to a successful climax. Had Japan and American not been good friends this assistance would not have been so efficiently rendered, if at all. It has happened in the course of human events that in rendering this great assistance to our mutual Allies neither Japan nor the United States has suffered very much, certainly nothing to be compared with the sacrifices and sufferings of Britain, France and Italy, to say

nothing of Belgium and other small states. In view of these circumstances Japan and the United States should be drawn still more closely together, and feely mutually grateful for their good fortune as well as for the manner in which Heaven has been able to use them for the benefaction of mankind. Is it assuming too much, then, to hold that, if America and Japan have done so much to hasten the day of Peace, they will also have a great deal to do with making the peace permanent.

Though peace and friendship between Japan and America are thus set on so solid a foundation it does not follow that it cannot be menaced, or endangered and that there is no need to guard it from enemies. Indeed it is a solid friendship like this that the enemy will be most likely to attack, seeing that such peace militates against enemy policy. Consequently both America and Japan must be constantly on guard lest the enemy take advantage of little disputes and misunderstandings between Japan and the United States, to create mistrust and undermine their mutual friendship! Clouds will arise, even between the best of friends, at times, and cover the sun of clear understanding and mutual confidence; but if the hearts of the two nations are sincere and true, the light will again return and friendship will remain untarnished.

One such cloud that constantly hangs on the horizon of Japan-American friendship is the anti-Japanese agitation in California. It is but a tiny spot on the great body politic of America, but the latter should remember that it is quite big to Japan which has an area less than the state of California. Another cloud threatens to darken the horizon of America's relations with Japan in China. Americans

will understand our feeling on this subject if they can but put themselves in our place and imagine what America would think and how her people would feel if Japan began to interfere in American relations in Mexico or some country of South America! Russia, too, promises to provide another problem in which Japan's relations with America may be put to the test; but after all, this also is nothing but the China problem in another guise.

As both China and Russia are Japan's nearest neighbours the maintenance of peace and order in these territories is essential to Japan's safety and prosperity. Anything that threatens to disturb the peace of these countries must demand the closest attention from Japan. Japan has already devoted her best efforts for the establishment of stable rule in China, and the extension of industry and commerce in that country, with due development of its resources. America is also asking a share in the development of China. Naturally the views of the two helpers of China may not always coincide, though no doubt they are both aiming at the same end. In the face of China's chaotic condition there is plenty of room for doubt and difference of opinion between China's friends; but that is no reason why such friends should fight about it. Countries that are backward and in danger of losing their independence always become a bone of contention for some other nations. The only way to lessen the possibility of such disputes and misunderstandings is to unite in hastening the independence of China by every worthy endeavor. China cannot do much for herself at present; and this places on Japan the responsibility for taking the lead in looking after China. This attitude on the part of Japan is apt to be mis-

understood by both America and China.

How are Americans and Japanese to keep the problems in California and China from interrupting the long and firm friendship between the two peoples? Japan is trying to do what she can to give no ground for complaint in California, yet the anti-Japanese agitation keeps cropping up there. In accordance with the Gentlemen's Agreement Japan is not permitting any of her laborers to immigrate to California. The present Japanese laborers in California went there in the days before restrictions were imposed by the Japanese Government, and the increase in labour, if any, is from the birth-rate. Most of the Japanese proceeding to America are business men and others who do not permanently remain in the country. All the Japanese in the United States are useful and industrious members of the communities they inhabit and add to the wealth and prosperity of the state, which is more than can be said of all the immigrants from Europe. Any proposal to deprive of their land or their industries those Japanese who have lived long in America, must be regarded by any fair-minded person of either country as unjust and unfriendly. Surely this is a matter on which there can be no two points of view. Japan feels, however, that she can safely leave so obvious an injustice to the fairminded American people who will see that Japanese within their borders are justly treated and protected. If the Japanese in America should be plundered of their rights and properties by unjust and discriminating legislation it would be impossible to keep the Japanese at home from rising up in indignation.

As to lessening the danger in China the best way is for America and Japan to coöperate sincerely and practically in

Furthering the establishment of stable government in that country as rapidly as possible, at the same time lending any other assistance necessary and possible. If the wise men of both Japan and America will only put their heads together this need of China can be met and solved in a much shorter time than is commonly

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supposed. Of course patience is essential. Nothing rash should be either said or done. If a committee comprising five eminent American citizens and an equal number of the same kind of Japanese were appointed to deliberate without reserve on the Chinese situation as well as on the immigration problem, I firmly believe that a solution would soon be reached. Moreover, I am persuaded that many Americans as well as Japanese concur in this idea.

Signature When I traveled in America some time ago I met distinguished Americans who agreed with this proposal. It is sincerely to be hoped that something of the kind will soon be done.

It is not out of place to suggest that these problems should be cleared up, in the way suggested, during the coming year. A Committee representing the great commercial interests of America is expected to visit Japan in April next, and it would be a good thing to seize this opportunity of conferring on the questions threatening to disturb relations between the two countries at the same time. There is every prospect that such a conference will materialize, as steps are being taken to bring it about. When these influential Americans come to Tokyo we shall hope to talk over the whole situation and re-

move all causes of dispute between our two countries. If material, industrial and economic interests are at stake they can be freely discussed also.

The great World's Sunday School Convention that is to meet in Tokyo next autumn will also do something to promote a more mutual understanding between Japan and the United States. The last such convention was held in Switzerland; and the Tokyo event is the eighth since the convention was first started. It had to be postponed on account of the war, but it is not likely that this will interfere with its success. It is possible that more than half of the 2,000 delegates expected will be Americans, which will bring America and Japan nearer together; while the many delegates from every other part of the world will make the convention quite an international event for Japan. The end and aim of the convention is spiritual; and this should draw the Japanese and foreigners together in the most sacred of all international bonds, where race and colour count for nothing.

Thus Japan is to have the privilege of welcoming two great conferences this year: the commercial and economic conference in April, which is to deal with material things; and the great Sunday School Convention October, which is to deal with spiritual things. If we are not all the better for these influences it will be our own fault; and we earnestly trust that the Americans who visit Japan this spring and autumn will gain oppor-

Y. Sawatani

tunities of a better understanding of the Japanese people. As I said before, I am persuaded that friendship between Japan and America is too sincere and solid to be disturbed by anything at present in sight; but at the same time I urge that we permit no trifling with it, but protect it and banish all that threatens it. As far as the Japanese are concerned they intend to do their part in this respect; and it will

be our special endeavor to utilize the two conferences alluded to for the purpose of promoting a better understanding between the East and the West. Both East and West should regard these opportunities of meeting for mutual discussion and counsel, as sent by Heaven for the purpose of creating a firmer friendship between the two sides of the world and so ensuring a lasting peace for mankind.



HOW JAPAN'S NAVY HELPED THE ALLIES

By CAPTAIN HITAKA

ON the 23rd of August, 1914, Japan declared war on Germany in co-operation with the Allies; and from that day until the conclusion of peace the Imperial Government never failed to guide its action according to the war situation and the tactics of the Allies. When the war broke out the exact position of the enemy's fleet was not known, but it was soon learned that the main squadron on the Pacific was in the South Seas and the rest of the ships in oriental waters were at Tsingtau. The object of the Imperial Navy was, therefore, to meet and destroy the enemy fleet in the Pacific and then to begin operations against the enemy's base at Tsingtau, at the same time seizing the enemy's base of operations in the South Seas and protecting Allied trade.

In agreement with this policy the Imperial fleet was separated into detachments to search out the enemy's ships on the Pacific, part remaining about Tsingtau and adjacent waters and part proceeding to the South Seas while still other detachments went in search of enemy ships toward South America. After the fall of Tsingtau in November, 1914, the German fleet in the South Seas was destroyed by the British navy, and thus the enemy was swept from the Pacific and Indian Oceans.

There were then no enemy ships in the Far East save those that had escaped into neutral ports and were interned. No further danger now existing from this source the Imperial fleet reformed and adapted itself to guarding the coasts of Japan and the Allies, constantly cruising in the waters named, but mainly in the South Seas, the Indian Ocean and along the coasts of Russia. Our navy also took an important part in convoying Australian and New Zealand troops to Europe. As the enemy began to engage in the destruction of merchant ships in 1916 the Japanese fleet sent a force to the Mediterranean to protect transports and other ships from submarines, on invitation of the British Government. At the same time the waters between north India and the East coast of Africa were entrusted to our patrol, as well as the south coast of Australia. As the Russian revolution spread into Siberia in 1917 part of the Imperial navy had to be sent in that direction. When the German and Austrian influences began to penetrate East Russia Japan coöperated with the Allies in sending forces to aid the Czech troops isolated there, and the expedition was supported by the Japanese fleet.

Such, in bried outline, were the main activities of the Japanese fleet during the



- 1 Portsmouth
- 2 Okinawa
- 3 Tokyo
- 4 Yawata
- 5 Marikou
- 6 Sasebo
- 7 Osaka

- 8 Canton Island
- 9 Cebu
- 10 Aden
- 11 Ceylon
- 12 Capetown
- 13 Madagascar
- 14 India

- 15 Columbia
- 16 Singapore
- 17 Manila
- 18 Java
- 19 Davao
- 20 Cebu
- 21 Hongkong

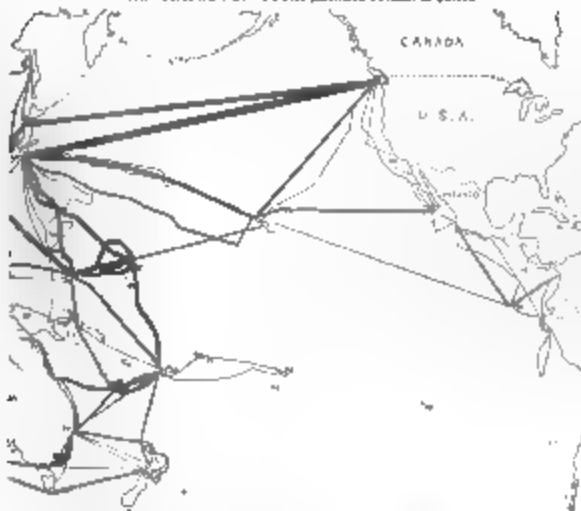
- 22 Palau
- 23 Saipan
- 24 Guam
- 25 Truk
- 26 Sydney
- 27 Melbourne
- 28 Albany

war; the aim to make it may prove interesting to note the various operations of our navy more in detail.

1.—NAVY OPERATIONS IN THE PACIFIC

When the war began, though some of the enemy's Pacific fleet was in the South Seas, other ships were at Tsingtau, and some of them escaped into the Pacific before Japan declared war on Germany, and were seen off the coast of Hawaii and

MAP SHOWING THE 10 JAPANESE SUBMARINE BOATS IN SERVICE



30. Iwate Mar.
31. Hongo Mar.
32. Tokai Mar.
33. Wafu Mar.
34. Kure Mar.
35. Wafu Mar.
36. Kure Mar.

37. Yama Mar.
38. Kure Mar.
39. Wafu Mar.
40. Wafu Mar.
41. Kure Mar.
42. Kure Mar.
43. Kure Mar.

44. Kure Mar.
45. Kure Mar.
46. Kure Mar.
47. Kure Mar.
48. Kure Mar.
49. Kure Mar.
50. Kure Mar.

Les Japonais indiquent les routes de leurs sous-marins de guerre, les routes de nos sous-marins de guerre, les routes de nos sous-marins de guerre, les routes de nos sous-marins de guerre.

along the coast of North America. The great battle-cruiser *Kongo* was despatched in pursuit of the enemy ships in the Pacific; while two squadrons were despatched to the South Sea, the main body of the enemy fleet of operations and

the other to keep open the route of communications. The German colonies in the Marshall Islands surrendered to Japan in due course, while her ships patrolled all the adjoining waters among the islands everywhere. The enemy's base of opera-

tions having been captured the German ships were obliged to gather along the coasts of South America. Thus did the Japanese navy do something to drive the enemy fleet into the hands of the British fleet which destroyed it off the Falkland Islands. The *Hizen* and the *Asama* were sent to join the *Izumo* off the coast of Mexico to coöperate with the British squadron in that direction. At this time the German cruiser *Gier* appeared off Honolulu and was obliged to take refuge with her attendant ship in the harbour there owing to the presence of the *Hizen* and *Asama* outside, and so the enemy was interned by the American authorities.

The north Pacific having been thus made secure for Allied ships, the south Pacific was still menaced, and in an engagement with a small detachment of the British fleet the latter was defeated off the coast of Chile, on learning of which a detachment of the Japanese fleet in the South Seas proceeded in that direction, while the squadron on the American coast also coöperated, together with British ships, in searching out the enemy along west coast of Central America, sweeping the enemy southwards before them. Thus three fleets coöperating by preconcerted plan combined to force the enemy to action with Vice-admiral Sturdee off the Falkland Islands. During this time an enemy ship that had been hiding among the islands of the Caroline group, feeling itself in great danger, fled to Guam where it was interned. In the action with Vice-Admiral Sturdee's squadron the main force of the enemy was destroyed but two cruisers, the *Dresden* and the *Prince Eitel Frederick* escaped and were lost for a time.

In addition to the above operations the *Chitose* and *Tokiwa* were despatched to the

west coast of North America in February 1915, to look after reported enemy ships; but the *Prince Eitel Frederick* ran into Newport News and was interned, while the *Dresden* was torpedoed by a British cruiser off the coast of Chile in March. On hearing this the *Tokiwa* returned and left the *Chitose* to patrol the coast of North America. After America's entry into the war in 1917 the Japanese and American fleets coöperated for the protection of Allied interests in the Pacific. The Japanese cadet-training ships also participated in the patrolling of the American coasts during this period. Another important task of the Japanese navy was the transportation of British gold from Russia to Canada by way of eastern waters, some £50,000,000 having been taken over by our ships.

2.—OUR NAVAL OPERATIONS IN THE SOUTH SEAS AND THE INDIAN OCEAN

After Japan declared war in August 1914, the three cruisers, *Ibuki*, *Tsukuba* and *Nisshin*, were despatched to the Indian Ocean to protect British and Allied trade along the coasts of south China and India from enemy ships that had escaped from Tsingtau. Their first task was to capture the German cruiser *Emden* which was doing much damage in these waters. While thus coöperating with the British eastern squadron the *Ibuki* engaged in convoying Australian transports to Aden. It was rather a risky task for one Japanese cruiser to undertake to convoy 38 big transports full of soldiers but the *Ibuki* was equal to it, and she received high praise from the British authorities. As the raids of the *Emden* began to grow bold the *Tokiwa* and the *Yakumo* were sent after her, but ere they could reach her she was destroyed by the British ship

Sydney, off the Cocos Islands. The enemy having been cleared out of this part of the world the British organized three squadrons for the protection of the Egyptian route and the Japanese cruisers went elsewhere.

From December, 1914, the Japanese fleet undertook the entire guardianship of oriental waters, the cruisers assigned to this task being the Tsushima, the Niitaka the Ooba, the Itsukushima and the Akashi, which constantly patrolled the China Sea, the Sea of Solu, and round the Dutch East Indies, keeping open the course of trade. When a riot broke out at Singapore February, 1915, the Tsushima and the Ooba landed marines to put it down and restore order. From 1916 the squadron also included the waters around the Philippines in its patrol. In October, 1916, an enemy converted cruiser appeared off the coast of South Africa and two British steamers were mined near Cape Town, and similar things began to happen off Columbo. This raider was later driven on a mine and destroyed. But all these things go to prove how necessary it was to guard the seas and how our navy earnestly and efficiently participated with the British fleet in driving the enemy away. Some ten of our cruisers with destroyer flotillas were occupied in this patrol service to keep open communication in oriental waters. Another squadron was sent to the coasts of Australia to protect British interests there. Thus the entire Pacific was well patrolled by the Japanese fleet during all the danger periods of the war.

3.—OPERATIONS IN THE MEDITERRANEAN

In February, 1917, the British authorities asked Japan to take part in guarding

the sea traffic of the Mediterranean, and a special service squadron comprising the Akashi and two destroyer flotillas was despatched to Europe, where, with a base at Malta, it coöperated with great effect in protecting Allied transports and trade ships from enemy submarines. At this period of the operations British ships were under Japanese management in accordance with the request of the British Admiralty. A second Japanese squadron was entrusted with patrol of the waters between Gibraltar and Port Said, extending the service also to the ports of France and Italy. A good part of this time the Japanese navy had most of the work on the Mediterranean to itself, and many Allied transports were convoyed with safety. In fact the number of times transports were convoyed was 300 and the number of dangerous miles traversed in this duty was about 210,000, the number of ships under convoy totalling 680.

Enemy submarines were so active in these waters that there were many opportunities for battle with them, and in nearly all these battles Japanese destroyers gave the enemy the worst of it. The only destroyer lost was the Sakaki which, with her brave captain, went down by a mine explosion. The activities of the Japanese fleet on the Mediterranean were the admiration of the Allies for skill and efficiency in dealing with the enemy.

While the ships of the Imperial navy were assisting the Allies as above outlined, the naval arsenals in Japan were busy turning out munitions and weapons for the Allies, the quantity of guns and ammunition supplied for Great Britain totaling 27,600,000 *yen* in value; while 12 destroyers were built for France and other munitions totaling 6,500,000 *yen* were sent to that country. To Russia Japan returned

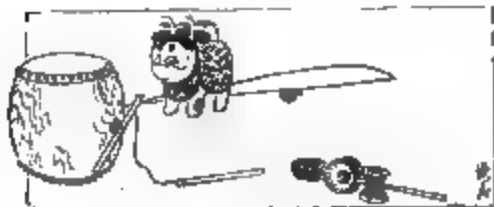
the *unshiku Tongo*, *Sagami* and *Soya* taken from that country during the Russo-Japanese war, and supplied munitions to the value of 27,500,000 yen. The above figures include only what the navy alone supplied to the Allies during the war, and not what Japan did outside of the naval department. If in all her numerous operations on behalf of the Allies Japan did not have the honour of doing any very great exploits, it was due to her geographical position rather than to her want of willingness on any other reason. The point is that the Japanese navy did all it was expected to do, and would have done more had it been possible. It was the operations of the Allied navies that cut all Germany so completely from the world

that her own navy was helpless and her condition deteriorated to such an extent that she had to surrender without having



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been devoted by the Allied navies. This could not have been possible without the Allied command of the sea, in which Japan only participated in accordance with the strategic plans of the Allies. In this way Japan relieved the Allies of all anxiety for their Pacific sea routes and left them free to carry on the war in Europe.



THE WORLD AFTER THE WAR

By Dr. J. SOYEDA

DURING the last few months I have been travelling through Europe and America for the purpose of observing conditions after the war. I was especially concerned with ascertaining new information in regard to the labour situation, such as it is to be had from books. With the outbreak of the war labour in all the nations concerned was directed to war purposes, and even in neutral states economic and industrial conditions were much disturbed. It is obvious that the effect on trade between Japan and America has been very important; and as America had much to do with supplying war munitions the prosperity in that country is maintaining. America provided not only munitions but food and funds for the war. The war-storm loans raised by Britain, with the consequent large annual interest that must be paid on them, imposes a heavy financial burden on the people of that country. And if the situation is difficult for England what must be the smaller and poorer countries? What with war debts and pensions for soldiers the nations of Europe will have all they can do to survive the strain. As the various countries indebted

to America cannot get on their feet financially until they are able to meet

their obligations they are all now busy striving after economic reconstruction and the promotion of production. It is quite clear that in their efforts to extend industry and trade to meet their debts the demands of the west will become powerful rivals of Japan in the world of commerce.

As to Japan's competition with the various producing nations of Europe, however, I am quite optimistic.

The vast losses which these countries have suffered in man and industry as well as in money cannot be recovered soon or easily. The labour problems with their consequent disorder alone will prevent the nations of Europe from doing their best for a long time. In these matters Japan has less to contend with than other countries. This does not mean, however, that Japan is able to rest on her oars. It is absolutely necessary that Japan shall in some way obtain the present high prices of her products and improve their quality if she

Dr. J. Soyeda

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J. Soyeda

hopes to compete successfully with the manufacturers of the West. The degree in which we can overcome the difficulty depends altogether on the degree of improvement we can achieve in our present industrial output.

The difficulties Europe has to overcome are partly subjective and partly objective; that is, they are either hereditary, arising out of nationality or religion; or they are associated with the circumstances of the individual as to comfort and livelihood. Bolshevism, for instance, arises mainly out of matters connected with getting a living. Lenin carried this principle into Russia. In Germany, however, the Spartacists are on the decline, and even in Russia this disease will in time run its course, confined as it is to the lowest classes. As the national spirit of Europeans is mainly individualistic, Christ advocated altruism so as to restrict individualism, as Confucius did. This introduced the democratic principle and constitutional government appeared. But with the process of economic development socialism made its appearance and the anti-capitalistic spirit became acute. With the same severity that they once resisted popery, tyranny, aristocracy and landlordism they are now resisting capitalism under the socialist flag. It is not capitalists personally but capitalism as a system that is opposed. And so the industrial peace which held on through the 19th century has now been broken by the impossibility of reconciling capital and labour, in some places reaching extreme violence. Some of the ideas which have long been growing in Europe, such as communism, anarchism and other destructive principles, have now taken practical shape, although they were becoming active even before the war. Taking advantage of these condi-

tions the Kaiser thought he could rule the world and so the great war broke out. Now that the war is over mankind is faced with a social war that has to be met and settled.

The world cannot forget that it was the labour class that supplied the munitions, fought the battles and won the war. Naturally, therefore, the labour class is growing over-proud and haughty. And when these men returned from the battle field and discovered that while they were facing death for their country the *nouveaux riches* were profiteering at home and batten- ing on the misfortunes of the country it was not possible for them to hide their resentment. Having been led to fight for justice abroad they now desire to fight for it at home. The disorder of labour is thus but the natural outcome of selfishness among the financial classes. Socialism is now spreading like a fire in brushwood and who knows what the end will be?

The League of Nations is the natural result of the revulsion caused by the atrocities and calamities of the war; and so what was once supposed to be a mere utopia seems about to become a historic fact. The League of Nations is not perfect, but it is better than nothing for the promotion of internationalism between peoples. The League has some almost insurmountable obstacles which I will



Hokusai

venture to mention. The great war was caused by conditions in the Balkan states. Instead of bringing these states nearer to confederation the League of Nations proposes to give them greater self-determination. In this lie the seeds of future disaster. Another defect is, that, confining too much attention to western Europe, the League has neglected German economic development in Russia in which Japan, at least, sees great danger. The League has also made the great mistake of ignoring the race problem. And a further weakness is the failure of the League to realize the sanction of a real international confederation. In this last effort France failed, but she, with her astute diplomacy, succeeded in bringing about a great new Triple Alliance, consisting of England, America and herself to save France from Germany in future. The League of Nations, moreover, has made no provision to protect mankind from class wars and troubles.

In the new world that follows the great war efficiency is to be the prime factor, and production next. The development of labour efficiency is especially vital to progress. The energy of nations should not be confined to international affairs but to each nation getting its own house in order. The harmonization of labour and capital is also necessary; for with disorder in the ranks of labour production will be greatly retarded. Such questions as the hours of labour and the nationalization of production are also attracting attention. The leader of Bolshevism thinks that England is the

chief obstacle to his ideas taking effect on the world, and so he is trying to stir up strife in that country. Italy has her labour troubles too, but her present concentration on the Fiume question keeps labour quiet. Belgium is reorganizing her economic and industrial condition wonderfully fast and Germany is also showing astonishing powers of recovery. She has her mind made up and knows just what she is going to do. The future of Russia is dark and uncertain indeed. The gulf between poverty and wealth in Austria and Hungary provides much ground for social disorder. The labour problem in France is not likely to cause much trouble. France's greatest problem will probably be how to compete with Germany, the whole nation now being concerned with the problem.

In America labour is rampant and the I.W.W., being mixed with foreign elements of a dangerous nature, is menacing the situation. In Japan nationalism reigns as fully as before the war. The Imperial Throne of Japan, occupied by one dynasty from time immemorial, has no comparison with any other in the world, as it binds the whole nation solidly together. The unique virtue of our system in this way impressed itself more and more on my mind as I traveled among the distracted peoples of Europe. Buddhism and Confucianism, so different from Christianity, have sunk deep into the mind of Japan, inculcating altruism and submission, and our general attitude is one of tolerance. Yet we too have our social and industrial problems as a result of the war.

A STRANGE DISEASE

By PROFESSOR MATARO NAGAYO

(TOKYO IMPERIAL UNIVERSITY)

A peculiar disease known as *tsutsugamushi* has appeared in Japan for some years. It is an endemic ailment and occurs most frequently along the north coast districts of the country, especially in Niigata ken, Chita ken and Yamagata ken. The disease most often appears among people living along rivers, the river Shinano being particularly liable to it, the river being in Niigata ken. The same applies to people living along the river Omono in Akita and the river Mogami in Yamagata ken. The disease does not spread very widely, being usually limited to small areas. In the course of a year between three and seven hundred persons are afflicted in the prefectures named, and the period most given to it is between June and September. The mortality from the disease varies both as to district and year, and usually from 30 to 50 per cent.

Tsutsugamushi is an exanthematous, or eruptive, disease, producing high fever and is infectious. It closely resembles Rocky Mountain spotted fever but has some distinct features of its own. After incubation the fever rises rapidly and the skin assumes a roseate hue, the patient feeling a severe headache and general exhaustion. After running a course of some two months the fever gradually lessens and the patient returns to usual health. The greatest danger to the patient is that during the course of the disease heart trouble may set in and cause death. Pneumonia is another

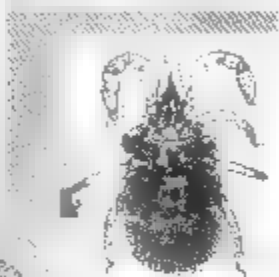
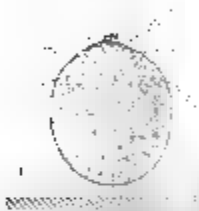
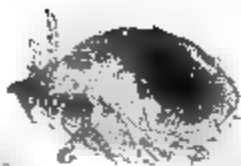
danger to which those afflicted with this disease are liable, while other patients again take some affection of the kidneys. A further feature of the disease is loss of spirits and even of consciousness, especially among persons of very nervous temperament. In some ways it resembles eruptive typhus, and may be mistaken for typhoid without careful diagnosis.

This remarkable disease comes from the bite of a tiny worm, or insect it may better be called. The disease which it causes cannot be transmitted from person to person by other blood-suckers, such as mosquitoes, lice or fleas. The insect is so small as to be almost invisible to the naked eye. When one is bitten by this insect the skin around the bite always shows discoloration before the colour passes to the surrounding surface. The mite is known by various names according to the district where it is found, such as *akamushi*, *shimamushi* or *kedani*. The disease caused by the insect has recently been found in northern Formosa also, and it is reported that a similar affection has been found in the Philippines.

Japanese scientists have been making a close study of the origin of this disease and its treatment for some time. For some years it was supposed to be due to the larvae of an insect closely resembling the family of *trombidium holosericeum*, but the results of our study proved it to be a distinctly new species of *trombidium*. The author of this paper succeeded in isolating the larvae of the mite, tracing it



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Husband of Mrs. Saggars. Laid to rest in the family vault.



WELSH, G. L. 1954. The Ticks of the United States.
 Geographical Distribution of Ticks in the United States.

in all its metamorphoses from larvae to pupa and on to the nymph stage and up to the stage of full development when it lays

its eggs. Some four other species of the creature have been found in the endemic districts, but we found that the bite of these could not produce the disease. The reason why the species produces the sickness in summer is that during the rest of the year it remains in the nymph state, the larvae appearing only when

Signature

the air reaches a certain temperature in the hot weather between June and September.

Another interesting feature of the creature that causes this fever, is that it inhabits the ears of field rats as a parasite, most field rats simply swarming with the larvae of the mites. The larvae attach themselves only to warm-blooded animals, but in the nymph, or breeding state, the creature is not parasitic, but lives on plants or decaying bodies. The fact that people are attacked by the disease proves that human beings can take the place of rats in becoming hosts to the larvae of

the dangerous mite. These facts having now been well established by thorough study and experiment we have named the creature the *trombidium akamushi*, and set it down as the one cause of the disease known in Japan as *tsutsugamushi*. As to just how the mite causes the disease no scientist can yet answer, but it does not appear to come from any chemical poison introduced into the blood. The whole subject is still under discussion.

As the disease prevails more especially after a flood it has been called the flood sickness; but this only means that the insect thrives best in moist periods, the flood only spreading the larvae more widely. They are not very swift moving enemies, as one will take a whole day to crawl from the foot up to a man's hip, which is the way they usually find a home

M. Nagay.

on the human body, biting especially the more tender parts of the human skin, under the arms or on the inside of the legs.



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HASEKURA ROKUEMON

I

By K. TOKOYAMA

WHEN Hasekura Rokuemon was chosen by Date Masamune, lord of Sendai, to proceed on a mission to Rome in the 16th century, he considered it a great honour, as he was the choice of the daimyo from among a large number of distinguished retainers. It was no light matter to undertake a journey to Europe in those days, especially by a Japanese; but Hasekura was a very loyal retainer of the northern daimyo, and he was quite ready to risk his life on a mission for his master. Even if he were sure that on the voyage he would fall sick and die, or that he would be lost in the sea, he still would have consented to go. His only anxiety was that he had a mother still living and he wanted to care for her old age; and, moreover, he would be deeply grieved if she should pass away before his return to Japan.

On receiving the summons to appear in the presence of his master Hasekura began to wonder what was up. He should not be surprised to be sent on a mission, but probably it was to Yedo or Osaka, surely never to a foreign land, for no Japanese went abroad in those days. Perhaps he would be sent to negotiate with the southern barbarians which the daimyo had some intention of bringing into subjection. But no: it proved to be much more distant than that; it was to Rome, the capital of Christianity. So he committed the care of his mother to his

wife and resolved to go on the famous mission. It was a tremendous responsibility, because it would be his duty to carry on negotiations with the Pope and see how best to control the foreign religion in Japan.

It was thus with mingled feelings of anxiety and regret that Hasekura determined to accept the mission. His wife thought he would never return alive, and he even hesitated to inform his aged mother of the proposal. The family regarded it as much the same as if he were called to the front for some great battle, not expecting to see his face again. He summoned his mother and told her what he was about to do. She stood up before making any reply to the information, and then she only said "Yes." They talked of the dangers of the voyage and the experiences of men who had been despatched on distant missions. They remembered the story of the famous Chinese statesman who had been sent by the Emperor of China to the state of Ko, where he did not return for 19 years, and when he came back his hair was white and his face so changed that his people did not know him. So would it probably be with Hasekura. The wife said she would cheerfully look after his mother, and patiently abide his absence, waiting for his return. Even should his return be delayed ten or twenty years, she would wait for him patiently just the same. As

they talked about it the wife shed no tears; for she was the wife of a samurai and should display no emotion. She was prepared to send him off with smiles and congratulations, instead of tears and soliciations, just as if he were going to the war. Like a woman she had sorrow deep in her heart, but she showed it not.

The mother of Hasekura said nothing but went on telling stories to the little boy. The lad said that his grandmother was telling him very interesting tales. "You are a bonny lad," said the mother. And then turning to the old lady, she said that the boy was mischievous, from which the old woman dissented. Then the old woman asked if Hasekura had not yet returned from his audience with the daimyo; and the wife said that he had. The old woman wanted to know what was the mission on which he was to be sent. Was it to a foreign country and was it dangerous? If it was in the direction of Osaka possibly war had broken out again, for here had been much unrest since the battle of Sekigahara. They assured the old lady that her son's mission had nothing to do with Osaka. She demand to be told the nature of the mission then? Oh, it was to a very far distant country, they told her. Was it as far as Kyushu or Yezo? she asked. They said it was much farther than that, and she was alarmed and astonished. Perhaps it was to Korea? No, it was still more distant than Korea. When she heard at last that it was to the country of the foreign barbarians she laughed aloud and remarked that it was a great honour to Hasekura, and that it was quite right for the daimyo to try to exercise some control over the barbarians.

The child, hearing the conversion, had

his suspicion aroused and began to ply his mother with questions as to where his father was going; and they told him it was to a good country and that he must wait patiently for his father's return. But the lad only answered that he hoped his father would bring him a goodly number of presents. The boys of that time were not unlike the lads of today. The mother assured the little fellow that his father would be sure to bring him something. And then they went to talk to Hasekura about his journey to Europe.

Hasekura stood up and welcomed his mother into the room. The old lady asked him at once about the voyage he contemplated taking. Was n't it a very distant place? Hasekura said that it was. According to the instructions of the daimyo he had to go first into the country of the southern barbarians and proceed thence to Europe, finally reaching Rome where the head of the Christians was. He expected to see many interesting and wonderful things, if only his life were spared. The old woman only remarked that it was a great honour for him to be appointed on so responsible a mission. They all talked very cheerfully, so as to make Hasekura feel relived of all anxiety as he was setting out on the journey.

As the time of departure approached Hasekura had to give a feast to his family; and the mother and wife took great trouble to prepare it properly. As the women went out the little boy wanted to go with them, but Hasekura took him by the sleeve and patted his head, saying that he must stay there with his father and not bother the women. As the women went into the kitchen they wiped the tears from their eyes.

(To be Continued)

JAPANESE SILK EXPORTS

By K. OKABE

(PRESIDENT JAPAN SILK EXPORTS ASSOCIATION)

AS the five years of war in Europe did much to reduce the out put of silk fabrics the demand for Japanese silk of good quality greatly increased and there was consequently an enormous export, the value being about double what it was before the war. Up to the outbreak of the war the total value of exports was between 60 and 70 million *yen* a year ; but in 1917 this figures rose to 160 millions, and this year the estimate is that it will exceed 200 million *yen*. The increase, it must be remarked, is mainly in silk of a better quality, known as thrown silk. Though the demand for this silk of superior quality has always been more or less steady, it increased rather suddenly this year, mostly in the United States, Europe, South America, the South Seas and India, in fact over the entire civilized world. This demand for silk is not spasmodic ; for once people begin to wear silk they never give it up.

Japan is the only country in the world where the silk industry is an independent business, and commanding a large output with large returns. Japan has of late been prominent in international relations and making claims in various ways, but the silk industry is the only way in which she can safely lay claim to absolute independence. In Japan sericulture is usually carried on as a byproduct of agriculture, for the silk worm has to be reared near the mulberry fields, where the

thrown silk is prepared. Without this industry there could be no woven silk and no exports of silk fabrics. In this business Japan has comparatively few rivals abroad. We are the mainstay of all dealers in high-class silk fabrics. And in future Japan will be more busily occupied than ever in this industry. If the present rate of progress continues it will not be long before the annual value of our silk exports will reach 1,000,000,000 *yen*. In that case the establishment of national silk inspection offices is an urgent matter.

Up to the present time the silk inspection offices at various ports have been maintained by prefectural governments ; but I am convinced that inspection of silk fabrics for export will never be satisfactory until it is placed under supervision of the central Government. The Minister of Agriculture and Commerce should establish an efficient silk inspection office at Yokohama. The one now there is not satisfactory ; it certainly does not come up to our ideal. The office should be extended to include inspection of dyeing, regulating and finishing of silk. The silk dealers have long been asking these facilities of trade from the Government, but, owing to lack of funds for it, the authorities have not favourably replied. But in view of the immense importance of silk as one of Japan's most valuable exports surely a few thousand *yen* from

the national treasury would not be too much to expend in improving the chances of trade. If a silk inspection office is set up at all, it should be of a character

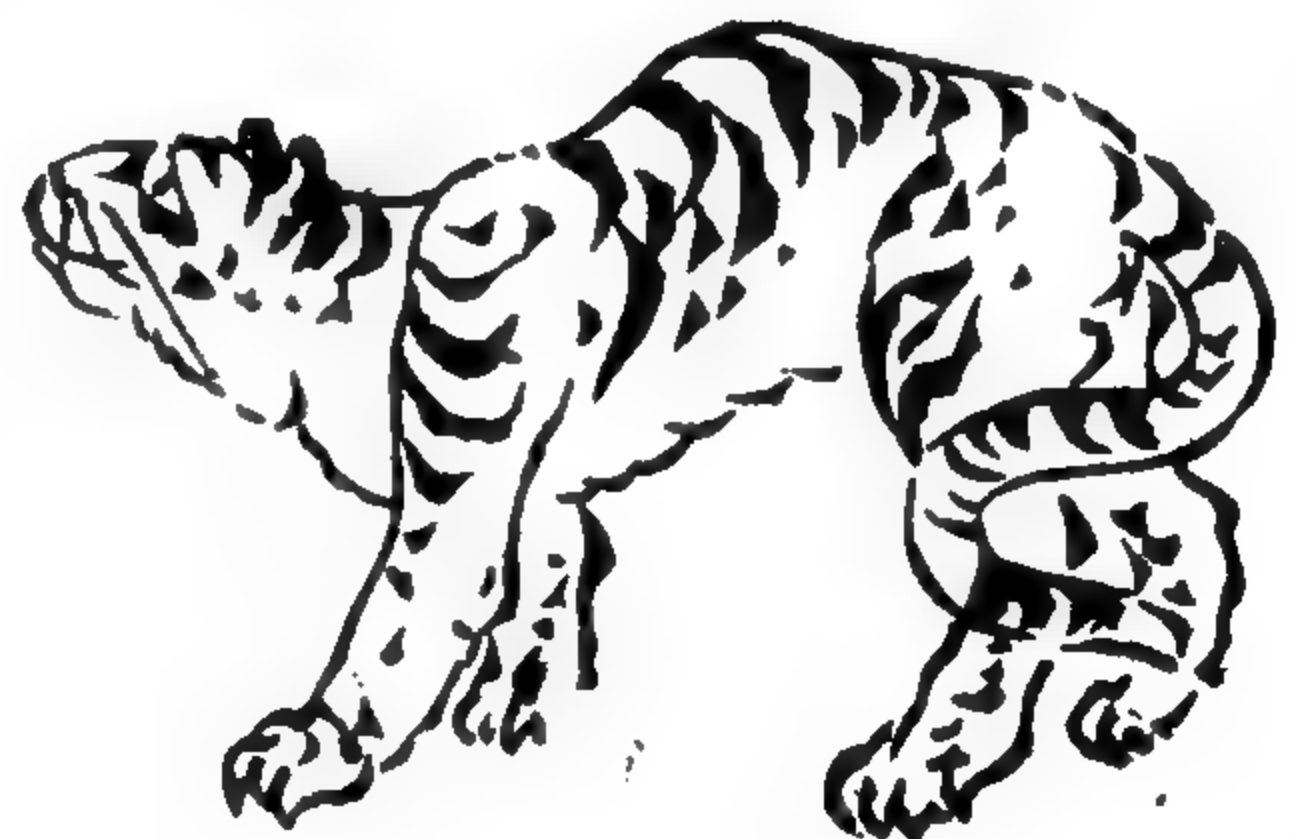


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capable of covering every essential of the task. It seems to me that neither the Government nor the public have yet advanced to a position where the absolute need of the improvement suggested is felt necessary to the nation's welfare. All one has to do is make himself familiar with the operations of the prefectural silk inspection offices to be convinced of their inefficiency for the duty imposed on them. If we are ever to hear less of complaint from abroad on account of irregularity of output and quality a Government silk inspection office is essential.

It is only after many years of experience and labour that Japan has been able to bring the quality of her silk output up to a standard where it has nothing to fear from competition in any foreign market. What she now wants is an inspection office capable of keeping all exports up to the standard that has won for Japan her high place as a producer of high-class silk fabrics. Attention should

be devoted to improvement of methods of throwing, dyeing, regulating and finishing, as in these respects many of our producers have yet somewhat to learn. The industry in throwing and weaving of silk is now almost universal in Japan; but the producers are allowed to go their own way without any proper direction. For this a national inspection office should be established by the Government. With the present progress which Japan has achieved, all she now needs is the inspection office here suggested in order to be the most perfect silk producing country in the world. France, America, Italy and England import millions of yen worth of raw silk annually for purposes of throwing. If this work were better done in Japan what an advantage it would give us! The only concerns doing first class work in this line are the Yokohama Silk Throwing Company, the Teikoku Company, the Nippon Silk Thread Company, the Jomo Silk Company and many others with a capital of above 2,000,000 yen. If the improvements suggested were carried out our machinery for refining silk would be improved and we should be exporting more prepared silk than raw silk.



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WORLD PEACE AND SPIRITUAL PROBLEM

By MORIHEI TANAKA

(HEAD OF THE TAIREIDO SYSTEM OF LIFE)

MAN has reached the most crucial period of his history. The world is calling for reconstruction, and the League of Nations is expected to bring about a permanent international federation, but it is not apparent that permanent peace will result. The world cannot reach an ideal stage in an instant; it certainly will not come from the magniloquent utterances of the Conference at Versailles. Rather are we inclined to fear that if the Conference keeps on much longer war will be resumed, for it is obvious that the main object of most of the international delegates there is to gain some special advantage for their several countries. All are striving for an extension of power. From this it is clear that the hope of mankind is anything but bright. The League of Nations apparently is nothing more than a scheme whereby the strong nations can oppress or direct the weaker and smaller nations. It is merely substituting capitalistic imperialism for military imperialism. Thus while the strong will grow richer and more powerful, the weak will more and more become a prey to the strong and rich. The rights of mankind cannot be protected in this way. In this way they will be lost. Most assuredly man has come to his greatest crisis!

When man's rights are fully respected

and human brotherhood reigns supreme in this world the rights of the individual will be wholly respected; men will enjoy equality and freedom. Progress in this direction has so far been greatly hindered and obstructed, especially by militarism. Now if man comes under the bondage of capitalism how is his freedom made more possible than before? Capitalism brings one part of mankind into servitude to another part. This will lead to the overthrow of civilization. Mankind cannot allow only a section of the human race to monopolize the earth!

How are justice and humanity to be evolved out of this contradiction and chaos? Man must face this question. We see great and wealthy states, under pretence of administering justice and right for mankind, over-riding weaker states and bringing them into subjection by loss of liberty and rights. The effort is not after anything really noble or worthwhile. The hollowness of the whole pretence is seen when we realize that the aim of mankind can never be the mere accumulation of wealth. The materialism of the present day has driven men into the struggle for mere gold; but every man who thinks at all, must know that the higher and truer side of human existence is not material but spiritual. If the foundation of human life be ignored

or abused how can mankind achieve its destiny?

The malign influence of materialism must be shattered. It was worship of materialism that precipitated the European war. The shocking deeds of the war and the decimation it caused were due mainly to obsession of materialism. The war was the natural fruit of a wholly materialistic civilization. During the past hundred years mankind seemed to have made considerable progress; but the war whipped off the covering and showed that the progress was merely superficial. The heart and life had not really been made better.

Germany was the ideal of many lesser nations for a progressive country; she was the very center of world civilization, calling thousands of young men from all lands to study in her schools and worship at her shrines. Germany was the incarnation of material force as the arbiter of all things. Her principles were unashamed militarism and brute force. To invade and overrun and decimate her neighbours was her national policy and her natural work. Germany's largest contribution to science was in the art of medicine. We are accustomed to put the causes of the war down to militarism; but we overlook how much her medicine had to do with it. But the fact that German medical art was wholly materialistic is sufficient to indicate its tendency to produce materialistic ideas, conclusions and even war. German medicine is mainly faith in chemicals; and faith in chemicals had no little to do with the war. To a German chemist even mankind is merely the product of chemistry. Man is a mere machine. Man is a machine, not a spirit. It is this kind of crass materialism that makes war

easy, and the killing of men a mere nothing. Such a faith, or no faith, fails to appreciate the meaning and force of such great realities as personality, spirit, sympathy, benevolence, humanitarianism; and so it readily lends itself to cruelty and slaughter, even of women and children. It is a stubborn and obstinate temper, a mere animal rage, that cannot appreciate or even estimate human values or understand the world. German civilization was a mere artificial shell that had to give way before the corroding and testing forces of truth and time. German medical art has much to do with making the war possible as did German militarism. German science and German militarism are twin brothers working for the same end: the discrediting of mankind. Having made man a mere animal they finally proceeded to kill off men because they were in Germany's way of conquest.

But one must especially point out the influence of medical art on civilization, because it is the art that comes closest to individual life. It has a far-reaching influence on mankind. And as it was the most advanced of German arts it doubtless had a profound effect on German life and character, particularly in the direction of materialism and the resultant conception of man's life and the universe. And then when the war did break out, German knowledge of chemistry naturally went to make the horrors of war still more horrible. It was left for German chemists to live up to their materialistic conception of things and revert to savagery and cruelties unmentionable. The materialistic scientists easily lent their talents to the concoction of infernal gasses for the destruction of human life. Thus what was acquired for the good of mankind and the

upbuilding of civilization, without any conscience in the matter the Germans readily turned to engines of torture and slow death. German militarism began the war and German medicine and chemistry took up the task of seeing that the war was hell. We do not deny that German medicine was used to help the German sick and wounded; but their selfish view of a scientist's duty was entirely materialistic, soulless and pagan. They did not treat their captured enemies as they treated their own men. For ages and ages the world can never think of German materialism without a shudder.

The war at last is over. Has man come to his awakening, or does he still have some faith in materialism? Is not the attitude of the nations that defeated Germany still too materialistic? The men set to deal with Germany are not the men who defeated Germany. The materialism of the Germans was defeated by the spiritualism of the Allies. It was the millions of young Englishmen, Canadians, Australians, Americans, Frenchmen, Italians with ideals, with spiritual aspirations, that beat Germany. But have the members of the Supreme Council the ideals of their troops that overthrew German materialism? Is not the whole trouble at present a trouble about material things: lands, gold, mines, machinery? It will take considerable self-examination before we can get at the cause of our difficulties and find a way to eradicate our materialism. No nation given to materialistic principles, and no individual representing such principles, can be otherwise than cruel, inhuman and inconsiderate of others. To blockade Germany after she gave up and to persist in starving her mothers and little ones, to force on her debts she will never be able

to pay and to demand of her bricks without straw: all this is cruel and materialistic, savoring too much of Materialism, of Germany herself: merely returning evil for evil! If the League of Nations is to have any adequate effect upon civilization and international relations it must set its face against materialism in international principles. Without a genuine spiritual outlook the world will never experience the reconstruction it needs. The outlook is none too hopeful.

Now what is our hope? Is there a way out? How can materialism be eradicated from modern civilization and the world saved? Man has the power within him to bring about the needed change if he will but exert it. The Kingdom is within us. Man has it in him to mold a new world and establish a new life on earth. If man has great power for evil, as has been proved, he also has equal, or even greater, power for good. That man is not yet right and cannot be satisfied that he is safe from danger, is proved by the war. If things were as they should be the war would not have happened. Therefore even the most foolish must be convinced that something is necessary if a repetition of the war is to be prevented. But war will never be eliminated merely by organizing a League of Nations, nor by any other organization: it can only be prevented by something spiritual, by the power that Heaven has given to man to enable him to be a man and not an animal or beast.

Man has to give up expanding in a material sense at the expense of his spirit. While he is growing greater in material things he is dwindling in spiritual force. His head is growing, but at the expense of his heart. Man's dreams are of the earth, earthy rather than of the eternal

things of this life. For this reason personality is made second to ambition which must be satisfied at all costs, even if man becomes inhuman in doing so. As this is contrary to the principles of life the result will be the destruction of man if he persists in his folly. But will man be able to despise his soul for ever? Can materialism finally deprive man of his soul? No: nothing can destroy the soul. That is immortal! Here lies the hope of man. It is in himself!

As man prospers externally he must come to see that internal development is still more important. How can the body be free if the soul is in slavery to material things? The inward life must be made as safe as the outward life. When the soul of man reaches adequate development materialism will be its servant, and not its master, as is too often the case now. With the era of soul dominance the new world will come, a glorious world in which the spirit of man is free. Most men today have not begun to realize at all the real meaning of their existence. The significance of self-existence and self-consciousness is nothing to them. It is indeed a wonder that the world is as good as it is, considering the indifference of man to knowledge and duty. Man has in him that which can change cruelty into mercy, plunder into benefaction, egoism into altruism, hardness into love, the meanest into the noblest. This is the work of the soul.

From the soul of man this eternal peace can come. It will never come from anything material. The worship of materialism is the greatest error of mankind. From this error neither modern religion nor philosophy can deliver man. The morality which permitted the war has nothing to offer man for his recon-

struction of the world. If what man has tried so far had been of any use the war would not have plunged half the world into desolation. Science cannot help, or else Germany would have proved the saviour of mankind. Wealth cannot help, else England and America could have averted the war. If the western world has anything able to reconstruct the world why was it not tried and why was not the war prevented?

For the reconstruction of the world I offer TAIREIDO, the new system of life which has been revealed to me after years of contemplation and revelation. This system reveals to man the inherent power with which Heaven has endowed him and teaches him how to use it to perfect himself and the world around him. Once man acquires knowledge of TAIREIDO, and acquires the art of REISHI he has mastered the secret of existence and the power to live a rational life unhindered by the irregularity of evil. In this System is the power to overthrow materialism and bring mankind into its true spiritual inheritance, a civilization based on soul qualities. By TAIREIDO man becomes able to express the divinity within him, letting it shine forth in glowing radiance upon the world.



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THE TEITEN ART EXHIBITION

By S. MATSUYAMA

THE first exhibition of fine art under the new Academy of Art organized by the Department of Education has just taken place in Tokyo, and the public was pleased for the most part by the results of the change. The judges appointed on the committee of selection consisted of some of the leading artists of the nation and they did their work most carefully and conscientiously. The authorities took the greatest trouble to bring about a complete transformation of the system of selection and giving of awards, and the result has been as satisfactory as can be expected. The new Academy of Art is to be known as the TEITEN.

Among the more remarkable pictures appearing in the gallery was one entitled *Kakkyo* by Kansetsu Hashimoto, representing an old couple in a Chinese romance. This couple became famous because, not being able to support both their parents and a child of theirs, they resolved to do away with the child by burying him in the earth, and as they were making a grave they dug up a pot of gold that afforded them plenty of means to keep all the family and so did not have to bury the boy. The figures well represent the old peasant life of China, a little overdone in grotesqueness, perhaps, especially the husband, but this brings out well his contrast with the wife.

The task of the artist in representing the change from resigned grief to joy on finding the gold is well done, and on the whole the effort was regarded as a masterpiece.

Another painting that won much admiration was that of Meshi-i (a Blind Woman) by Eikyu Matsuoka, presenting, as it did, the idealism for which this artist is noted. The whole scene, with the green hills bathing in the brilliant sunlight with a rainbow behind, and a river in the foreground, is quite beautiful and romantic, the poor blind girl suggesting the contrast between the beauty of the scene and the unconsciousness of it within the woman's brain. The birds in the trees and the insects in the grass are in wild delight with the paradise of nature about them but the girl passes on unmindful of it all. The girl too is beautiful, and she carries a drum that is beaten to ask alms as she passes from house to house in her dull round day by day. If only she could see, her happiness would be complete. The meaning gradually dawns on one that this picture represents that section of mankind that sees not life's meaning and wanders lost through the world, begging. The picture is certainly a triumph in idealism.

Shinsen, (the Spring of the Gods), By Shuzan Hida, is a masterpiece that brings out all the beauty of a painting in pure

Japanese style. Added is a dark and glossy wood with white space in front where a flap strikes in vertical lines beside a screen looking from a spring out of the rock, the sun breaking out on the whole scene, and the picture most suggesting the mystery intended, all being done with excellent taste. *Sansu* (Bright Rain) was another place that won distinction, being painted by Koyo Ishizaki. The atmosphere is suggestive of India, and the plant life is exquisitely done. There is the charm of the tropics about it that calls a spell over one the more one tries to admire it. It is quite a triumph in the use of colours too. Gengoku Yamaoka, of the Teito school of painters, showed a picture entitled *Chiyu* (The Morning Sun), which had a picture in front of hills with surrounding trees, the whole seen through mist through which the sun penetrated like a light from beyond, the effect being very pleasing. Another picture called a *Woman in Blue* by Kobo Hirokawa was included among those entitled to an award.

In addition to those regarded as worthy of official awards there were many of great work and promise that well deserve

special notice, especially one by Shiro Inagami whose art is well representative of the Maruyama Shijo school, the more so as being typically so and expressed in a manner possible only to artists painting in Japanese style.

Attempts at painting in western style showed considerable development in comparison with those previously exhibited, and more development than those in native style. Among the pieces is western style eight commandments unusual attention, among which *Karin* (Spring in a Forest) by Seichichi Takami; and *Shimazoji* (The Way to Shimazoji) by Kichi Sano were excellent, while a Korean Dressed Woman by Yoshikazu Kumeru, the *Shichiroshi* Tree by Yaguchi Aoechi, *Sachiyasu* by K. Yonaka, *Shiro* by Y. Shimizu, *Mythical Owl* by T. Oso and *Shimazoji* by T. Katsura were also much admired. *Shakudo* by Seido Iwano, known as the Japanese Michel, was also greatly admired.

In the realm of sculpture there was nothing very ambitious. An *Old Man* by Saburo Yoshida being the only piece to obtain an award.



Kichyo by Ishizaki

THE TERAO BROTHERS

By S. OBA

IT is not often one family produces three distinguished members, but it is not a new thing in Japan. The Terao brothers form one such example. The eldest brother is a D. Sc., the next one is an LL. D. and the youngest one an M. D., all born in the same family in the city of Fukuoka. The youngest one, the medical man, is least known to the public, but he is a very clever physician, the head of an important hospital near his native place and he is well known in his own district. The other two brothers, Dr. Hisashi Terao and Dr. Toru Terao, are distinguished in their different branches of science and are well known among scholars throughout the world.

Dr. Hisashi Terao is a professor of astronomy in the Imperial University and director of the Tokyo Observatory. He has rendered great service in this branch of science, and in the realm of astronomy has made quite a name for himself. Born in 1855, the son of a samurai of Fukuoka, he early showed an interest in mathematical science. As a youth he came up to Tokyo and first attended the College of Foreign Languages, and later the Kiasei College from which he graduated in 1878. Proceeding to Europe to complete his education young Terao studied in Paris, doing good work at the Observatory there and the Sorbonne, devoting his chief attention to mathematics and astronomy. Taking the degree of B. Sc. in

1882 the young astronomer made observations on the transit of Venus on his way. On arriving in Tokyo he



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became assistant at the Department of Education and afterwards at the College of Science. In 1884 he was appointed professor in the Imperial University, and in 1888 he was made director in chief of the Tokyo Observatory, receiving the degree of D. Sc. from the university.

It was but natural that so distinguished a scientist should receive official appointments from time to time for work abroad. In 1889 Dr. Terao was Japan's representative at the International Conference of Civil Engineers at Paris; and in 1897 he went to India to observe a total eclipse of the moon. He it was, who established the department of Physics at the University, and was first director of the department. Dr. Terao is a man of fine address and firm temper, always winning the confidence of his students and all with

whom he comes in contact. He is specially admired for his democratic ways as well as his eloquence. His university lectures are very popular, unlike lectures in astronomy in most colleges, as Dr. Terao illumines his subject in a most original manner that amuses as well as edifies his hearers. He is the author of some important volumes, chiefly concerned with mathematics. Some of these are used as textbooks in Japanese schools, and most if not all graduates of middle schools have to pass through these books.

Dr. Toru Terao has experienced all the difficulties of being a second son, but he has faced all his difficulties manfully and is now scarcely less distinguished than his elder brother. The father died while the elder was at college in Tokyo, and the second son had to take care of the family at home. This was a great disappointment to him, as he was very anxious to enter a higher school and prepare himself for a high position. The fortunes of the family, however, did not allow this, and he had to earn his bread by manual labour. But every leisure moment was given to books and to preparation for a more intelligent life. In the rebellion of 1878 he went as a soldier of the Imperial forces. Finally he was able to join his brother in Tokyo and take up higher studies, though his funds were very scanty, and he had to eke out expenses by doing private clerical work in a taxation office. Thus he went on until he saved 160 *yen*, when he resolved to make a bid for higher education in Tokyo.

First he gained entrance to the Law School of the Department of Justice, thinking that thereby he might become a lawyer and possibly a statesman, as he was interested in politics. After taking his first degree in law he was appointed

an assistant judge and took his place on the Bench. In 1880 he acted as professor of law in a private university, and later was appointed as professor of the same subject in the Imperial University, where he was very popular. Desiring to gain greater knowledge in his subject Professor Terao went to Germany and spent three years in research on the subject of International Law, following up the same subject in France and Belgium also. Coming back to Japan in 1895 he resumed his chair at the Imperial University, this time being given the subject of International Law. In 1897 he became adviser to the Department of Foreign Affairs in which connection he has acted on some very important committees. He represented Japan at the International Conference meeting at the Hague in 1898, and the next year he received the degree of LL. D. Dr. Terao attended the annual meeting of the International Law Society in 1902, where his vast stores of legal lore were drawn upon by a large circle of distinguished legal talent. His works on Civil Law and Criminal Law are important books, with a considerable circulation.

So indifferent to mere convention is Dr. Toru Terao that some dub him a Bohemian; but it is only a way he has to showing what he considers trifles. He is noted for having the courage of his convictions, especially in regard to social problems and diplomatic affairs. With tongue and pen he never hesitates to inform the public of his opinions, and he has a large number of admirers. It was his outspoken judgment in the days before the Russo-Japanese war that brought matters to a head and paved the way for a successful defence of the empire. He became so excited over the nation's relations with

Russia that he defied the unanimity with which they had to resign, which only added to his fame and prestige. In events in China he has always taken a deep interest, siding with the southern party, to whom he has acted as adviser.

Thus Mr. Toru Teruo is something more than a scholar or a lawyer: he is above all a great man, a great patriot, and leader. He believes in freedom of speech and the right to action. His students worship him and would follow him anywhere. He always has a crowd of students about him, some of them living in his house. Remembering his own difficulties in youth, and how hard it was to get an education, he has great sympathy with every struggling youth that desires higher learning. For many years he lived in very simple fashion in a tiny house, but recently he has been able

to afford a more pretentious dwelling, erected at Akasaka. The house was built by contributions from former pupils who wanted to see their master better housed. In such a house he feels more at home than if he had built it himself. When the house was completed the donors invited their old master and his wife to visit it and take up their residence there for the rest of life, much to the surprise and delight of Mr. and Mrs. Teruo. Needless to say it was a most joyful occasion.

The youngest of the Teruo brothers, the medical man, as has been said, is head of a hospital. He graduated from the Imperial University in 1885 and has devoted himself to practical medicine ever since, practicing first at Hiroshima, where he built up a great work and a great hospital.



JAPAN'S VOLUNTEER NURSE ASSOCIATION

Under the auspices of the Red Cross Society of Japan a Volunteer Nurse Association was established in 1887 at the benevolent suggestion of the late Empress Dowager Shoken, so as to extend the influence and work of the Red Cross Society and render assistance to the sick who might be in need. The organization met with success from the first and has gone on increasing in membership and spreading its influence year after year, with branch offices in Kyoto, Osaka and forty other centers in the Empire, including Formosa, Manchuria, Korea and Vladivostok. Besides these branches of the Association there are some 81 sub-branches under the Japan Red Cross Society, the total membership of which was 16,530 nurses in 1918.

The Nurses' Association has done a great deal to help the work of the Red Cross Society by making bandages without charge to the Society and by extending aid and consolation to sick or needy soldiers and sailors, during the various wars that have occurred since the organization of the Association, as well as in time of peace. More especially during the Russo-Japanese war all the members of the Association throughout the country coöperated with the Red Cross Society in affording every assistance possible to the sick and wounded, not only by rolling bandages but by helping in changing the bandages on the wounded or those invalided home as well as acting in a nursing capacity for them in other ways. The members of the Nurses' Association also extended help by visiting hospitals in various places, and received high praise from the Government, 79 members being decorated by the authorities and 1,399 members received honorable mention, with certificates of merit.

With the outbreak of the European war when the

Japan Red Cross Society again began active work on behalf of the soldiers the Nurses' Association at once undertook the rolling of bandages under the direction of the Imperial Princess who is at the head of the Association and other Imperial Princesses, contributing much help and materials in other ways as well. Most of the bandages and other Red Cross materials provided by the Association were given to the Army and Navy, the Red Cross work at Vladivostok and to the work in England, France, Russia and Belgium. The members enlisted in the service of the Red Cross Society in military hospitals and relief stations numbered 28,387. The following figures will indicate in some measure the extent of service rendered by the Association during the war:

Serving hospitals.....	3,594
Outs de "	5,698
Helping soliders	11,995
Bandage making	28,387
	<hr/>
	28,387
Number of bandages	91,820
Bolts of cloth given	40
Value	¥12,812
Gifts to troops	258,872
Value	¥57,689
	<hr/>
Total value	¥70,501

In addition to the above services rendered, the Association sold 18,000 memorial pins for the French Soldiers' Relief Society, the proceeds amounting to 25,500 francs; and also 2,000 memorial stamp albums for 2,000 francs, handing the 27,000 francs over to the French Association.

JAPAN'S TEN MONTHS FOREIGN TRADE

(JAN. TO OCT., 1919)

The adverse tendency in Japan's foreign trade, which prevailed during the first nine months of the present year, leaving an unfavourable balance of over 206,000,000 yen, was slightly reversed in October, but not to any very appreciable extent, the balance against Japan still standing at as much as 161,000,000 yen, which the next two months are not likely to reduce.

Japan's total foreign trade for the ten months amounted to 3,368,303,023 yen, of which 1,603,276,366 yen represent exports and 1,765,026,657 imports, the actual adverse balance amounting to 161,750,291 yen. The total exports for the period exceed the total

for the same period of last year by 31,809,677 yen, while imports are 412,895,132 yen above last year's figures, the total increase in the year's foreign trade, however, amounting to 444,705,109 yen, though the balance in Japan's favour this time last year reached 219,334,864 yen.

October showed a sudden reverse of trade currents in Japan's favour which the country is hoping will continue. The total value of imports and exports for the month reached 406,365,000 yen, of which 179,893,000 yen represented imports and 226,472,000 yen exports, the favourable balance being 46,579,000

year. The leap in exports was due chiefly to extensive sales of cotton yarns valued at 79,243,000 yen, iron and machinery 10,148,000 yen, cotton, cloth 18,142,000 yen woolen fabrics valued at 24,670,000 yen, most of the latter going to Siberia for military purposes. Another large item was silk, with sugar following. Among imports the largest items were raw cotton valued at 33,172,000 yen and iron which reached a value of 14,131,000 yen.

The trade situation for the last ten months may be tabulated as follows:

Exports	1,571,466,389 yen	} 1918
Imports	1,352,131,525	
Total	3,923,597,914	
Exports	1,603,276,366 yen	} 1919
Imports	1,765,626,557	
Total	3,368,902,923	
Exports	31,809,977 yen	} Increase
Imports	412,895,132	
Total	444,705,109	
Excess exports 219,334,863 yen, 1918		
Excess imports 161,750,291 yen, 1919		

Owing to the embargo on gold there was no export of that metal, but an export of silver to the value of 1,067,414 yen; while the imports of gold and silver totaled 144,846,865 yen for the ten months, the balance in Japan's favour reaching 143,779,451 yen, or more than 140,000,000 more than for the same period of last year.

EXPORTS

Rice	¥ 3,906,101
Beans & Pease	28,666,094
Aquatic products	11,741,764
Tea	16,790,015
Sugar, refined	17,905,003
Sake	2,452,523
Beer	5,575,894
Isinglass (Vegetable)	1,757,665
Comestibles in tins and bottles	7,217,010
Silk, waste	14,030,380
Coal	27,708,324
Wood	13,812,641
Colza oil	3,010,375
Fish oil & Whale oil	2,732,433
Sulphur	1,726,695
Camphor	6,103,888
Menthol crystal	2,102,537
Silk, raw	459,497,852
Cotton yarns	34,580,334
Copper, ingot & slab	17,523,177
Zinc, ingots & slabs	2,789,385
Plaits Straw	13,429,849

Leather manufactures	4,895,203
Matches	25,623,187
Silk tissues, habutae	14,569,014
Cotton tissues	227,116,688
Woolen tissues	4,625,354
Silk handkerchiefs	3,782,773
Cotton towels	3,012,535
Tablecloths	2,152,731
Cotton undershirts & drawers, Knit	18,661,305
Knitted goods	10,613,473
Hats and Caps	5,326,250
Buttons	7,729,697
Paper	20,506,547
Pottery	17,958,002
Glass and glassware	14,671,175
Matting	2,170,485
Umbrellas	3,440,432
Toys	9,399,140

IMPORTS

Rice	¥ 147,943,468
Beans & Pease	25,456,978
Sugar	40,788,974
Rapeseed & mustardseed	5,937,389
Hides & skins	10,756,256
Rubbers	14,928,070
Nitrate of soda, crude	12,277,433
Sulphate of ammonia, Crude	12,889,949
Oil cakes	109,701,735
Cotton, raw	595,146,991
Flax, hemp, China grass, ramie	12,876,277
Wool	56,147,764
Coal	14,685,359
Ores	16,967,617
Leather	4,315,790
Tanning extracts	941,905
Cansic soda & soda-ash	11,327,993
Coal-tar toys	9,026,786
Woolen & worsted yarn	436,260
Pulp for paper making	6,382,439
Iron (Pig. ingot, billets & slabs)	46,747,577
Iron (bar, rod, plate, sheet, wire)	121,126,607
Iron (pipes & tubes)	10,963,720
Lead (ingots & slabs)	7,579,405
Tin (ingots & slabs)	6,010,983
Nickel (ingots & grain)	3,657,305
Antimony	522,566
Brass & bronze (ingots & slabs)	143,800
Construction materials	7,831,554
Kerosene oil	17,232,594
Cotton tissues	7,585,815
Woollen tissues	9,956,222
Paper	15,165,799
Iron nails	4,304,453
Machinery & engines	77,073,221



Hokusai



GORO MASAMUNE

By T. MONODÉ

One of the greatest swordsmen in Japanese history was Goro Masamune. As this legend has it, in a land where the sword is the soul of the samurai, and the soul is admired that is "steel as steel." Another account of the tale may prove interesting. Masamune came from a family of swordsmiths, his father being an expert in this art, and his father before him and so on to several previous generations.

The boy's father disappeared while the lad was still in infancy, and he was brought up by his mother in all the graces of a daimyo's party. The mother had been a waiting maid in one of the princely houses of Kyoto. She died early, however, and the boy had finally to be brought up by a relative. When young Goro was told about the disappearance of his father he resolved to look for him, he being then only ten years of age, his only way of finding a clue to the whereabouts of his father was to take with him a small dagger with the family crest on it, the weapon having been left

behind to the mother when the wife went away. It happened that the boy's uncle was going to the military capital at Kamakura, and the lad joined him in the journey. The uncle, however, died during the trip, and the boy was left alone. He was later adopted by a tannery for whom he acted as an errand boy.

As the lad went about his errands from day to day he often passed the forge of a certain swordsmith, and, like all boys, he liked to stop and see the sparks fly from



1. Hibachi

the anvil, as did the children in Longfellow's poem. But while the other children were usually occupied with the sparks flying like meteors from the anvil, Goro was more interested in the making of swords. Every moment of leisure was his spent by him, gazing at the mould-

ing of sword blades. The swordsmith could not but notice the interest and intelligence of the boy ; and one day when the lad ventured to make some critical remarks as to the method of forging a sword, the smith became more interested in him and found to his great delight that the lad was his own son.

Taken immediately into the shop of his father the boy made marvellous progress in the forging of swords, displaying the greatest genius. Thus the father and son got on well together, until the father took another wife and had a son born to him. The two boys got on all right together, but the woman did not care for Goro. Soon the fame of Goro as a swordsmith was almost as great as his father, whom he was expected to succeed ; but the stepmother was against it. She envied him his growing reputation and was jealous of his fame. She now began to persecute the boy and the neighbors all became sworn of it, though the father purposely failed to take any account of it.

One cold December Oaki, the stepmother, fell ill, and her case was so desperate that the medicine men gave her up as hopeless. The neighbours said it was a visitation from heaven for her cruel treatment of the boy. Meanwhile Goro showed her the most careful attention and evinced his good bringing up in filial piety. He was even found one night by a neighbour pouring cold water over his naked body in the icy air as an act of ablution to make his stepmother well. The woman was told about it and advised to call the boy and thank him for his prayers ; but she would not believe that he was doing anything but cursing her. When next she saw him she threw a medicine bottle at him and gashed his forehead. This insult the boy kept from

his father, and when asked the cause of his wound gave another explanation. The woman finally got well, but her attitude toward the boy did not soften.

On a certain day Goro, unknown to the wicked stepmother, caught her in the act of poisoning the food she was going to give him for breakfast. That day he feigned illness and ate nothing. After fasting all day the boy was very hungry and stole into the kitchen to get something to eat ; but the cruel woman was on guard there and he got nothing and had to go to bed famishing. The lad felt now that there were but two things, one of which he should do, either die or seek help from others.

The boy resolved to go to an uncle of his, another swordsmith of Kamakura, and lay the case before him. Kunimitsu, for that was the uncle's name, was greatly distressed at the story he heard from Goro, and he immediately sent for his brother to inquire into the matter. The father pleaded ignorance of the way in which Goro had been treated. He admitted that he had noticed some things he did not like, but deeming it the usual way of stepmothers, he had done nothing about it. The father now wanted to put away the stepmother but as she was the daughter of a man of whom the swordsmith had greatly benefited, this was not so easy to do. So the best way out of the trouble was for Goro to go to his uncle's house.

But when the father of the woman heard of the cruelty she had visited upon the boy and that he was forced to leave his home and lodge with his uncle, the old man was so furious that he went at once to her house and cut her down with a sword, and would have killed her had not Goro intervened at the risk of his own

life. When the old man discovered that the boy was wounded more than the woman he knew his duty was to comfort *seppuku* is subject apology, but old he was prevented from doing by the people who gathered when they heard the cry.

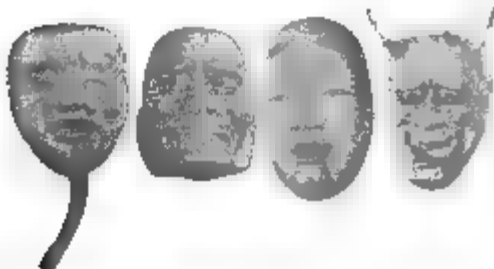
All's well that ends well; and it will be now sufficient to say that the bitter experience through which the woman passed of her to a state of repentance and she changed her whole life, wiping bitter tears for her past conduct. Tradition has it that she even became an affectionate mother to the lad she had so unjustly treated.



(Hasegawa)

The act of Goro in saving the life of the woman who had despatched 3000 men, and even at the risk of his own life, was told of in every village and town all over the empire, and unborn for the longing of swords came in more than he could supply in a lifetime. He became a most famous swordsmith than his distinguished father, and students of the art from all parts came to learn from him.

Such is the reputation of Japan's greatest swordsmith; and one reason why any weapon from his hand is more precious than all others even today, is because the spirit of the master is believed to inhabit it.



MONTHLY RECORD OF EVENTS

(SEPTEMBER 25 to OCTOBER 25)

Sept. 25.—The Prime Minister gave a reception to Baron Makino after his return from the Peace Conference, together with Dr. Tachi, one of his suite to the Conference.

Sept. 26.—Some disturbances were reported in connection with the establishment of the new régime in Korea.

Sept. 29.—The Toyo Kisen Kaisha at its general meeting declared a half-yearly dividend of 20 per cent.

Oct. 1.—Baron Hachirojiro Mitsui, head of the great House of that name, passed away in his 71st year, mourned by a large circle of friends and by the national at large.

Oct. 2.—A further forecast of the annual rice crop by the Department of Agriculture and Commerce estimated it at 305,000,000 bushels.

Oct. 5.—Mr. Uhei Masumoto was elected as Japan's labour delegate to the International Labour Congress at Washington, in place of Dr. Takano who resigned.

Oct. 12.—The Swiss Minister, M. de Salis, left for home, the Legation to be in charge of the secretary during the Minister's absence.

Oct. 13.—The new Japanese Ambassador to Washington, Mr. Sidehara, left for America, Mr. S. Saburi accompanying him as secretary.

Oct. 15.—The Imperial Fine Art Exhibi-

tion was formally opened to the public. The hunting season opened.

Oct. 20.—The ceremony of conferring an Imperial sword on the Field Marshall of the Japanese army for the first time was carried out with appropriate form.

It was publicly announced by attending physicians that Count General Terauchi, who had been long ill, had passed away. Afterwards, however, the Count commenced to breathe again and the report had to be withdrawn and funeral preparations stopped. The Count lived for several days afterwards.

Oct. 22.—The mails were carried for the first time by aeroplane between Tokyo and Osaka, three aviators taking part, prizes being offered for record time. The flight was entirely successful both ways, the distance being covered in 3 hours and 22 minutes by the winner.

Oct. 24.—Death of General Akashi, Governor-General of Formosa at Fukuoka, while recuperating. He was fifty five years old, and was raised to the peerage by the Emperor.

During the Grand Naval Manouvers off Boshu an explosion occurred on the battleship Hyuga in which 14 men and one officer were killed. On the same day a Captain on board the torpedo boat *Hamakaze* was washed overboard and drowned.



Elle a été mariée le 10 mai 1947 à la messe de 11 heures.
 Elle est née le 10 mai 1947.

Mariage célébré à la messe de 11 heures à la paroisse de la Sainte-Trinité.



Jeune fille mariée le 10 mai 1947 à la messe de 11 heures.
 Elle est née le 10 mai 1947.

Mariage célébré à la messe de 11 heures à la paroisse de la Sainte-Trinité.

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

America and Shantung

The Japanese press was naturally jubilant at the defeat of the Shantung amendment in the American Senate, especially by a much larger majority than was expected. Japan is not sanguine, however, as to imagine that the defeat of the amendment is the end of the question so far as many Americans are concerned. The *Jiji* points out that Japan's rights in Shantung were not confirmed by the action of the America Senate, for this was done by the Versailles Peace Conference, a higher authority; and the Peace Treaty has already been ratified by France, Italy and Great Britain and the rights accruing to Japan shall come to her independently of any action taken by America. There was never any danger to Japan's rights in the Senate from the first; the only danger was to good relations between the Japanese and the American people. Japan regarded the action of the republicans as due mostly to bitter partizan tactics to harass President Wilson and the democratic party, but such sordid schemes have now been shattered. The *Jiji* thinks that the Chinese statesmen who depended on the anti-Japanese campaign of the republican senators in America must now feel keen disappointment, though what else could they have expected?

Japan and Mr. Balfour

Japan naturally regrets the reported resignation of the Right Honourable J. A. Balfour. His withdrawal from public life leaves a great blank in British official circles and deprives Japan of one of her most influential friends in the British cabinet. Mr. Balfour has been long one of England's most distinguished citizens and statesmen. A scholar of great eminence as well as a diplomat of consummate tact and ability, he has deserved the confidence and admiration of the world no less than of his own countrymen, who always had almost unbounded confidence in his judgment. He it was who took the most profound and intelligent interest in Britain's Far Eastern affairs, and to him is due the conclusion of the Anglo-Japanese Alliance. Japan cannot but have the greatest veneration for an Englishman who was the first to set the world an example in treating an oriental nation on a basis of full equality and with the faith that one nation should have in another that has never done anything to forbid it. Mr. Balfour did all within his power to keep relations between Japan and the English people of the most cordial nature, and to convince the other nations that the interests of Britain and Japan in the Orient were mutual and far-reaching. Once the

Alliance with Japan was entered upon, Mr. Balfour worked for its consolidation; and after its first revision he^d contended for its indefinite perpetuation. It is not too much to say that to him more than to any other living personality is due Japan's good relations with the English-speaking peoples and the assistance she has been enabled to render them in the recent war. Already at an advanced age, may the great Englishman still enjoy many years of happy and respected life!

American Souvenir At the Exhibition of Fine Art held at Uyeno some time ago was an exquisite specimen of Japanese handicraft made from wood presented to the Japanese Government by Commodore Perry at the time of his famous visit to Japan. The wood, which appears to be some sort of pine, came into the possession of the Emperor on the occasion of the overthrow of the Shogunate, and a part thereof was handed over by the late Emperor Meiji to Viscount Kaneko who was instructed to have made therefrom frames for pictures describing scenes incidental to the visit of Commodore Perry. The wood which remained after these frames had been finished, was given by the Emperor to Viscount Kaneko, who utilized it for the making of the writing set which is now on exhibition. Ten years was required in the process of making, the ageing of the wood and the time elapsing between the different processes of laquering making this long period of time necessary. The set consists of three pieces, a small desk, a large box for paper and a smaller box containing water container, ink stone, brushes and other implements used in Japanese writing. The boxes are beautifully finished in gold lacquer which has, however, been applied

in such a way that in places the original wood is allowed to show. The designs are executed with rare artistry and delicacy of touch, each article showing a fan design, while each fan bears some picture illustrative of the events which followed the arrival of the American ships. One scene shows the "black ships" lying at anchor, with a number of Japanese craft swarming out towards them. Other pictures show the road to Uraga, the Japanese watching the ships from the bluff, the scene at Kurihama where Commodore Perry was first received and similar scenes of historical importance. Much effort has been taken in bringing out details of significance, such as the crests of the clans indicated, the banners of the clans and the like. The inner surface of the boxes bear heraldic designs, including the crests of the Emperor, the Tokugawas, Viscount Kaneko and also the Stars and Stripes. The beauty of the set is enhanced through fine inlaid mother of pearl designs and finely chased silver mountings, the silver work having been executed by Tsukuda, a famous artist in this line who died a few years ago. The characters "On Shi Boku," signifying that the wood was an imperial gift, are placed prominently as a part of the design.

Profiteering and Prices

The *Mainichi* states that now that the authorities have become convinced of the fact that the continued advances in the prices of commodities are, in no small measure, due to unscrupulous manipulations on the part of cunning merchants, they have decided to bring the Profiteering Control Act, which has for some time been in abeyance, into vigorous operation. The

dishonest merchants responsible for forcing up the prices of cotton yarn and cloth are likely to receive the first attention of the authorities for the application of the Act. According to the Osaka journal, the necessary investigations are in progress, the Central authorities acting in cooperation with the police headquarters in Osaka, Yokohama and other cities. In this connection, a certain authority is quoted by the *Mainichi* as stating that the abnormal rise in the prices of cotton yarn and cloth is dealing a disastrous blow to the lower classes. The poor harvest of raw cotton in America and the increased export of spinning machines to Belgium from Britain (who had hitherto exported a larger quantity of machinery to this country) are partly responsible for the advances in the prices of these goods, but there is at the same time ground for suspecting that some dishonest manipulations are at work. In these circumstances, says the informant quoted, the authorities concerned are investigating the matter. He thinks that it is likely many merchants will be found guilty of violations not only of the Profiteering Control Act but of the Exchange Law too.

Railway Revenue

The state railway revenue of Japan continues steadily to increase. The latest official returns giving the results of the revenue for the first half of the present fiscal year ending September 30 put the total passenger receipts at 77,020,026 *yen* and freight receipts at 63,515,945 *yen*, making a total of 140,835,971 *yen*. A comparison with similar figures for the same period last year shows increases of 18,638,503 *yen* in passenger receipts and 12,677,290 *yen* in freight receipts, namely a total increase of 31,315,793 *yen*. The above figure indicates an increase of

3,400,000 *yen* over the figure of the estimated revenue in the last budget and an increase of 11,000,000 *yen* over the actual estimates. The increase is the more remarkable considering that no insignificant loss was incurred by the railway board through the free conveyance of rice and other cereals in the summer. If this rate of increase continues for the rest of the year the total revenue of all state owned railway lines will show an excess of over 10,000,000 *yen* over the figure placed in the budget estimate.

Japan's Naval Budget

In the estimates asked for by the Naval Department this coming year can be seen the policy of Japan in strengthening her defences by sea to a much greater degree than at present. The total amount for naval repletion is to be 1,000,000,000 *yen*, to be expended over a period of years, some 300,000,000 *yen* to be laid out in 1920, which is about 50,000,000 *yen* more than last year. Some of the increase is due to high cost of materials and wages but the greater portion of the outlay is toward increasing the main defences of the navy to the eight-eight standard, that is, eight battle-ships and eight battle-cruisers to the squadron.

Military Expenses

For military affairs the Budget for 1920 asks a total of some 1,100,000,000 *yen* to be expended within a period of 20 years, 400,000,000 *yen* on improvement of munitions and weapons, and 700,000,000 *yen* on completion of fortifications. In improvement of munitions about 12,000,000 *yen* will be expended next year, and 10,000,000 *yen* on fortifications, with some 12,000,000 for aviation schools and flying corps.

Prospects of Peace

From the amount of money Japan proposes to spend on disarmament during the next few years it may appear that she expects approach of danger from some source. It must be remembered that Japan is driven to the course adopted by the immense outlay on defenses and the general policy of other nations. It was supposed that after the war armaments would be diminished, but instead of adopting such a policy they are being increased. The American navy is now bigger than ever and world-wide construction in America goes on apace. The United States fleet on the Pacific is the biggest in its history and there is every indication that it is to be larger still. Indeed the

Pacific fleet of the United States is now almost equal to Japan's whole navy. The British fleet on the Pacific is also to be increased beyond all precedent. In view of this policy on the part of the chief Powers on the Pacific Japan feels it incumbent upon her to strengthen her naval and military defenses consistent with the maximum allowed for national protection, as the League of Nations allows. With her colonies in the south seas and her tradeable flag flying on all oceans Japan has taken up the position of a world Power able to protect her own interests, as well as make herself responsible for a proper share in ensuring peace in the Far East. These duties Japan cannot fulfill without an adequate navy and army.



THE JAPAN MAGAZINE

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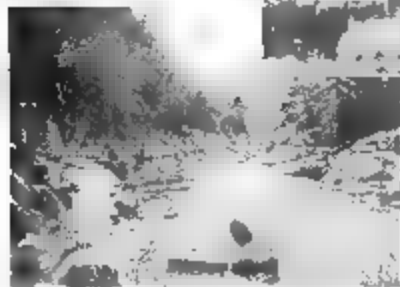
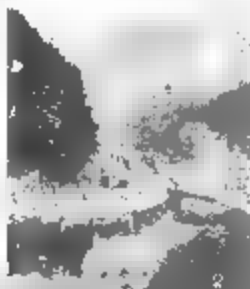
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2. SUGARPOWDER
3. TONKIN GATEWAY

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1940



1911
Kapitulum de Jura

THE JAPAN MAGAZINE

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NUMBER NINE

THE LEPERS OF JAPAN

By Dr. K. DOHI

(PROFESSOR OF DERMATOLOGY AND UROLOGY IN THE
TOKYO IMPERIAL UNIVERSITY)

THERE are certain contagious diseases now almost universal that once were confined to comparatively small areas. Among the more serious of these are syphilis and leprosy. Until the close of the 15th century the former dread affliction was limited principally to sections of Central America; and as a sequel of the discovery of America the disease was brought into Europe where it spread widely. From Europe it was carried by Spanish and Portuguese navigators beyond the Cape of Good Hope to the Indian Sea and so found entrance to the Far east. The disease first appeared in China, however, in the early years of the 15th century and the first mention of it in Japan is in the year 1512.

The above remarks have to be reconciled with other historic facts in relation to leprosy. The disease is believed to have originated in Egypt, where it was prevalent from almost prehistoric times. It is recorded also among the diseases of Assyria and it is also mentioned in the Old Testament of the Bible. Thence it found its way into Greece and the Roman empire and so met with the importation of syphilis, a unknown disease from Central America in Europe. The ravages of leprosy were at their height mainly in the 12th and 13th centuries in Europe, when special hospitals had to be establish-

ed for dealing with the malady, some for the poor and some for the rich, as well as hospitals for men and women. The San Lazaro railway station in Paris is on the ruin of a noted leper hospital. The disease made great headway in Germany too; and in the famous painting titled "St. Elisabeth" by Holbein in the old Gallery at Munich, there are figures of the beggars distinctly marked by the macula of leprosy. Holbein was born in 1462 and died in 1525. One may infer from the appearance of lepers in his picture that the disease was common during his time. The first scientist to note this in the famous picture of Holbein was the famous Professor Virchow in 1861.

In Japan there is picture which may in the same way be taken as evidence of the prevalence of the dread disease among us from ancient times. In a volume comprising the life of the about Ippen Shonin there are illustrations to show how the famous priest was kind to the sick and afflicted, the illustrations being supposedly from the pencil of the distinguished artist Yoshimitsu of the Tosa school of painters about 1302-1307; and from these illustrations it is easy to infer that leprosy was included among the affections of those who sought aid from the great religious teacher. In the oldest medical books of Japan and China there is mention of the

disease. One of the old Chinese books on pathology called Sûmen, written as long ago as the days of Hippocrates in Greece, there is a distinct reference to leprosy, saying that this affection causes the nose to bulge out and even to drop off, while

土
肥
瘠
瘵

Signature

the human skin all decays by ulceration. From these symptoms the diagnosis might be for syphilis, were it not characterised by the fact that there is paralysis of the sensibility which definitely points to leprosy. In another Chinese book of the 7th century, entitled "Ping-Jüan-hon-lun 505-609 p. chr.," that is, on the Causes and symptoms of Diseases, there is a statement in detail in regard to leprosy.

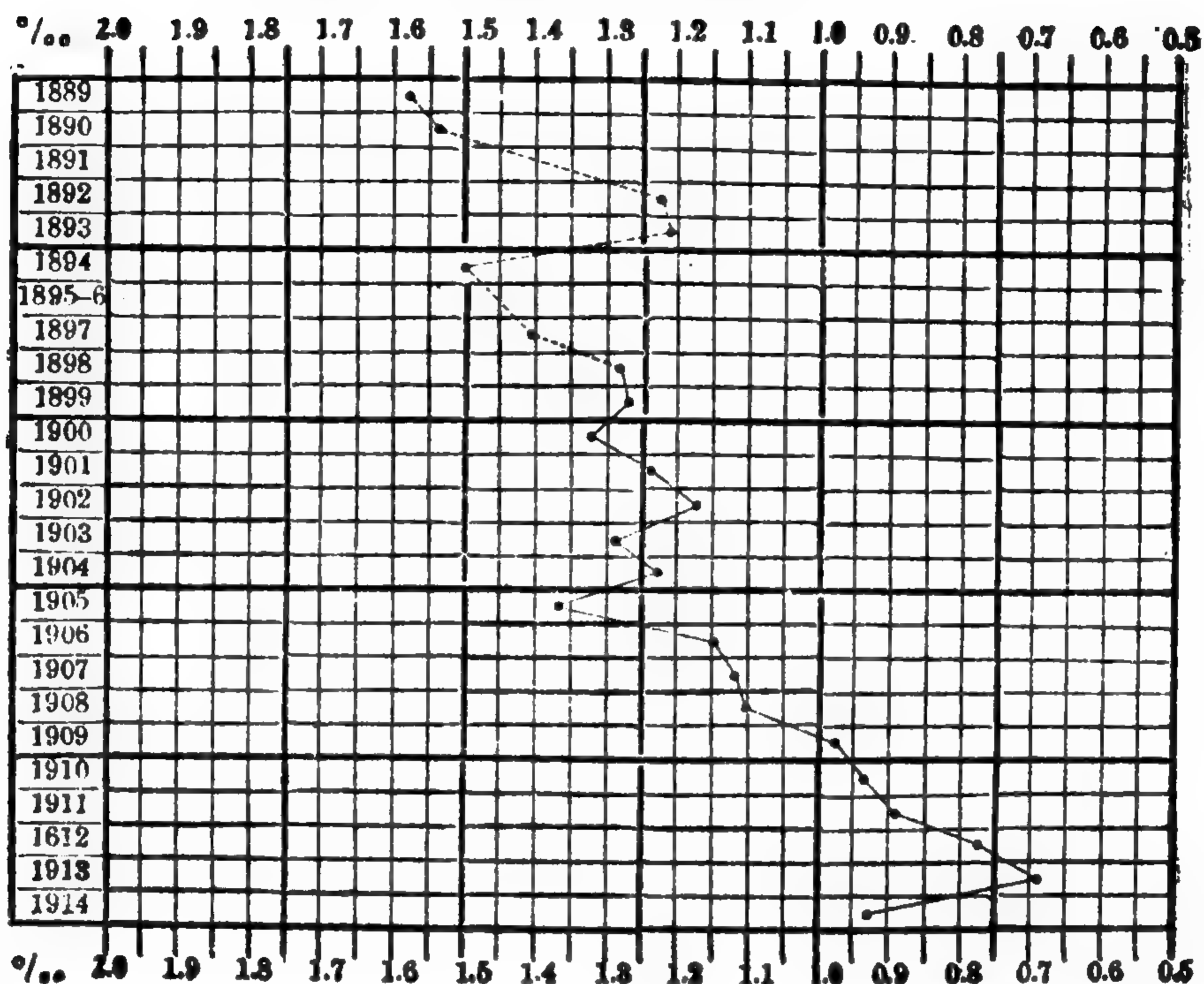
Thus it is clear that in the Middle Ages this terrible affliction was prevalent in most countries of the world, spread by infection. Since the 16th century, however, the rate of increase in cases of leprosy has greatly varies both in the East and in the West. In Europe the lepers were brought under limitation and control more strictly than in Japan. so that by the end of the 17th century the numerous leper institutions of that part of the world were turned into general hospitals for ordinary diseases. The St. Louis Hospital in Paris which is considered at present as the greatest hospital for skin diseases in the world is said to have been a leper asylum in the old days. One reason why the disease was so quickly brought under control in Europe was that it came to be regarded as one of the most loathsome and dangerous of afflic-

tions and the victims were strictly isolated, which is the surest way to restrict its ravages. The methods adopted were at times almost inhuman but the end seemed to justify the means. So much had the disease lessened that by the end of the 19th century the average physician was unable to diagnose the disease, having had no experience with lepers. When I visited Riga on the west coast of Russia some years ago I found a leper hospital there; and my Russian college, took me into the cathedral and pointed out a stone before the altar where lepers used to kneel in ancient times to hear the sentence of death read to them. Afterwards the victim was sent into isolation at the hospital out of the town until death relieved him. A somewhat analogous method prevails in most of the countries of the West even to-day: the leper must be completely isolated to await death. This is done in the name of humanity. An example of this rule is seen in the island of Molokai near Hawaii, where all lepers are isolated and not allowed freedom again unless they recover, which is very seldom if ever. This sacrifice of the few for the safety of the many is a well-understood principle of civilization at present.

H. J. J.

Something may well be said here as to the varieties of leprosy. The tubercular form is now rare, while the anesthetic form, with few bacilli, is most common. In Japan during the recent years the disease has shown a tendency to decrease, the diminution of cases being illustrated by the following observation which was made by the any surgeons at the examinations for conscripts.

Number of cases under the recruits (‰)



(After Dr. H. Yamada)

At present there are five isolation asylums for lepers in our country, namely, at Tokyo, Osaka, Aomori, Shikoku and Kyushu, each of which receives cases in advanced condition including charity patients. In addition to the above there is a leper hospital run by the Roman Catholic Mission at Gotemba and another by Miss H. Riddell at Kumamoto, with a small leper home at Kusatsu, run by another English lady, Miss Leigh.

The history of leprosy in Japan is a long one and filled with numerous incidents of more than passing interest. As long ago as the 8th century the Empress Komyo established a hospital for lepers Hiden-In and took care of the victims, most of them being charity patients. It may be contended that this hospital was not intended for lepers but it seems to me

that it was, or at least included them. The reason why lepers are still so numerous in Japan is that the Japanese are a very humane people and they have always hesitated to practise the pitiless isolation methods adopted in western countries, though possibly such kindness is in the end an unkindness, if it leads to extension of the disease.

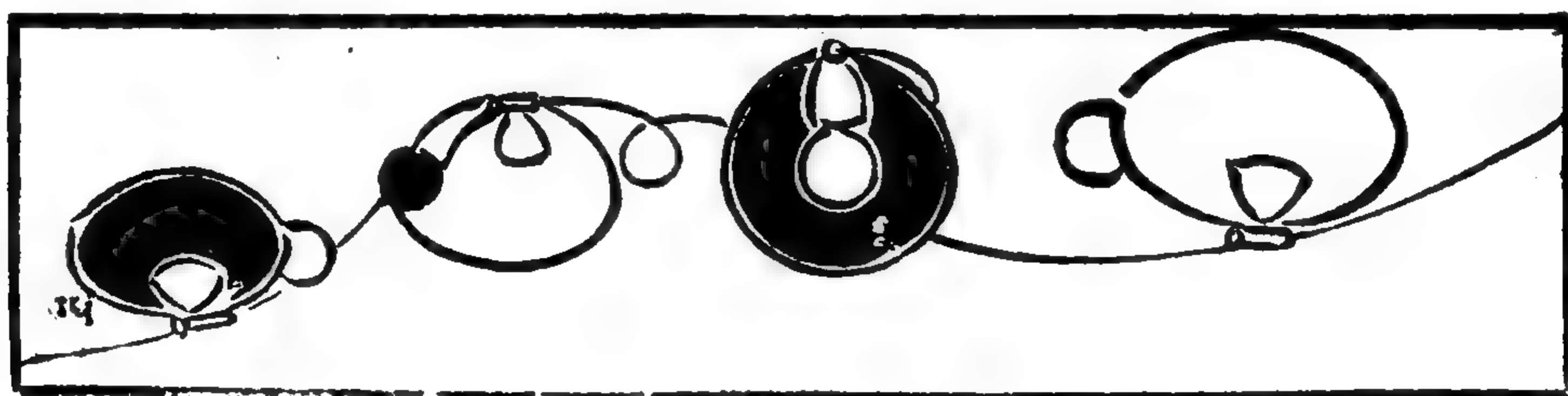
As to treatment the method long used in our country has been the application of *taifushi* oil (Ol. gynocardiae or *chaulmavogva*), being an effective medicine long recommended by physicians, being mixed with other drugs and administered in the form of pills or so. For 300 years this was the main if not only remedy known, and was especially effective in tubercular leprosy, as was first stated by the present writer in a report written more than 30

years ago. But this remedy was not found so effective for macular leprosy. The most effective application of the oil is by injection. By frequent injections the tubercles are absorbed and even disappear if not always. This medicine was often studied by some scholars, especially by Dr. Inoko with the analytic method, but he could not find any specific element, and Professor Shimoyama has manufactured remedy known as leprol similar to the medicine prescribed by Dr. Unna of Germany, but these were not radically different from the oil already mentioned. The medicine was used for injections and also taken internally in powdered form. While the patient is under this treatment, which occupies several years he must take care to live a healthy life, for instance he must be abstinent from alcohol and sexual intercourse. It is most important that the patient shall receive careful treatment during the earlier stages of the disease and strictly observe the hints given. There are other medicines highly recommended, such as Tetrodotoxin, Cyanocuprol etc., of which sometimes a marked effect is noticed by many physicians.

In modern times we are proceeding more and more towards serum treatment for leprosy. For the purpose of this treatment some ten grams of blood are extracted under aseptic manipulation from the veins of the patient, which is kept in cold storage for one day in order to separate the serum, and on the following

day the latter is injected under the skin of the same patient. By this method it is noticed that often the macula will disappear and tubercles are absorbed. We have also experimented in various methods recommended by experts in other countries but have not decided anything yet as to their efficacy. In Japan as in other countries the disease has long been regarded as a punishment from Heaven for which there is no real cure.

The leper bacillus was first discovered by Dr. Hansen, a Norwegian, in 1879, by whom leprosy was proved to be a contagious disease, though the heredity not denied at all. But when cases occur in the same family they are believed to come from family contagion. Though great advances have since been made in knowledge of the disease, but culturing the bacillus have not yet been discovered. We must, therefore, await the success of bacilli cultivation before we can reach any assured remedy. Until that time shall we be satisfied with temporizing methods or shall we adopt wholesale isolation of the few to save the mass? There is no other way at present, for the purpose of exterminating the disease in some near future. The isolation method is the simpler and easier. The fact is proved by the statistics of Norway where cases have declined from above 3,000 to one or two hundreds during fifty years of the enforcement of isolation first proposed by Dr. Hausen and it promises now the real eradication of that evil.



ECONOMIC MENACE

By BARON T. KUKI

THE great war has been fought to a finish and the victorious nations are busy discussing problems of peace and the League of Nations for ensuring permanent respect to justice and humanity; but mankind does not yet appear to have learned the lesson of the bloody struggle, and we still have majorities trying to impose order and law on stubborn individualism, and boasted democracy taking advantage of the difficulties of living to spread radical and subversive principles in society, to the demoralization of industry and progress. Trouble prevails everywhere and uncertainty menaces the mind of the world. Japan too is gradually being affected by those evils, and, with the rest of the world, is trying to see how skill in chemistry and the almightiness of money and materialism can be safely substituted for the old steadfastness to duty, faithfulness and loyalty, while society generally runs to extremes of luxury and frivolity. Our statesmen are at their wit's end to find solutions for all the problems that face them, and, above all, to preserve our national spirit unimpaired.

The main virtues of old Japan were steadfastness of temper, faithfulness to trust, heroism, endurance and self-control. To expect a nation to thrive without these is like building a palace on the sands. No perfection of treaties concluded or wealth gained can take the place of these essentials of nationality and

manhood. No increase of knowledge and no predominance of talent can succeed without these old virtues. These are the foundation of national character, and to ignore them is to have the nation at the mercy of every wind that blows. True character is the only thing that can stand the test of the new age. It is a matter for serious apprehension that our leaders appear to be insufficiently concerned with these great matters, and are bent on artificial methods to tide over our difficulties.

Another danger to which we are exposed is the threat of the Almighty Dollar. If money ever succeeds in conquering us and becoming our king, then goodbye to justice and true prosperity. Money can neither make peace nor keep it; money is the father of all warfare, the root of all evil. Money power is just as dangerous as militarism, and far more unscrupulous. The world thinks it has put an end to militarism; but has it put an end to the conquest of money? The war-decimated countries are wounded and financially exhausted, but the money king reigns. With scant regard to justice, humanity, or indeed any of the great principles, for which we pretended to fight, the money king like a colossus strides across the world and threatens to hold the nations by the throat. The aggressions of finance are far more penetrating and stealthy than those of the iron hand. Assuming the

tone of philanthropy and altruism merciless finance stalks up and down the needy lands until the people are in its grasp.

This indifference to the rights of others and profound regard for the dollar was conspicuously attested in the action of the American Senate recently, when other nations were set at naught, the Treaty of Peace thrown out and the League of Nations ignored, all by the influence of an arbitrary majority. There was apparently no hesitation for shame of such behaviour, nor insult to other nations, nor the peace of the world. International courtesy was thrown to the winds as a matter of no importance whatever. Is this due to the influence of principle or of gold? The root of it all is economic. The remarkable thing is that the newspapers of America do not approve of the action of the Senate. It is true, Senator Hitchcock supported the Treaty, as well as a number of other senators; and President Wilson has threatened to withdraw it unless the Senate abandons its policy of mutilation. He even insisted on trusting Japan in regard to the Shantung question, rebuking the violence and suspicion of the Senate. But, with the exception of a few men like Senator McCumber, the President's word had little or no effect and the destructive amendments were insisted upon. It was only too obvious that men like Senator Johnson were bent on their adverse policy just for the sake of discrediting and injuring the democratic party and the President, so as to help themselves at the approaching election. In any case their indifference toward the world responsibilities which the war thrust upon America was pitiable in the extreme and undoubted evidence of the

danger now threatened by money power.

How does the situation now stand? So long as the war went on and America had the opportunity of supplying immense quantities of munitions and food at high prices the representatives of capital said nothing. While the nation was expending vast sums of money on equipping some four million soldiers and preparing a great fleet the capitalist patriots were amenable. This display of money power in the presence of the world they rather relished, though it may also have brought them considerable profit. But it so surfeited their pride as to cause them now to despise not only Japan but all the other Powers. No one can read the overbearing utterances of Senator Lodge without being convinced of this overweening pride that has seized America because of the money display she has been able to make to overawe the world during the war. America now stands in a position of absolute independence and every opportunity must be taken rub the fact in without mercy or consideration. By thus insisting on the views of a few senators against the other nations of the world the United States may find itself excluded from the League of Nations; and yet it is a question whether the League of Nations can exist without America, as the latter well knows. To take advantage of the misfortune of others in this way is a trick of which money power alone would be guilty. But to undergo such great sacrifice for victory and then forego the real fruits of victory by menacing or ignoring one's duty in regard to establishing firmly the foundations of peace is something very difficult to understand in the case of a Senate that is supposed to be sane.

There is, therefore, nothing left but for the other nations to go on with the League of Nations and insist on its terms being observed in spite of America or any other Power attempting to belittle it or ignore it. It may be that America in time will see that error of her way and come to terms. We do not believe that the Senate really represents the American people at present. At any rate the Powers now have a chance to combine in a manner that may enable them to resist economic pressure, as never before. As the war approached its conclusion and the terms of peace began to be discussed all nations expressed themselves as ready to face any sacrifice or meet any compromise that might avert the repetition of such a catastrophe; and now when it comes to the test, the American Senate insists on its own views and is willing to yield nothing. The difficulty

is that the Peace Treaty made no provision for the control of unprincipled finance. And so we are left at the mercy of the money kings. And the money kings are likely to misuse their powers just as Germany misused her skill in chemistry, to disturb the peace of mankind. As science becomes the prostituted tool of militarism, so money becomes the cruel tyrant of greed and avarice. As science must be rescued from the control of militarism by destroying the latter, so unprincipled finance must be brought under humane control by regulations for the investing of money. The capitalist will be found as great a menace to peace as the militarist unless he is placed under equal control by the nations of the world. Humanity must protect itself as much against capitalism as against militarism.

Naga-naga to
Kawa hitosuji ya
Yuki-no-hara

A single river, stretching far
Across the moorland (swathed) in snow

By Basho

NEZAME-NO-TOKO

By N. TACHIBANA

THE Nezame-no-toko, in the mountains of Kiso, is regarded as among the most entrancing natural scenery in Japan. Though the region is not so extensive, the natural beauty is so intensive that all visitors are equally charmed by its alluring splendor. Yet, notwithstanding the grandeur of this view it is not well known to travelers whether native or foreign. This is because of its remoteness and consequent inconvenience of access, being situated out of the beaten track. But lovers of nature, once they find out scenes of great natural beauty, are not slow to frequent them and make the most of them; and thus the Nezame-no-toko is more or less familiar to some Japanese. Even foreigners are now found visiting the place, and the number increases year by year.

The center of this fine scenery is in the heart of the Kiso forest, the greatest forest in Japan proper, through which runs the Kiso river, in the province of Shinano. To get there the best way is to go first to Nagoya on the Tokaido railway, and there change for the Chuo line, alighting at Agematsu station, a small country place in the Kiso valley, near the foot of Mount Komagatake in the Japanese Alps. Proceeding to the right from the station for about twenty minutes one comes to a rest house along the river with a temple on the right a little further on, the Rinsenji. Behind

this temple the traveler will come upon the scene known as Nezame-no-toko.

At this point the river Kiso expands and then narrows to rush between high cliffs, presenting a magnificent water scene. The deep blue of the rushing water in its matchless force and great depth leaves an impression of awe and sublimity on the mind. After passing the rocky walls the water forms a calm still lake over which reigns the peace of the surrounding forest. The powerful movement from struggle to peace and calm is very pleasing, and something that no artist could ever fully depict. Some scenes in nature impress the mind with characteristic activity or violent motion; and others by their stillness or effeminate beauty; but this striking contrast of war and peace, struggle and rest, appeals to one as part of life itself. Though the surface seems calm and still, like a soul that has passed through death, probably down in its great depths there is still the tremor and shudder of the test experienced, but the inference of victory is inevitable. One just loves to sit in its presence and slowly absorb the beauty of it all. The conflict between the pliant and the unyielding, and the scenery of giant granite and great water, fills one's mind with memories never to be forgotten. Thus for centuries unnumbered nature has been revealing her power and beauty in this place without reference to the eye or heart of man;

and yet it must have been somehow intended that man should learn of it since it appeals so profoundly to his nature.

Here and there in the midst of the beautiful river rise great rocks like islands, washed clean of all life by the laving of the centuries, but one there is



that has accumulated enough soil to afford some pine trees that look very picturesque in their perilous isolation. Among the lovely pines can be seen a tiny shrine, for man has come thither to worship too, and the shrine bears appropriately the name of Urashima-do, after the sailor lad who went under the sea and married a fairy princess. Tradition has it that Urashima-taro used to fish on this rock, and to prove the truth of the tale his fishing rod may still be seen as a treasure of the little shrine, its only one. It is the custom for visitors to carve their names on to shrine, and among the many names left there are some foreigners.

Should time permit, the visitor ought to proceed to this temple and gaze on the rock and water scenery of the place from this coign of vantage, as the view is matchless. By care one can safely make one's way down to the water's edge and see at close range the great rocks that keep the mighty waters in place, returning again to the precincts of the shrine. As the train passes quite close to the

magic scenery it whistles and slows down a little for passengers to have a glimpse of the place, though, to see it as it really is, one must visit it on foot. As the visitor leaves the little temple after enjoying the beautiful sight he should not forget to leave a modest contribution, as this is the only way of maintaining the pretty shrine. When one thus comes to admire nature one need not be ashamed to pass on some tangible tribute to nature's God. Is not worship the proper attitude of mind in such scenery as this?

In all these lovely surroundings there is no hotel, no dwelling, nothing to mar the beauty of the scene, while the little temple but suggests the secret of the place. You cannot remain here over night unless you are content to sleep in the wood. Visitors from Nagoya should leave that city by the first train, bringing lunch with them. Time allows for a comfortable visit to the scenery and return to Nagoya before night. The time required from Nagoya to Agematsu station is about five hours, and a journey of ten hours may seem too much in one day; but no doubt one can find lodging at some of the nearer villages if necessary. To obtain a full view of the magnificent scenery of the Kiso valley one should really leave the train at Kisofukushima station, next to Agematsu station, as there is a town here, the largest town in the district, though there is no foreign hotel there. Foreigners, however, can be accommodated in a native inn. The mountain views at this place are very fine. At few places can one get so satisfactory an impression of real forest loveliness and grandeur. The beauty and awe of the vast wooded hills is sublime. The Tsutaya is the best hotel in the village. As for beauty and coolness in the hot summer months Karuizawa is

nothing to this place. If hotel accommodation were more attractive there is no doubt this would become a popular summer resort.

A further interesting aspect of the scenery along the Kiso river is the number of suspension bridges that cross it. The region is so rocky and precipitous that this is the only way that bridges can be constructed. These Kiso-no-kake-hashis, as they are called, always greatly interest those visiting the region for the first time. To the inhabitants, however, they are more for use than admiration, the people there being naturally utilitarian, as it takes some activity to make ends meet in this neigh-

borhood. All the mountain region along the right bank of the Kiso river belongs to the Imperial Household, and the forest preserves there are sacred. For thousands of years great trees have grown there unmolested by the greed of man, and some of the giant cypresses are of great age. In these forest regions is the Ontakezan shrine, where all pilgrims offer prayers, and where many a miracle is alleged to have been wrought.

The inhabitants of the Kiso region are rather primitive but they are kindly and considerate to visitors, and their queer costumes are an endless wonder to strangers. Do not fail to see Nezame-no-toko.

NEW YEAR'S DAY

Ganjitsu ya

Iye ni yuzuri no

Tachi hakan

'Tis New Year's day :—I'll gird me on

My sword, the heirloom of my house

By Basho

Tr. B. H. Chamberlain



A NEW FIBRE

By K. HOSHINO

JAPAN has discovered a new fibre to mix with cotton, which promises to cause a revolution in cheap fabrics in the Far East. It is a kind of sea grass known as sugamo, which, when properly treated and mixed with raw cotton, makes a thread strong and useful for cheapening the material, which is now so high in price.

The annual value of raw cotton imports to Japan is about 300,000,000 *yen*, with about 18,000,000 *yen* for ramie and 52,000,000 for wool; but if the mixing of raw cotton with sea grass proves a success, such large imports of raw cotton will not be necessary.

This sea grass flourishes plentifully about the shores of Japan, so that there will be no difficulty in obtaining a sufficient supply if it comes into general use among spinners. The botanical name of this grass is *phyllospadix scouleri*, or sugamo in Japanese, but in the different places where it grows different names are used by the Japanese, such as umisuge, ebino, ryuguno and so on. The quantity available is believed to be unlimited. It is an evergreen seaweed about an eighth of an inch to three feet in width, rather long and thick, sometimes extending to a length of sixteen feet, not unlike kelp. It grows luxuriantly about rocks facing the open sea. It is one the rare marine phanerogamae in Japanese waters and usually is found in water about four or five fathoms deep, at low

water. When once it takes root on a rock it grows in abundance, branching out in all directions, and as the roots collect sand or other substance they form a soil on the rock to nourish the roots.

The blossom of the weed comes out at the side of the leaf near the root, usually in March or April, and the seed is ripe in September, the ripe pod resembling a lobster somewhat. The petal forms a somewhat flattened column or like a tooth. The plant grows best from spring to autumn; but owing to its great luxuriance it is difficult to collect during the spring and summer, and can best be harvested during the winter months; but as winter is rather cold it is more desirable to harvest it in the autumn.

The use of this weed in cotton spinning has only just begun and is not on a very extensive scale as yet. It was first tried in making material for rough horse blankets, and was found so practicable that its use in other ways is now contemplated. The fishermen do not like the plant, as fish do not come where it is to be found; and bathers regard it with aversion, as sometimes people are drowned by becoming tangled up in it. During the last year two poets who went out for a swim together lost their lives in this way. In one of the recent novels published by Roka Tokutomi he mentions an accident he met with in this way on the coast at Kujiukuri, when he barely escaped with his life. Off the province of

Tottori the authorities have expended thousands of yen in trying to clear it away from there but to no purpose, as so long as the roots are left it will grow again.

The use of sugamo in cotton spinning was first introduced by Yachiro Hashimoto and Katsushiro Kobayashi, and a patent was taken out for the use of it in 1918. The secret of the process is to know how to remove the outer casing of the weed, which was patented as above. Many persons have tried to use it and failed for want of this knowledge. The invention referred to enables the spinner to remove the outer skin completely without injury to the fibre. The process is somewhat as follows. The dried plant is first boiled in lye made from ashes and water, for about two hours and then is allowed to cool gradually. This weakens the skin so that it comes off without resistance when the material is washed in water and boiled again, bringing it just to the boiling point in water mixed with rice bran, for half an hour. The remaining fibre then looks like cotton fibre from which any remaining particles of the skin much be carefully removed. This is best done by rinsing freely in water. The patent already mentioned gives full particulars as to the process, which is successful in every way.

In regard to the method of removing the skin of the plant Mr. Hashimoto, the inventor of the above process, says that for many years people who knew of the great value of sugamo as a fibre, have been trying to find out a way to remove the outside from the fibre and they have always failed, he being the first one to succeed in finding a method. Some have thought that steam would be successful but this also proved ineffective. The simple way adopted by himself was

completely successful, this being the way now used by all those using sugamo in spinning. Any sort of big pot will do very well for boiling the weed, such as the iodine pots used by fishermen. The work can be taken up by fishermen and done just as easily as by factories. No great amount of capital is required to start such enterprise. Nor is any special education or training necessary to success in the business. Even women and children can carry it on just as well as men. Some have tried another process in which sulphuric acid or bichromate is used, but this is not satisfactory besides being more expensive and too dangerous for untrained workers. The method used by Mr. Hashimoto is obviously the most desirable, since it is most successful and demands nothing more than is at the disposal of every housewife.

The preparation of this seaweed for use in spinning is a work that calls for no special time or pains. The weed can be harvested when convenient, and it does not spoil by waiting and drying. The plant can be gathered in the autumn and the spare days of winter used by the fishermen to carry on its preparation for spinning. The material is not liable to spoil and the fibre can be left waiting indefinitely. With such facilities for procuring and preparing the fibre the supply is inexhaustible in Japan, and if it comes into general use the effect on cheap clothing will be very important. Cotton mixed with this fibre is far stronger than thread made from raw cotton alone. Fishing nets made from material mixed with this fibre have been in the seawater for three months or more without showing any sign of being affected by the water, which is more than pure cotton twine can do.

Nor is the appearance of the cloth made from this fibre at all objectionable, as it has peculiar gloss that is rather pleasing, and it takes dye well, which cotton does not do. It is also lighter than cotton; while in the use of it there is not so much waste as there is in cotton. Japanese fishermen are taking up the business now, as it can be carried on as a side issue in connection with their ordinary occupation. The Oriental Textile Company is preparing to exploit this new fibre and is offering fishermen good prospects of special work by buying as

much as they can produce. In the manufacture of summer clothes and pongee coloured shirtings the fibre will have an abundant use. Paper made from this fibre is strong and excellent for drawing. Mixed with pulp it makes an excellent foreign style paper. Capitalists are becoming interested in the possibilities of the fibre, and it is likely that in the near future it will prove quite an industry. Owing to rise in prices of raw cotton the subject becomes all the more interesting at present.

JAPANESE CHILDREN'S VERSE

Nono-san,
or
O-Tsuki-san
Ikutsu?
"Jiu-san,—
Kokonotsu."
Sore wa mada
Wakai yo.
Wakai no mo
Dori
Akai iro no
Obi to
Shiroi iro no
Obi to
Koshi ni shanto
Musun de.
Uma ni Yaru?
"Iyaiya!"
Ushi ni yaru?
"Iyaiya!"

Nono-san,
Little Lady Moon,
How old are you?
"Thirteen days,—
Thirteen and nine."
That is still young,
And the reason must be
For that bright red obi,
So nicely tied,
And that nice white girdle
About your hips.
Will you give it to the horse?
"Oh, no, no!"
Will you give it to the cow?
"Oh, no, no!"

Anon

THE POLITICAL SITUATION

By J. FUJII

SINCE the increasing dissatisfaction with the present cabinet on account of its failure to control profiteers and prices and its apparent indifference to popular opinion in regard to labour questions and foreign diplomacy, the question of its prolonged tenure of office continues to become one of persistent discussion; but it is a question that no one as yet ventures to answer with any degree of assurance. While it is true that the Government has revealed certain weaknesses, at the same time it cannot be denied that it has struck deeply at some of the evils of bureaucracy, though there are those who apprehend that the evils of bigoted and narrow party politics may even prove less patriotic than the selfishness of the bureaucrats.

The Hara cabinet has made certain important concessions to the democratic spirit, notably in the direction of extending the franchise, and the official recognition of certain rights of labour, to say nothing of its appointment of civil to replace military officials in colonial administration. It is safe to say that henceforth military officials will no longer be able to dominate colonial government in this country. The determination to encourage reclamation of uncultivated lands and increase the area for food production is another reform that must be placed to the credit of the present Government. Though

the Cabinet gets credit for these reforms the outcry against it does not cease. This is probably due, as has been suggested, to its apparent indifference to the high cost of living and the abnormal inflation of currency, as well as to its alleged failures at the Peace Conference. Of course the Opposition party, the Kenseikai, is taking every advantage of these complaints to undermine the influence of the Government so as to replace it with a Kenseikai cabinet; and the approaching session of the Imperial Diet will doubtless see some strenuous party tactics in operation.

It is believed that the Opposition is preparing a motion of impeachment for the session of the Imperial Diet, based on the following grounds: that the Cabinet has not taken proper measures for the control of high prices and to check the inflation of currency, but has allowed the cost of necessities to soar until many are brought to great distress; that the Government has persistently ignored the national demand for universal suffrage, which as a party cabinet it should promote; and of several other blunders of inconsistencies the Cabinet is accused. The cabinet denies responsibility for the situation, as high prices and inflated currency are phenomena of universal sway at present and cannot be put down as

popular to Japan. The Government refuses there to be held responsible for conditions that are universal. The authorized belief that that although attempts were made abroad to control the situation by



Mr. Kato

restricting currency and the raising of prices the results were quite ineffective, and as the courts would have to pass on similar measures abroad. The Ministry of Finance, Aburahi Takahashi, has been in power in his view no more serious than he has effected the strongest public sympathy, and is bound to stay in for severe criticism when the Diet convenes. That even the Minister of Finance, however, can be brought to notice is clear from the fact that already Aburahi Takahashi is being kept by name and has raised the rate of interest on loans by the Bank of Japan to restrict further inflations of currency. Restriction of certain exports, such as cotton, silk stuffs, raw cotton, eggs and so forth, has been suggested for one year. The critics are not yet satisfied, however, asserting that the officials have delayed the reforms until too late to have any appreciable effect on the situation. Even some of the cabinet members themselves have questioned the effectiveness of the measures adopted by the Department of Finance, and this will be brought against the Government during the session of the Diet.

But has the Cabinet any very great loss of opposition in the Diet? The

most that can happen is a vote of no-confidence and then the Government can dissolve the House and appeal to the country with certainty of being returned. For no Cabinet has ever been defeated while the parliament sits. This would only put the Opposition as well as the Government on the verge of another general election, which would be undesirable unless the Opposition had secured a working great gain. The Cabinet might be defeated as a non-confidential question up to the Diet, which this year is the largest in the nation's history, but the greatest danger always lies in the House of Peers, which no body there has the power to overthrow the Ministry. The House of Peers has warned the Cabinet never to take during the past year to look to itself in regard to controlling the financial situation, and it may be that the Peers will deal the cabinet a death blow before the session of the Diet ends. The Komeitoku party is the largest House constituency, especially in that department of the legislature, and as there are some supporters of the party very desirous of becoming ministers in the next cabinet they may be inclined to hurry up a change. There is a possibility that the numerous party among the House may join forces with the Opposition to overthrow the Hara Ministry. It would be a very surprising matter, but all the Komeitoku party has to do is to defeat the Budget in the House of Peers. Should they decide to make the Cabinet it is probable that the House of Peers would not support them. Their number is the smallest, speaking Nakagawa Kitaru, Iwagawa and so the supporters range him as president of the Komeitoku party in the House of Peers. This would be a tremendous loss to their party. A

dispute between the Kenkyukai Peers and the Cabinet is the greatest danger the Seiyukai party has to fear in the next few months.

It would not be all plain sailing for the Peers, however, for if a cabinet were to be constituted that owed allegiance to no particular political party, the public would be dissatisfied with it as a sign of reversion to bureaucratic politics and no cabinet could thus afford to defy public opinion. It is likely, therefore, that the Kenkyukai will be disposed to reach some sort of compromise with the Seiyukai party and organize a cabinet in collusion. Thus the Peers and the party in power might find some *modus operandi* for furthering mutual interests. The most difficult pro-

blem the Seiyukai will have to face is the demand for universal suffrage, as any indifference to this will excite universal indignation. But since the Kenseikai is not very enthusiastic in this direction the question is one both have to face. The president of the Kenseikai party is rather vague in regard to the subject of universal suffrage, though all the members of the party are not in agreement with him.

A new star on the political horizon has appeared in the person of Baron Shimpei Goto, just back from a long tour of Europe, and with him Mr. Yukio Ozaki, the distinguished political agitator; and these may exercise quite an unexpected influence on the situation.

Samukereba

Nerarezu neneba

Nao samushi

So cold I cannot sleep, and as
I cannot sleep, I'm colder still.

By Basho



ROKUEMON HASEKURA

(ROMANCE)

By K. TAKAYAMA

II

AT last the day arrived for Hasekura to set sail on his mission to Rome. It was on the 15th of September, 1613. On that day the wind sprang up and the waters of the Pacific looked very rough as Hasekura boarded the small sailing vessel that was to carry him into unknown seas. Late that evening the ship weighed anchor at Tsuki-no-ura in the province of Mutsu, and departed amid the farewells and good wishes of the little company left on the shore never expecting to see Hasekura again. Hasekura stood sadly on the deck looking back in silence on the little company as the ship receded from the shore; while the Spanish priest Father Louis Sotelo, stood to one side praying for the success of the voyage. In his dark ecclesiastical robes the priest looked quite strange to Hasekura. The gold cores on his breast shone brightly in the evening light as the priest gazed at the shore and whispered farewell.

Gradually the silent company on the shore become indistinct as Hasekura waved a last farewell and faintly caught signs of response from the dim figures on the beach. Little by little the trees and houses vanished and at last Hasekura lost sight of his beloved Japan. And so for many days and nights the little ship rode the towering waves of the limitless ocean on her way to Spain, speeding along with full sail spread. The first night on board passed somehow and next morning Hase-

kura enjoyed the glorious sunrise, as he did every morning during the voyage; while the brilliant moonlight nights he enjoyed scarcely less. The beautiful light on the waters by day and night was a new thing to the man who had never crossed the wide ocean. To fall asleep every night to the splash of the waves against the ship was another new experience he could never forget. Numerous sea birds he had never seen before whirled about the rigging and astonished as well as pleased him. Porpoises rolled about and great whales spouted in the distance, to his further amazement.

Hasekura, however, did not put in all his days at sea gazing over the waste of waters. He was determined to learn something of the country and people he was going to and to speak even their language. Every day he studied under the direction of the priest, who also did not fail to teach his pupil something of Christianity. The priest spoke in but broken Japanese, but Hasekura managed to make out the meaning of most of what he said. One day the priest remarked that Hasekura must have come from a distinguished family and had many interesting experiences in battle, and the priest would like to know what was the dearest desire to the Japanese soldier's heart. Hasekura replied that his was in no sense an illustrious family; it had been adopted by various feudal lords through several

new mission and was supported by a position of 1,000 *ryō* of rice annually. Hosokura had followed his feudal lord into battle during the attack on the castle of Miyazaki and did good service in the thick of the fight, and he had also some exploits to his credit during the Civil wars. On hearing this the priest with half-closed eyes sleepily, recalled that of long ago children of the same Heavenly Father and he was not the father's will that they should ever fight and kill one another. Then Hosokura said that the true desire of the Japanese soldier's heart was to display good action. But the power is that that it was best to obey the command of him to keep one's enemies; and he asked Hosokura if the wars and conflicts of nations had ever done themselves or any one any good. He said that the followers of Jesus were the men of real courage.

As the days passed Father Sobilo also studied the Japanese language under the guidance of Hosokura. As the winter advanced the days became appreciably cooler, and the weather was not always pleasant. Often the ship was tossed like a chip on the giant billows while her occupants reeled and tumbled about like men drunk. The great waves flooded the decks and even entered the cabins, and often the felt as if the ship had fallen into a valley abyss. With Hosokura was a friend named Shōzan Yokozawa, and

they used to lie in their bunks all day during the high seas, unable to move head or foot. They could not even converse, as the only reply to any remark was a groan. At times they despaired of ever seeing land again. They made up their minds to die peace, and to descend to the bottom of the sea, if necessary, with a brave spirit after the manner of true samurai. In the presence of the priest they bore themselves as valiantly

as possible lest the foreigner should gain a bad impression of Japanese spirit. Yokozawa remarked that even a child of God must display a certain amount of activity in such a storm as they were passing through; and Hosokura said that he was so disabled that he not even thought of the point of his condition or some such. The timbers of the ship creaked and strained as if they thought the



Hosokura Shōzan

vessel might at any moment be broken up and all lost. Broken and shattered with flapped like exploding bombs, and the sailors worked with great difficulty to manage the ship. They were very anxious to know how the priest was enduring the storm. Yokozawa creeping along the passage way to the priest's bunk to see how he did; and there the good man was sitting up and praying for all he was worth, though apparently none the worse for the gale. This seemed to reflect somewhat on the true Japanese and they determined that they

should not give way to the influence of the as they had been doing; but such courage is seldom lasting and they knew not what to do. It was no use to attempt gaining the deck, for there the waves were hurling the crew about like balls. It became necessary to ascend the rigging and cut away a rope, and none of the sailors could manage it. Even the captain was hurled to the deck as he

under control. Father Sotelo now remarked that he could see why the great daimyo, Masamuné Daté, had entrusted Hasekura with the mission to Rome, and said that perhaps through the efforts of the mission all the people of Japan might some day awake to the meaning of true religion. From that time onward there were only two men on the ship over whom the sea had no power; and they

were Hasekura and Father Setelo. The priest used to say that if a man had full faith in God he would have no fear; and Hasekura used to try to show that he could have fearless courage merely because he was a Japanese. The priest used frequently to remind Hasekura that Jesus was the bravest of all men and died to save the world, and he said to faith in one's national spirit without faith in God was of none effect. Just then Yokozawa appeared on the scene and asked Hasekura how he felt; and he was about to utter a groan when he be ought him of the presence of the priest and was silent. Yoko-



Date Masamune

tried it. This incited Hasekura to ambition and he succeeded it accomplishing the difficult and dangerous task, to the great admiration of the whole ship, which made up for all his seasickness. Father Sotelo especially praised Hasekura for his prowess.

"Do not fear," said the priest. "God will bring us all safely to the haven where we would be."

"On, Padrê," shouted Hasekura, "I hope so truly, I'm sure!"

The sudden revelation of great courage and spirit on the part of Hasekura nerved the whole crew to action again and soon the ship was in order and once more

zawa nearly gave Hasekura away by asking why he was not groaning. But Hasekura remarked calmly that samurai honour and firm faith in God kept a man all right; while the priest pointed to the raging waves and said that even over these a firm faith had full power. The wind now lessened and the waves died down, and by midnight there was a great calm, to the joy and gratitude of the ship and her crew. Some days afterwards the cry of "Land! Land ahead!" as heard, and in a few hours hills and trees gradually revealed themselves to the glad eyes of the voyagers, who were thankful to have reached *terra firma* once again.

(To be Continued.)

JAPAN'S FOOD SCARCITY

By F. MIYAMOTO

ON account of the difficulties arising in Europe and America with regard to food supplies, and the rice riots which occurred in this country the summer before last, the question of ample food supply has been occupying the attention of our people for some time, and is becoming a serious question in national politics. Food, of course, must be the paramount question for all nations; and in it are involved some important considerations, as, for instance, the sources of production, the relation between prices of labour and food prices, the importation of rice and so on. Last year the total value of our rice imports was over 100,000,000 *yen*.

The principal foods of Japan are rice, wheat, soya beans, sweet potatoes and ordinary potatoes, the annual value of which in this country amounts to about 2,600,000,000 *yen* at present. Of these the most essential, of course, is rice, the production of which last year was between 250,000,000 and 260,000,000 bushels; and yet we were obliged to spend about a hundred million *yen* on imports of the cereal. There is also a great shortage of wheat at present, and the annual imports are valued at some 10,000,000 *yen*, mostly from America and Australia. During the war, when foodstuffs were at a premium in the belligerent countries, wheat and flour were exported from Japan, but exports ceased after the resumption of peace, showing that it was no more than a temporary phenomenon.

The soya bean is our raw material from

which such necessities as tofu, or bean curd, soy and a soup called miso, are made; and since the domestic production is insufficient imports of this bean are valued at about 10,000,000 *yen*, mostly from Manchuria. As to the two varieties of potatoes mentioned, a sufficient output is produced at present, but this may not continue, as consumption is fast extending as many are substituting these for other foods. The increasing quantities of starch produced in Japan also threaten to lead to greater potato consumption, and so to lessen food supplies from this source.

Such being the food situation at present, what of the future? This problem is now under careful consideration. The vital question is with regard to rice, as this must for some time at least remain the principal food of the nation. That it should be so must be admitted to have no more substantial a foundation than prejudice against rival foods; but the prejudice on this subject in Japan is so ingrained that it is impossible to change it at present. As our population is increasing at the rate of nearly a million a year the value of 100,000,000 *yen* are necessary, the expansion of rice imports in future is a foregone conclusion. To be more definite, the present increase of population in Japan is about 14.17 per 1,000; and if this rate continues the present population of nearly 57,000,000 will reach 113,000,000 in the next fifty years and over 200,000,000 in a century. The demand for rice will, of course, proportionately increase, if not to a greater degree even; and the present rice consumption of about

5 bushels person will swell to something more. It is obvious that since the war the per capital consumption of rice in Japan has increased by from two to three quarts.

The question as to whether the Japanese will ever prefer other food to rice is, as we have already said, no one open to discussion at present, not only for reasons given, but for other and even more potent reasons, principally in the direction of economy and convenience. Not only do the Japanese prefer rice to all other general food, but they like it even better than westerners like bread; and even if they substituted bread they could not find side dishes to eat with bread so cheaply as they can find such dishes to eat with rice. The chief side dishes to eat with rice are bean soup, hores radish, and pickles, none of which could be eaten with bread, which requires butter, jam or meat and fish, all of which are much more expensive in Japan than the side dishes for rice. Not only so, but from an agriculture point of view, rice can be raised in Japan more plentifully and successfully than other cereals, owing to the extent of paddy fields. These considerations militate very seriously against any possibility of substituting bread or other cereals for rice in this country. But if rice continues to be the staple food of Japan how is the yield to keep pace with consumption?

This important question is answered in various ways. It is believed that there is room for considerable extension of rice fields by land reclamation and the utilization of lands now used for other purposes or lying waste. The present acreage of paddyfields can be cultivated more intensively by further employment of fertilizers, the imports of which even now amount in value to about 150,000,000 yen a year. By engaging in the cultivation of rice in

a more intensive and scientific manner the annual crop could no doubt be much increased. As to further imports from abroad, the possibilities are always available, though foreign rice is not popular and is used only in case of necessity. An adjustment of the price of rice in connection with increased production might also be expected. During the years from 1912 to 1918 the price of rice ranged as follows: for five bushels, yen 20,76; 21,47; 14,21; 12,96; 13,82; 19,50; with 32,18 in 1918. For 1919 the average price per five bushels was about 37 yen. This enormous increase in price is due largely to under production. As foreign rice is not appreciated by the Japanese imports did not appear to have any appreciable effect on the price of the domestic product, which is always higher than imported rice.

The adjustment of the price of rice is a very difficult question in this country. It has occupied the minds of our best statesmen and financiers for a long time without any appearance of a solution. The life and death of cabinets depend on it and yet no progress has been made in reaching an answer to the questions. All that can be said is that the safest way to meet the difficulty is to increase rice production by adopting the methods already mentioned. It has been suggested that if no substitute can be found for rice we might compromise by mixing rice with some other food, such as barley, or wheat or potatoes, the latter being the cheaper as the supply is usually ample. The deficiency of albumen in potatoes might be met by using beans as well, as these are plentiful enough. The rice must thus be increased some 20 per cent. by mixing other food with it, and the imports of foreign rice might then be reduced.

FORESTRY IN JAPAN

By SAKIO TSURUMI
(CHIEF OF THE FORESTRY BUREAU)

THE demand for lumber in Japan increases at an enormous rate from year to year, especially that for house building, since all dwellings in this country are of wood. As the output of lumber does not keep pace with the amount required for house building the situation tends to become acute. The annual demand for forest products in Japan may be represented by the following figures:

Timber	347,000,000	cubic feet
Firewood	842,000,000	" "
Exports	12,000,000	" "

From which it will be seen that the annual consumption is well over 1,200,000,000 cubic feet. For such purposes as house building, mine supports, bridges, pulp making, railway ties, packing cases, electric posts, ships, foot wear and numerous other things the demand for wood is simply enormous in this country. The average Japanese house requires about 800 cubic feet of lumber and the number of houses annually constructed is between 450,000 and 500,000 and always increasing, the rate of increase amounting to an annual consumption in lumber to the extent of 100,000,000 cubic feet.

A similar increase is seen in the timber required for mine supports. In the coal mines about ten cubic feet of timber is required for the output of every foot-ton of coal, and the increase of demand is equal to about 3,500,000 cubic feet

annually. The increase during the last five years alone amounted to about five times that much. In 1907 the output of coal in foot-tons was 13,803,909; and in 1912 it was 19,638,755 foot-tons, and with this increase of 5,835,786 foot-tons the increase in cubic feet of timber required was 2,913,000. During the next five years the output was 26,361,460 foot-tons, and increase of 6,721,705 with an increase of 3,560,000 cubic feet in mine supports. But in the gold and copper mines a great deal of timber is also required, of which no account has been taken above.

To the making of pulp a vast quantity of timber is now devoted in Japan. In 1913 the output of pulp in this country amounted to only 76,081 tons; in 1917 it had risen to 169,039 tons, or an increase of 200 per cent. The amount of timber thus consumed in 1913 was 10,1325,000 cubic feet, while the amount consumed in 1917 was 23,192,000 cubic feet. A similar increase in the output of pulp has been noticeable in other pulp producing countries too. Sweden produces over a million tons of pulp annually; and Norway 700,000 tons; while the United States had an output of 3,271,000 tons in 1916, and Canada 1,525,000 tons in 1917. For railway ties and bridges also the demand is steadily in the increase, while for packing cases the demand is unlimited.

The demand for charcoal is constantly growing with the rapid increase of population and the general improvement in circumstances of living. Although coal, coke and electricity are coming gradually into use for domestic purposes they will not for a long time yet be able to supplant charcoal in our households, and it has numerous industrial uses as well, the latter showing an increase of 57 per cent in the last few years. In the carbide industry charcoal is indispensable. For protecting silkworms and drying cocoons too, much of this material is consumed by the farmers. If the population continues to increase at the rate of 800,000 a year there will be an increase of some 16,000,000 cubic feet in the timber required for making charcoal.

Of course the demand for firewood in Japan is immense, as almost every household uses it. The total amount of timber in view for this purpose is about 550,000,000,000 cubic feet; and the annual felling of trees amounts to about 8,500,000,000 cubic feet. In other words the consumption at present is about 80 per cent more than the supply in sight. The amount thus consumed in 1917 was some 18,666,794 cubic feet and the rate of felling trees tends to increase more and more every year. The present forest area of Japan is about 70,000,000 square acres, or some 74 per cent of the total area of the country, including only valuable land; while about 16 per cent of the country requires afforestation; and it is very difficult for afforestation to keep pace with the felling of trees, owing to the high prices and the increasing demand for wood. In 1915 the percentage of afforestation to tree felling was 59; in 1916 it was 42, but in 1917 it was only 32 per cent, a great decrease. The above

figures refer to public lands. If we look at the figures for private property the percentage of afforestation to felling was only 47 in 1915, 32 in 1919 and 23 in 1917. Of course there is a certain degree of natural afforestation but it cannot make up for the consumption going on. It is obvious that owners of private property in Japan do not pay much attention to the needs and interests of posterity. If the present tendency is not checked Japan will become an importer of timber in the years to come, which would be a great disgrace to a land so well adapted to afforestation. All countries now regard afforestation as one of the greatest means of conserving natural wealth.

The evil of neglecting afforestation was fully realized by England during the recent war when she had great difficulty in meeting her demand for timber, and had to devise special means at great expense to meet the emergency. Doubtless in future the people of England will devote more careful attention to the matter of utilizing uncultivable lands in afforestation. There is no doubt that henceforth all countries must depend more and more on intensive afforestation than on natural forests for their supplies of timber. If Japan continues her present ruinous policy of consuming 70 per cent more than she plants out in forests it is not difficult to see the position she will be in as time goes on. We are in need of prompt and adequate reform in regard to forest economy, as well as in the matter of setting out new forests. If Japan does not become one of the great timber resources of the world it is only her own fault. Other reforms necessary are in reference to the uses of special woods, such as cedar and cypress, which should be reserved for special purposes and the

public be compelled to use other woods for less important purposes.

Even now Japan has to import a considerable quantity of timber every year: the total value of such imports last year was 12,270,000 yen, mostly

American pine for building purposes. A large amount of pencil wood was imported from China too, while from the south seas we imported precious woods for cabinet making.

Japanese Children's Verse

Nemoko-ee
Nemoko
O-yasu yo
Uragi-no-ha,
Natsunaki
O-mino ga
Nagai yae?
Okikureni yo
O-gaki ni
Ore tuki ni,
Biru-no-ha,
Sae-no-ha,
Tabeta sono;
Sae da
O-mino ga
Nagai sono

Sleep, baby, sleep!
Why art thou becomable
ears of the Child of
the Here of the hono-
rable month is so long?
Thou wast when he
dwelt within his honored
womb, his mamma ate the
leaves of the locust,
the leaves of the bee-
hive-grass. That is
why his becomable ears
are so long.

Ann



A JAPANESE GAME

By S. HONDA

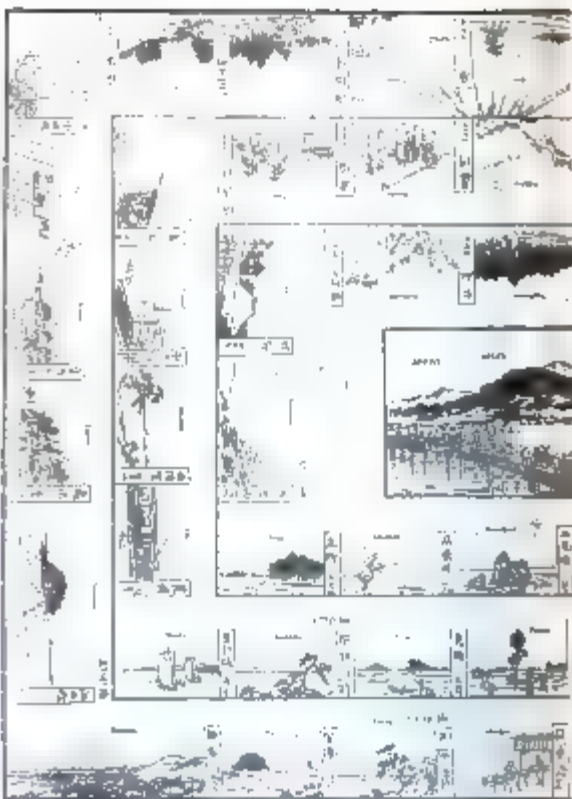
THE Japanese are a people very fond of games, especially of indoor games; and among these one of them most amusing is Sugoroku or Backgammon. During the festive season at the New Year such a game is played most by every day families, and becomes a rival of the native card games in popularity, especially among the young. Consequently the New Year season is the busiest time for makers and dealers in Backgammon boards and the dice used in the game; and the only way one dealer has of pushing his goods above another is by inventing a new style or colour, or giving the instruments of the game some new distinction to allure the youthful eye.

Changes are introduced not only in the make and appearance of the board but in the rules of the game, so as to arouse special interest in the goods of one maker over another. The game of Backgammon has been played by people in Japan for centuries. It is supposed to have found its way to this country from India by way of China. At first it was not unlike the game as it is played in Europe, but it has in the course of time undergone considerable modifications and developments. The original board was marked by 12 lines running horizontally across it. Fifteen black and white pebbles were used for moving, in accordance with the dice shaken from a bamboo tube. The moves were made in accordance

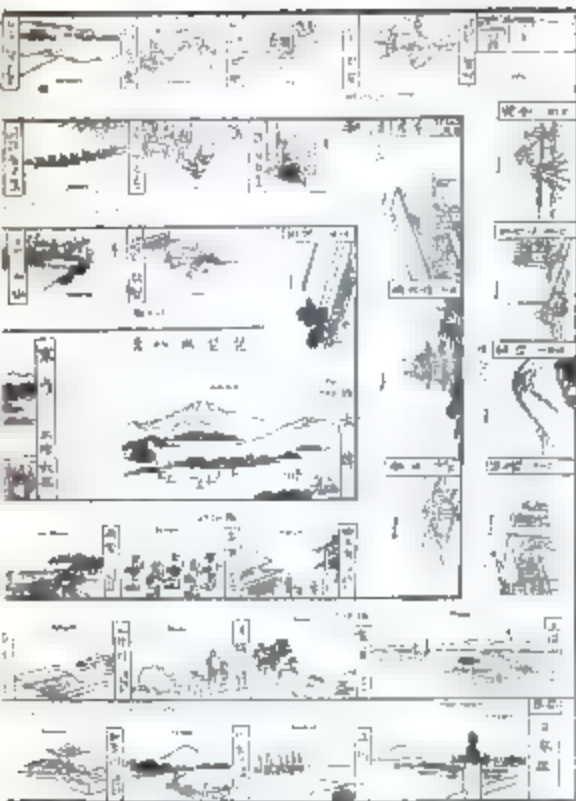
with the number showing on the face of the dice falling upwards. In this way the journey proceeded till the winner got home first.

Since the Tokugawa days the game has been more simplified. It came to be known thence as Bukkyo-sugoroku, or Buddhist Backgammon, and sometimes kan-i-sugoroku, or highrank backgammon, though there were some important difference in the ways in which the game was played. The game then came to be played on a large sheet of paper, marked in accordance with the original game board, only in the spaces were written the names of Buddhist heroes or saints. Obviously the changes were introduced with a view to interesting youth in religion, like the game of authors which is supposed to interest western youth in books. The various ranks of the Buddhist panteon are most complex and abstruse, almost an impossibility to the mind of the common man; and the game was an effort to assist memory in regard to the mysteries of Buddhism. Other forms of the game marked the playing sheet with ranks of military officers or officials so as to familiarize the people with these titles and degrees of rank in days when there were no books and newspapers to do so. From these changes the game went through various modifications until it came to be what is called picture-backgammon, as today.

The most popular form of the game in



1674MBR GANE OF "SUOUE/600" BY EDWEN/600



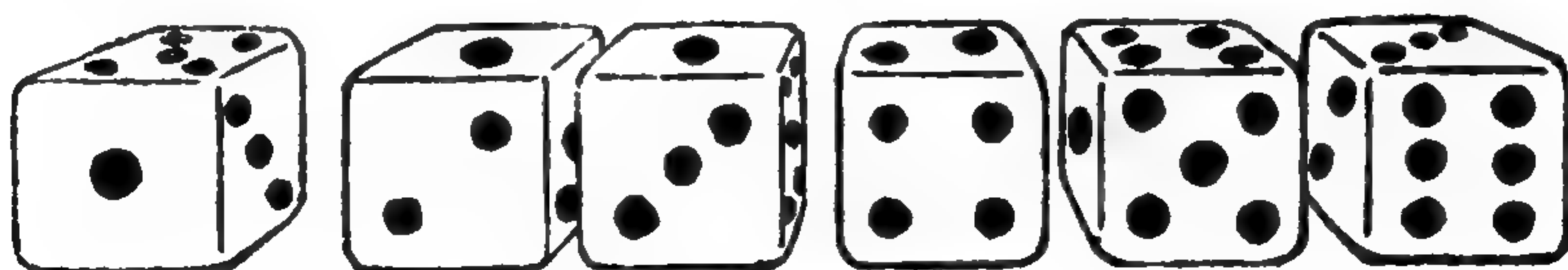
La « Huangshan », avec des pins de légende, par Shideqing

modern times is that known as Dochû-Sugoroku, or Travel-backgammon. For this form of the game a large paper is spread out on the ground, or the lines for the game may be drawn on the floor or the street with chalk, as one often sees the children doing; and several persons can play at one time. Many noted historical places are written on the spaces for stations of sojourn. The players throw dice, as in the old game, and then move as far as face of the dice indicates, the winner being he who reaches the appointed destination first, such as from Tokyo to Kyoto. There is a form of the game known as the Tokaido-hizakurigé, or the Eastern Road Shank's Mare, which has long been quite popular.

For this game the paper or board is divided into fifty-three stages of the journey, which winds hither and thither like a maze, the center of which is the destination, Kyoto, the trip starting from the outer right-hand corner. In this game fifty-three stages have to be covered. Any number may play, a pebble or a bit of wood being used to represent the traveler, who is brought in contact with many famous places on the way. This shank's mare backgammon appears to have a never-falling fascination for most people in Japan.

The paper used for printing the stages and famous places is ordinary strong paper that can be fold up without breaking after the game is over; and any piece of wood or tiny stone may be used for the traveler. As has already been stated

the stages of the journey are fifty-three. Each die used to find one's luck is marked on all sides in numbers from 1 to 6. The players throw their dice in turn and move forward the number spaces indicated on the upper side of the die as it happens to fall. As some of the stages marked on the journey are drawbacks, such as broken bridges, floods and so on, there is ample room for amusing surprises and disappointments as the game proceeds. Obstacles thus encountered oblige the traveler to stop over certain days or stages, according as the board is marked. The number of days an unfortunate traveler is compelled to stop over at any stage on the way is indicated by his missing his turn to throw the dice once, twice or thrice, according to the days marked for delay. At certain other stages where the traveler happens to arrived it is marked that he has forgotten something at another stopping place and must return there to get it, and so he misses more time. These misfortunes of the journey may be made as many and as amusing as possible. One man is delayed through intoxication or infatuation with some fair lady; and other has hut his toe and cannot walk for a day; another has eaten too much and troubled with internal disturbance and so on endlessly. It is very disappointing when on the bone stretch to have to turn back one or two stages when the next man may get by and reach the goal first. One can purchase the board or paper or make it for oneself, as desired.



Dice for Playing Sugoroku

JAPANESE TOYS

By M. KIMURA

TOYS were manufactured for centuries in Japan before there was any thought of exporting them. The main toy-making centers were at the spas and other places of holiday resort where visitors always wanted to buy trinkets to take home with them for presents. The makers usually displayed great skill and invention in making their goods, which were mostly of wood, though the entire output was trifling compared with what it is today. Japanese toys in time began to imitate foreign fashions and to find their way to western countries, the first exports taking place in 1896, when the value given in trade lists was 307,800 yen. Since then the exportation to toys has greatly increased. In 1897 the total value of our toy exports was 245,500 yen which by 1906 had increased to 1,036,151 yen, most of the exports going to England, America, China, India, Germany and Australia, in the order named.

Most of the exports consisted of toys, both porcelain and celluloid, as well as cotton and paper novelties for the Christmas and Easter trade. At first Japanese toys took well on account of their cheapness as compared with western goods, but now they are preferred for their unique designs and interesting conceptions. The quantity is always increasing and the quality steadily improving. In the year 1914 when the war broke out the value of the toys exported

was about 2,590,000 yen; but with the decline in exports of toys from Germany the demand for Japanese toys greatly increased and there was difficulty in meeting the demand. The varieties most demanded were porcelain and earthenware dolls; also glass eyes for dolls, toy animals, and celluloid dolls for which there is but small domestic demand in this country. Of late the demand for leather-work toys, inlaid wooden toys, and paper novelties has greatly increased, going mostly to England, India and America, as well as to Australia, China and Canada. The demand for tin toys is largest in China, India and Asiatic Russia, but the rise in the price of metals has caused a decline in the demand for such toys. During the last ten years the value of the annual exports of Japanese toys was as follows:

1909	...	...	...	...	979,978 yen
1910	...	...	...	...	1,497,965
1911	...	...	...	...	1,889,151
1912	...	...	...	...	1,898,345
1913	...	...	...	...	2,459,798
1914	...	...	...	...	2,591,715
1915	...	...	...	...	4,533,486
1916	...	...	...	...	7,640,020
1917	...	...	...	...	8,409,518
1918	...	...	...	...	10,190,028

The largest buyers were the United States, Great Britain, China, East Indies, Australia and Germany, in the order named.

As to the variety of toys included in this list the more important were celluloid

dolls, especially the large undressed kind, in the making of which the Japanese are now very expert. In porcelain toys the chief ones were dolls, animals, tea sets and various utensils like ash trays, images and vases. Wooden and bamboo ware objects were also in demand, such as model Japanese houses, birds, animals, furniture, boxes, automobiles, trains and boats. In metal toys trumpets, guns, drums, boxes, ships, and trains were popular, most of them of the automatic spring type, while in cotton or cloth the chief toys were dolls, fish, birds and fruits. Among rubber toys were balls, dolls, birds, animals, with whistles or pistols.

The largest producing districts for toys are around Tokyo, Osaka, Kyoto and Aichi, though each of these has some toy specialty, Tokyo producing mainly celluloid, tin and rubber toys, with some output in wooden and cloth toys also; while Osaka is noted chiefly for cloth toys of various kinds, with some output in paper novelties and celluloid toys also. Kyoto is famous for its exquisite porcelain toys and earthenware as well as paper and glass toys. Aichi aspires to follow the Kyoto specialties, making cotton and wooden toys as well. At Kanazawa are produced box toys in wood, as well as turned wooden toys, while Shizuoka makes many kinds of wooden toys. Other centers of smaller production are Hyogo, Hiroshima, Ehime, Fukuoka, Toyama, Miyagi and Iwate.

The manner of manufacture is not without interest, as conditions in Japan are so vastly different from those prevailing in other countries. In the early stages of toy manufacture in Japan most of the goods were made in the homes of the makers, and mostly as a hobby or a

subsidiary occupation. There were very few factories. In recent years, however, much capital has been invested in the toy trade and factories have sprung up in the centers named, turning out toys in great quantities for export. There are at present over sixty jointstock toy manufacturing companies with plants running on an extended scale. As many of the toys produced in this country are very artistic and require careful hand work, however, the domestic manufacture of toys has not and cannot wholly cease,

In the making of dolls Kyoto is regarded as producing the most artistic, Tokyo coming next and Osaka next. In some



dolls the head only is celluloid, filled with cement or sawdust glued together, Osaka being noted for such goods;

while the porcelain dolls with glass eyes come mostly from Kyoto. Dolls with paper bodies also come from Kyoto, while those with sawdust bodies come from Tokyo mostly. Kyoto also produces toys covered with leatherette as well as dolls with limbs of paper or earthenware, and hair of silk or imitation hair. The dolls are dressed in silk, cotton or woolen materials, while the pigments are enamel or paint. Of course the heads, bodies and limbs of the dolls are all made separately. The power used for sewing the cotton bodies and limbs to be stuffed with paste or sawdust, and for kneading the clay for making bodies and so on, is electricity in most factories. The prices of the toys turned out range between 30 *sen* and 30 *yen*; and average good dolls sell for between 3 and 4 *yen* a dozen up to 15 *yen* a dozen.

for the best, including fancy dolls at 25, 30 or 50 yen each.

In celluloid dolls the variety is first. Formerly only was rather small and inferior in art, but now the best quality is made and has a large sale, the factories in Tokyo and Osaka being especially devoted to this kind of toy. The Nipponind Company and the Royal Company of Tokyo are among the best, while in Osaka the Kayama Company is important. Camille being one of the leading



products of Japan the celluloid industry universally flourishes here, and celluloid toys can be more cheaply produced in this country than abroad. The Japanese have for centuries been expert in the making of porcelain, and in the making of toys

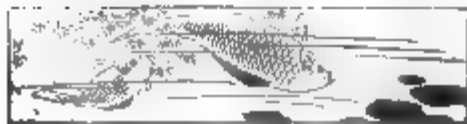
from this material our toy experts cannot be beaten. Great ingenuity is displayed both in the designing and producing of porcelain dolls, until the look quite natural and lifelike. For models the doll artists sometimes use an original or a picture; but many makers create the features and figures from their own circumstances, being real creators. After the model is complete a plaster cast is made, dried lengthwise and finally filled with clay.

In wooden toys such places as Hakone and Mitoyoetsu had long been famous for ingenious workmanship, chiefly in the wood and other artistic objects; but with the demand for wooden toys of all kinds this work has now extended to all centers and large quantities of every sort of wooden toys are turned out. Most of the wooden toys are made simply by hand labor or by carpenter's tools.

WINTER

When falls the snow, lo! every herb and tree,
That in seclusion through the wintry hours
Long time had been held fast, breaks forth in flower's
That melt in spring were known upon the lee.

By Tataraki.



JAPAN RED CROSS IN SIBERIA

RECENTLY the Japan Red Cross Society brought home the Red Cross contingent in Siberia and replaced it by another one, consisting of physicians and nurses, the exchange taking place in December. A second and third contingent have also been despatched, with destination at Vladivostock.

Between the month of August and October last the work done by the Japan Red Cross contingent in Siberia was as follows. In August the number of in-patients treated was 164 foreigners and 58 Japanese, or 222 in all, the total days of sickness covered being 2,678 for all patients. The number of patients that left the Red Cross hospital fully recovered was 38, while 3 died, and 2 were removed, and 54 others were sent elsewhere, some of them being Czechs that were repatriated. At the end of October there were still 125 patients in the hospital. During September the number of foreign patients was 99 old and 34 new, or 133 in all; and as for Japanese patients, there were 26 old and 19 new patients, or 45 in all, the total patients being 178 and the number of days of illness 3,442. The number of patients that completely recovered during the month was 49, while 5 died and 2 were removed and 18 left, leaving 104 in all at the hospital.

In addition the Red Cross contingent treated the following military patients. In August there were 58 old patients and 83 new ones, or a total of 141, the total days of illness numbering 2,025. Sixty

soldiers left the hospital fully recovered, one died and 26 others left for various reasons, leaving 54 military patients at the end of the month. In September 50 new patients were received from the army, making 140 in all, and the total days of illness were 1,644. Thirty-seven patients completely recovered and two died, while ten others were removed for one reason or another, leaving 45 patients at the end of the month.

As to out-patients the figures were as follows:

August	107
Sick days	574
September	88
Sick days	506

As to the nationality of patients there were in August and September 94 Koreans with 420 days illness; 14 Chinese with 46 days illness; 496 Russians with 2,065 days of sickness; 29 Serbians with 142 days of illness; 12 Czechs with 42 days of illness; while Poles, Indians and war prisoners numbered 24 with 109 days of illness.

During October the Red Cross hospital had 117 foreign patients and 36 Japanese, or 153 in all, with 2,645 total days of illness, 54 leaving after complete recovery, 3 dying and 42 others leaving for various reasons, 30 of whom were Czechs returning home. The number of military patients treated was 133, of whom 40 were removed to a regular military hospital by the end of the month. The number of out-patients for October was 836 with 3,315 days of illness.

WHAT JAPAN DID IN THE MEDITERRANEAN

By LIEUTENANT-COMMANDER KOICHI KISHI, I. J. N.

FROM April, 1917 until the conclusion of the general Armistice in November, 1918, the achievements of Japan's second special service fleet in coöperation with the naval forces of the Allies in the Mediterranean sea may be regarded as among the more important services rendered by the Navy during the recent great war. The services in the Mediterranean, as everybody knows, were among the most daring and hazardous devolving on the Allies, and the navy of Japan performed it with due credit to the nation and to the satisfaction of the Allies. The situation in the sphere of operations was highly disadvantageous to the Allies while correspondingly advantageous to the enemy. It was not only difficult to blockade the enemy's submarines in port, but it was easy for the enemy to take refuge in the deep waters of the Mediterranean. Lurking in narrow waterways they often made surprise attacks on our ships, while the number of Allied boats for defence was always sufficiently numerous to make effective resistance. Consequently the damage suffered by the Allies was unexpectedly great,

It is very difficult to, ascertain the position of submarines which keep under water; and the task of keeping watch over the enemy was one of the utmost danger. The only boats that were very

useful against the enemy submarines were torpedo craft of high speed. The Japanese fleet arrived in the Mediterranean just at the time of Germany's unrestricted sea warfare, and the number of ships damaged was large day after day. The Japanese fleet was mainly concerned with protecting the ships of France and England, our destroyer flotilla taking charge of the transports, the responsibility of this work being very great, as transports are of great value and are the special objects of enemy attack. Wherefore the Japanese destroyers had many chances to meet and make combat with enemy submarines. After the German attacks on the French front increased in 1918 England began to transport large numbers of troops from Egypt to France, and the duty of protecting these was entrusted to our destroyer fleet. Another great army was thus safely transported from Egypt to the Balkans in October of the same year.

The Japanese fleet was fully aware of the seriousness of the responsibility thus laid upon its officers and men, as well as of the great dangers and difficulties of the task. With many thousands of men and great quantities of munitions depending on them for safety the minds of them for safety the minds of the men are on constant strain and ever on guard with no chance even to change their clothes day or night. There was indeed little



MAP OF MEDITERRANEAN: CROSSES SHOWS WHERE JAPANESE FLEET
ATTACKED ENEMY SUBMARINE

the destroyers should be sunk or put out of action the responsibility on the others greatly increased, as they had not only to take up the fight but rescue those being lost and so on, while protecting

the transports at the same time. In the Mediterranean the sea is very rough in winter, the three S waves, steep, sharp and severe, being common, and very dangerous to small craft like torpedo

boats. Thus while the submarines could navigate as they liked the torpedo boats were restricted by their duties to the transports, and could not face the high waves as discretion would otherwise have directed. Many of our boats were thus damaged or wholly demolished by the disastrous storms, while sailors were often washed overboard. Our boats could not stay longer in port than to take on fuel and munitions. If we got one night's complete rest we considered ourselves very lucky, as we could take off our clothes for a few hours; but the following day we had to go on duty again. Often we had not even time to dry our clothes, and often we could not take time even for proper repair of our hulls if they were not dangerously damaged. One ship was in action 25 days out of a month and traveled 6,000 knots.

The loss of a transport is something better imagined than described, especially for the destroyer flotilla which has to rescue the men from the water and soon finds itself crowded beyond standing room with wet and cold soldiers, making confusion worse confounded. The torpedo destroyer is itself not wide enough on deck to hold its own crew, to say nothing of the small space for supplies and munitions. What must be the state when the little craft finds itself crowded with rescued men? Sometimes the

number rescued was several times larger than the boat's own crew. If the base of operations is distant and the weather cold or stormy the difficulties are much increased. As many of those rescued are in need of clothing the crew have to give out their own supplies to the needy men saved from the sea and this is hard on the crew themselves. A Japanese crew does not have on board much foreign food; and as those rescued from the sea are all foreigners the supply of meat and vegetables is soon exhausted as well as the medicines on hand. The duty of providing accommodations for officers of rank is especially great, and for ladies rescued the difficulty of accommodation is still greater. The officers and crew are thus thrust out of their quarters and their hardships are greatly increased.

During the period of our naval patrol in the Mediterranean Sea the number of Allied ships convoyed by us was 788, including 21 British warships, and 623 transports; and for France 100 transports; other nationalities 26 transports, the total number of the troops thus convoyed being some 700,000 men, during which the number of enemy submarines confronted was 34. Our own losses in ships and men were recounted in a previous article in this magazine.





TALES OF OLD JAPAN

THE greatest Imperial Palace in Tokyo, known as the Chiyoda Castle, was founded by the famous hero and poet, Ōta Dokan, who lived in the 15th century. On his arrival at Kyoto, the old capital, in the year 1470, the celebrated Shogun Yoshimasa wanted to tender him a great banquet. At that time the Yoshimasa kept a pet monkey who was very fond of his master and correspondingly jealous of all strangers, so that great care had to be exercised when visitors appeared. The guest was very pleased with the devotion of the creature to him, and used to say that he would find it convenient thus to protect himself from aggressive strangers. Having heard of the arrival of the monkey Ōta Dokan thought he would like to make its acquaintance before visiting its master; and so he begged the monkey's keeper to bring it to his hotel. Ōta Dokan had the monkey tethered to a tree in the garden, and then, putting on the sumi robes he intended to wear on the occasion of the banquet, he passed below the monkey to ascertain the creature's life appearance.

The monkey at once sprang at the stranger, as usual; but this time its master was not there to check it as it expected, and when it found the circumstances different the monkey did not know what to do. As soon as it sprang at Ōta Dokan the keeper whipped it, and continued to punish it thus every time it showed signs of attempting to attack the stranger. Then the monkey was taken back to its burrow at the Yoshiwara entrance.

The day of the banquet finally arrived. Shogun Yoshimasa had the monkey tethered by the big pine tree as usual, so as to have the sound of frightening Ōta Dokan as he did the *dokeyou*. Dokan at last came to the great gate and entered; but as he passed along the pathway by the big pine tree the monkey did not spring at him in the way its master was accustomed to see it do to the case of strangers. The creature, hearing the approach of some one, assumed an attitude of caution, as usual, and was about to spring when it could sight of the robes and the countenance of the one it had been whipped for attacking, and, as he passed by, the monkey simply made a profound obeisance, as it had been taught

to do in the case of friends and acquaintances. To this Uohan solemnly responded and then passed along to the entrance of the mansion as if he had been there often before. The episode greatly impressed Yoshirama, and on account of it he ever afterwards regarded Old Uohan as a no-common warrior.



often before. The episode greatly impressed Yoshirama, and on account of it he ever afterwards regarded Old Uohan as a no-common warrior.

II

One of the most distinguished officers under the great Taisho Hsiroyoshi was Kimo Kiyomasa, whose exploits are household tales throughout Japan. This great man was more than a mere soldier; he spent the latter days of his interesting life in studying the writings of the sages and pondering over the significance of life. The acquirement of the analects of Confucius was his constant occupation, and his page borders were covered with his comments and annotations. He too kept a monkey, after the fashion of the time, and the creature used to follow him about and carefully observe his habits even in his meditations. The monkey in time acquired much of the master's habits, and when he arose from his studies or was called away for a moment, leaving the book open on his desk, the monkey would take his place and begin to utter words and phrases heard and seen all over the analects of the Chinese sage, using the same brush and red ink which Kiyomasa used. This rendered the marks made by the master of little use, since he had to search for his own words among those made by the monkey, and so his labour came to nothing. But the great man never got angry with the monkey, but only remarked: "And so

you went to study the philosophy of the sage of China too, do you?"

III

One of the distinguished painters of animal studies in the old days was Mori Sosen, whose art in this respect was regarded as equal to that of Shidegen Ogyo. He was more especially skilled in the drawing of monkeys; in fact he has never been excelled in the depiction of *Malles simias*. It was said of him that he was the only painter that drew the very soul of a monkey in his portrait. In order to perfect himself further in this aspect of art he often took himself to the entrance of the mountains inhabited by monkeys to paint from natural observation. He used even to cultivate friendship with the animals in order to know their spirit and temperament, as well as their appearance. It is obvious from his pictures of monkeys that he put his experiments with the animals to good, practical use in his art.

IV

Another monkey tale is told of Kagikawa, adopted son of Oyamagi Kamekida, the famous warrior who fought with Tokugawa Iyeyasu in Kai during the age of the civil wars. This anecdote kept a pet monkey that could imitate his master so perfectly as to lose or copy exactly the form is such a way as to provoke laughter even from a



monkey that could imitate his master so perfectly as to lose or copy exactly the form is such a way as to provoke laughter even from a

stranger. When Kagikawa was out of humour and not disporting on the veranda, the monkey would steal his soldier's helmet and mount it on a tree in front of him, where he would

cough and bow just like his master until the despondent warrior would burst out in roars of laughter, and regain his drooping spirits.

V

By the end of the period of civil war, when the shogunate was assumed by the Tokugawa family, the art of selfdefence was greatly developed, and skill in the use of the spear, archery & horse-riding, and indeed all military arts, was much appreciated and cultivated. Schools were established for the promotion of every kind of military art. These schools differed in their claims to patronage and were known as the Yagiu, the Shinkagé and Itto schools. Among the more famous teachers of fencing at that time was Miyamoto Musashi of Higo, who invented a method of attack with two swords, one in each hand, and his school was known as the Nitoryu. This man was a painter of no mean skill also. He had a family vendetta and went travelling over the country in search of



an enemy on whom he had to take vengeance. One day as he was passing along a mountain path he met a peasant who caught an old monkey with young. He purchased it for a trifle and then set it free, for the sake of pity. Near the place was a village where lived another teacher of fencing; and as it was the custom in those days when two fencers met, to challenge each other to a bout, Miyamoto proposed that they cross swords together. But the rival was a more cunning fellow than Miyamoto had supposed, and, some time before the bout was to begin, they ate and drank together when Miyamoto was persuaded to take a little too much saké. Seeing that he was overcome with wine the fencer tied Miyamoto to a tree and went off and left him. When Miyamoto came to himself he was terribly humiliated, especially if any one should hear of what had happened and regard him as having been defeated. The story goes that in the evening some monkeys came along and set the prisoner free. As they were trying to open the rope that bound him, Miyamoto supposed that they intended to attack him in revenge for the cruel treatment that monkeys usually received from human beings. No less than twenty-three big monkeys were surrounding him. But they did not molest him after the rope was severed; and then he noticed among them the old monkey which he had purchased and set free some time before. It may be nothing more than a story to the effect that one good turn deserves another; but it is remarkable as showing faith even in the kindness of monkeys.

MONTHLY RECORD OF EVENTS

(OCTOBER 23 to NOVEMBER 23)

Oct. 27.—His Majesty the Emperor attended a meeting of the Privy Council to deliberate on the ratification of the Treaty of Peace, when the Imperial sanction was given to the Treaty.

Oct. 28.—The first Imperial Naval Review since the conclusion of the war was carried out off Yokohama. His Majesty inspecting the hundreds of warships assembled for the occasion.

Owing to the high cost of living the Department of Education gave permission to students of Middle schools to wear native dress instead of foreign school uniform.

Oct. 29.—The officials of the Kawasaki Dock Yard distributed the sum of 3,750,000 *yen* among its employees to tide over the high cost of living.

Oct. 30.—At 11 a.m. a telegram was sent to Paris announcing Japan's ratification of the Treaty of Peace.

Oct. 31.—This being the Imperial birthday a grand ball was given by the Foreign Minister to which many high personages were invited.

Nov. 1.—The famous priest, Soen Shaku, of the Zen sect, passed away at Kamakura.

Nov. 2.—A bronze statue of the late Prince Oyama, one time Field Marshal of the Imperial Army, was unveiled at the War Office grounds.

Nov. 3.—Count Terauchi, one time Prime Minister and Governor-General of Korea, passed away at his residence in Oiso.

Nov. 9.—The giant battleship Nagato, 33,800 tons, was launched at the Kure Navy Yard.

His Majesty the Emperor left Tokyo to attend the army maneuvers near Kobe, stopping at the Nagoya palace on the way.

The War Office announced that

henceforth service with the colors would be only two years, except in the case of cavalry.

Nov. 12.—The Kenseikai party held a meeting in Tokyo and passed a want-of-confidence resolution against the Government of the day.

Nov. 15.—At the conclusion of the grand military maneuvers His Majesty gave a banquet to the officers of the army at Osaka.

Nov. 16.—His Majesty, while attending the grand military maneuvers, paid a visit to the mausoleum of his Imperial father at Momoyama.

Nov. 19.—A grand banquet was given by the Japan-American Association at the Tokyo Bankers' Club, when Viscount Ishii, and other distinguished persons, made speeches on the international situation.

Nov. 20.—The regulations against enemy trading were abolished.

Dr. Kubara president of Kyoto University, passed away.

Nov. 21.—The Imperial Chrysanthemum Party was held at the Akasaka Palace grounds.

It was decided by the Tokyo municipal authorities to carry out a system of harbour reconstruction for the city; also to permit the construction of an underground railway for the metropolis.

Nov. 22.—On learning that the American Senate would not ratify the Treaty of Peace the Department of Foreign Affairs held a conference in regard to the matter.

Nov. 24.—The Imperial University won the annual boat race on the Sumida river.

The question of despatching reinforcements to Siberia was discussed by the cabinet council and it was decided not to do so.



FIGURE 1. A large, ornate, classical-style statue or monument, possibly a fountain or a large vase, set against a light background. The statue features intricate carvings and a large, circular opening at the base.

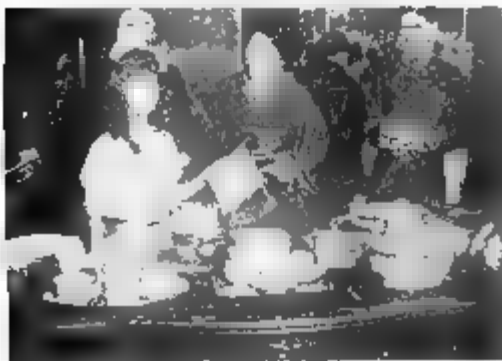


View from the top of the hill, looking down the hill, showing the building and the surrounding landscape. The building is a large, ornate structure with multiple domes and minarets, likely a mosque or palace. The surrounding landscape is lush with trees and vegetation. The image is oriented horizontally on the page.



ADOLPH LOEWE ARRIVES IN 1901

Après 28 Huitzmes, grand magasin - 106.1



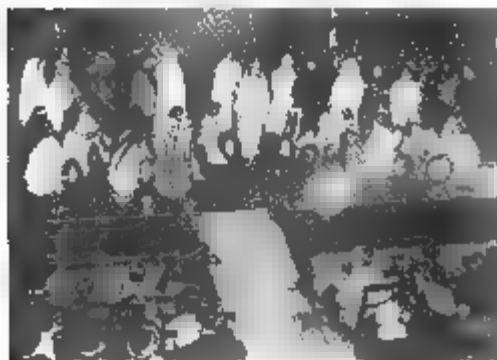
MARSHALL WADE, EASTMAN KODAK AMERICAN, WITH AS-
SISTANTS AT CHARITY BAZAAR

Membre du Far Right de la décade des 1900s, il était aussi de la famille de la

LOD. 0310



JAPANESE ASSOCIATION, 1925. ST. LOUIS, MISSOURI.
 Left to right: members of the Japanese Association, St. Louis, Missouri, 1925.



JAPANESE ASSOCIATION, 1925. ST. LOUIS, MISSOURI.
 One of the members of the Japanese Association, St. Louis, Missouri, 1925.

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

American Fleet

The people of Japan have been much impressed by the fact that the American Pacific fleet has been increased beyond all precedent. Just what cause has produced this result is not clear; but evidently American regards the situation as demanding a greater fleet on the Pacific. The British fleet is also to be increased on the Pacific, so that it looks to the Japanese as if a new policy were being introduced on the part of the two countries. Happily for Japan the increased fleets represent the defences of friendly nations and she can take no umbrage, only it involves repletion of Japan's own naval forces unless Japan is content to have other nations protect her interests, which is unlikely. The American flagship, *South Dakota*, has recently been on a friendly visit to Japan, representing the American Pacific squadron, and Admiral Gleaves has been received in the most cordial manner by His Majesty the Emperor and all the higher officials of the Government; while every effort was made to give the officers and men of the flagship a very happy experience of their first visit to Japan. The navies of Japan and the United States have coöperated very successfully during the war in Europe, for the guardianship of the Pacific; and

it is the earnest hope of all in this country that they will long continue thus to act harmoniously together for the patrol of great ocean that joins rather than divides their two countries.

China

The anti-Japanese agitation in China, led mostly by the student class, goes on apace and may lead to international complications if persisted in too long and too aggressively. The incident at Fuchow is only one of many that tend to erupt in various places. It is unfortunate that foreigners should be suspected of inciting the young Chinese to greater aversion to Japan and Japanese goods, though we do not suppose that much encouragement is needed to keep the agitation going. China seems to have her mind made up that Japan entertains sinister motives in dealing with that country. Such a situation is most unfortunate; and we trust that so far as Japan is concerned every effort will be made to dissipate the false impression as to the motives of this country. The action of the American Senate in standing out so strenuously for what it regarded as the rights of China appears to be turning the heads of many Chinese and enabling them to fancy that they can insult the Japanese as they like and no harm can come of it. If America feels

free to stand up for the rights of China perhaps it would be advisable for her to feel free also to advise young China not to misconstrue this form of friendship for incitement to outlawry and attacks on Japanese. Certainly America does not approve of this conduct on the part of young China. Would it not be well for America to remind China that she is dishonouring her friends by such behaviour?

The situation in Siberia has grown exceedingly interesting of late. Now that the Omsk Government has been obliged to retreat before the Bolsheviks and the latter are on their way eastward it remains to be seen whether Japan will be content to allow them a free hand. No doubt if they agree to make peace and to establish a stable government in the East Japan will not molest them, but she is not likely to allow them to interfere along the borders of Manchuria, Korea and Mongolia in any way. It is quite likely that Russia will sooner or later find herself divided into two sections, which will be known as European Russia and Siberia. At least it looks that way at present, though the Reds may succeed ultimately in uniting all Russia. But it is not probable that the Cossack forces in Siberia will be ready to submit to the Soviets unless they are given a share in the Government, and this would prove impracticable unless Russia were divided. The public will thus view the development of events in Siberia during the next few months with the utmost interest.

Owing to the abnormal inflation of currency and the degree to which profiteering goes on, prices of

necessities in Japan were never higher than at present, and social disaffection is growing apace. Wages have been increased considerably but not to an extent that can appreciably relieve the distress in labour circles, and consequently there is an increasing disposition to strikes, industry being seriously affected by these eruptions during the past few months. Recently, for the first time in its history, Japan had to call out the troops to control the unruly behaviour of strikers at mines. The Government has been blamed for not doing something to deflate the currency and exercise a greater control over prices. The currency is now some three times the volume it was before the war, while prices are up in about the same proportion, which causes the public to suspect some connection between the two facts of the situation. But the authorities maintain that these phenomena mark the economic situation all over the world and are not, therefore, peculiar to Japan. A considerable degree of amelioration might be brought about if the public were willing to change its food and eat more wheat, barley, and oatmeal in place of rice; but the people are very prejudiced against such changes, regarding any other food than rice, as an indignity not to be suffered save in the last resort. In spite of the hard times there is an abounding extravagance and luxury among those classes that are making money out of the circumstances, especially the shipping and commercial companies as well as the cotton spinners, all of whom are paying enormous dividends. The Government has remitted the duty on cotton, eggs and beans as well as beef for one year to reduce the prices of these commodities, but it is not

likely to appreciably affect the situation, so far as the high cost of living is concerned.

Exchange of Students

France and the United States have entered upon a plan of exchanging female students that is worthy of commendation. A certain number of girls go to France from America each year to attend French schools and colleges, and a similar number proceed from France to American educational institutions. Last year the number so exchanging was twenty, and the same number will go to either country this year. In this way the study of modern language will be promoted and the two countries will reap the benefit of each others' education. The effect will be a lessening of racial prejudice and an opening of the national eye to the good points in manners, customs and the general civilization of other nations. This broadening of the mind is one of the great needs of both French and American provincialism; and all countries of the world stand as fully in want of it. Of course the girls selected for this opportunity have to prove their knowledge of the language of the country they are going to, before being accepted. This is an encouragement to American girls to study French and to French girls to study English in a practical manner. Why could not the same custom be introduced between America and Japan? Many male Japanese students already go to study in America, but few if any Americans return the compliment except missionaries. The same is true of female students.

Baron Kondo's Experience

On his return from a long sojourn in Europe and America, Baron Kondo, President of the

Nippon Yusen Kaisha, avers that, in all his experiences in the United States, he met with the most cordial treatment, and he believes that America is at heart quite friendly to Japan. We are indeed very glad to have this assurance from so distinguished an authority; for the scenes recently enacted in the American Senate had done much to leave on the public mind in Japan an unfortunate impression to the contrary. Baron Kondo thinks that the educated classes in the United States entertain no prejudice against Japan, and that differences of opinion between the two countries can be adjusted on a basis of real friendship rather than by mere empty diplomatic utterances. Agreed; but when there is no proper move toward either practical friendship or diplomacy, so far as the public can observe, what is to be the result? What is wanted is not paid propaganda, but a frank and fearless discussion of facts, without attempts to disguise difficulties on either side. Japan and America desire something more real and permanent than a paper friendship; and Baron Kondo believes that this is what the best Americans want too.

Japan and America

In the review of relations between Japan and America that goes on in the press and on the platform we hear a great deal about the danger of misunderstanding. We wish that in regard to some of the more important differences of opinion that exist between the two countries, it could truthfully be said that it was only misunderstanding. In regard to China, for instance, there is apparently no real misunderstanding. Japan claims certain special interests in that country by virtue of certain other facts, such as proximity and her

sacrifices to save China from Russia and from Germany ; and America, or at least many Americans, deny the reality of, or the right to, such interests on the part of Japan, although the Ishii-Lansing Agreement made a special point of recognizing such interests. Now if Japan claims right and interests in China, and produces treaties and agreements showing China's official recognition of them, as well as the recognition of the Peace Treaty ratified by England, France, Italy and Japan herself, and America refuses to recognize these rights and interests, there is no misunderstanding at all. The fact simply remains that America and Japan do not agree as to what relations Japan should bear toward China and as to what rights and interests Japan has in China. If they do not agree there can be no harm in saying so ; but do not let them go on calling it a misunderstanding, when it is a clear case of divergent opinion.

A Strange Suggestion

We have had quite a number of visitors during the last few months from the United States, many of them persons of some distinction in their own country ; and at the various banquets that it is Japan custom to tender such guests, they have made speeches brim-full of what is supposed to be good advice on how to promote better relations between Japan and America. Some of this advice Japan can understand and some of it she cannot understand. Among the latter sort of advice may be included that of General Sherill, who, at a recent banquet, advised that, as Japan had a Gentlemen's Agreement with America she should now conclude a "Ladies' Agreement" whereby Japanese women should be prevented from going over to marry

Japanese husbands in the United States. The suggestion that the Japanese residing in America should not have the right to have wives of their own race, seems to us rather inhuman, not to say unfair. Why should a Japanese living in America not be entitled to have his wife as much as an American living in Japan ? The idea that Japanese in America should not import wives is doubtless born of the desire to prevent any increase of the Japanese population in America by birth. But to allow the Japanese to be in America and then take exception to their having children seems to us the limit of irrationality and unfairness. The complaint has been made that the Japanese in America do not settle down and become American citizens ; and now we have the complaint that that is just what they do, marrying Japanese women and making homes for themselves, like decent people.

Agitation in California
Anti-Japanese Agitation over alleged increase of Japanese immigration to that state seems quite uncalled for in view of the facts. Most of the Japanese settlers entering California went into the country during the forty years ending 1910, when the number of immigrants totaled 85,985. The number of immigrants of other nationalities entering the State during the same forty years was as many as 22,846,000, with which the number from Japan is as nothing. Nor are all the Japanese in America in California, for according to the United States census of 1910 only 55,000 of the Japanese were in California out of a total Japanese population of 85,895 in the whole country and of these some 21 per cent were students. A large percentage of the Japanese recently entering the

United States are women, brought over to marry Japanese husbands in America. This proves that the tendency of the Japanese in America is to marry and make a home. Over 90 per cent of the Japanese admitted into the United States are between the ages of 14 and 44, the period of greatest efficiency, while the commissioner of immigration reports that the Japanese rank third among immigrants carrying with them the largest amount of money. More than 50 per cent of the Japanese in America are engaged in agriculture; and in such agrarian industries as berries, sugar beets, nursery products and grapes the Japanese do most of the labour. More than 90 per cent of the market garden labour of California is done by Japanese. This is necessary work for which white labour is unavailable or inefficient. The Japanese labourer usually gets as much wages as other labourers. Some 98 per cent of the Japanese entering the United States can read and write their own language, and 55 per cent of them can speak English after being five years in the country. The above statistics are for 1910. In the last nine years the Japanese population in America has increased largely by the presence of business men, but the increase of Japanese in California has been negligible, or in reality a decrease, the statistics for 1917 being only 81,680 in all, of which more than 57,000 were males. In the year 1916, for example, the number of Japanese entering the United States was 8,736, of which 3,283 were women, most of whom were brides for Japanese husbands in California, and a considerable number of the rest were business men and students who did not remain permanently in America. We do not see how the Gentlemen's Agreement

could be more faithfully fulfilled on Japan's part, than has been done.

We have received a new volume entitled **TAIREIDO** explaining a unique system of thought and life revealed to the author Mr. Morihei Tanaka. This gentleman has for some time been attracting wide attention in Japan and the Far East as the Expounder of Taireido, which now has quite a large number of disciples. The new system of thought is certainly one of the remarkable guesses as the Riddle of the Universe that we have come across in recent years. To Mr. Tanaka and his followers, however, it is no guess but a revelation of the fundamental truths of existence. It would, of course, be quite impossible in the space at our disposal to give any adequate account of this wonderful system of thought as laid down in the volume under review. Mr. Tanaka has himself contributed various articles to our pages with reference to the subject, and his remarks have elicited wide interest judging by the number of inquiries received. It will be sufficient at this time merely to say that the founder of **TAIREIDO** claims to have had revealed to him, after a long period of bodily disciplines, the secret of all existence. It was a revelation from the Great Spirit who is the author of all things. From this experience the author of Taireido that the essence of things is neither material nor spiritual but a fusion of these; and that man, the highest product of this fusion, has within himself the power of the Spirit to regulate his body, his soul, as well as human society and civilization in harmony with the law of the universe, without which evil must prevail. Once man has acquired the

secret of this inherent power, by instruction in Taireido, he can regulate his physical, mental and moral functions in accordance with the laws of the universe, or in harmony with TRUTH, as Mr. Tanaka says; so that all irregularity and disease are eliminated from mankind. Man can wield this divine power both for himself and for others. By the same power all creation has been produced; and by this power man can bring his life into unity with creation. The power can be exercised everywhere at all times, unlimited by distance or circumstance. The author claims that this new system of thought and life supercedes all the spiritual and intellectual knowledge so far acquired by mankind. Needless to say such teaching has created no small interest in Japan, where Mr. Tanaka has

attracted much attention during the past few years; and considerable numbers of people are not only displaying keen interest in it but are placing themselves under the instruction of the author for Taireido, including all classes from the highest to the lowest. Some quite wonderful results of the effect on individuals have been recorded, and the book itself gives numerous examples, as well as explaining lucidly the general principles of the system. This volume, thus compiled out of the author's marvellous experience, is intended for students of Taireido living to far from the author to come personally under his instruction. Particulars as to the volume, or as to Taireido, itself, may be had by applying to the office of the Japan Magazine.

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M. Florent Lachet

Le général Lachet en tenue de campagne en 1914.



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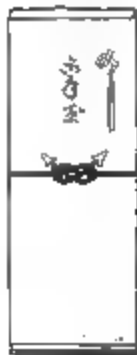
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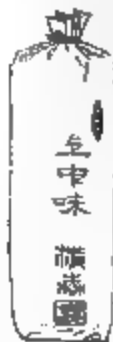
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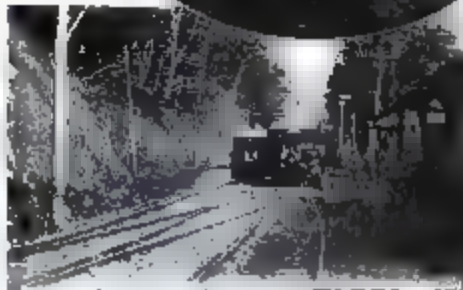


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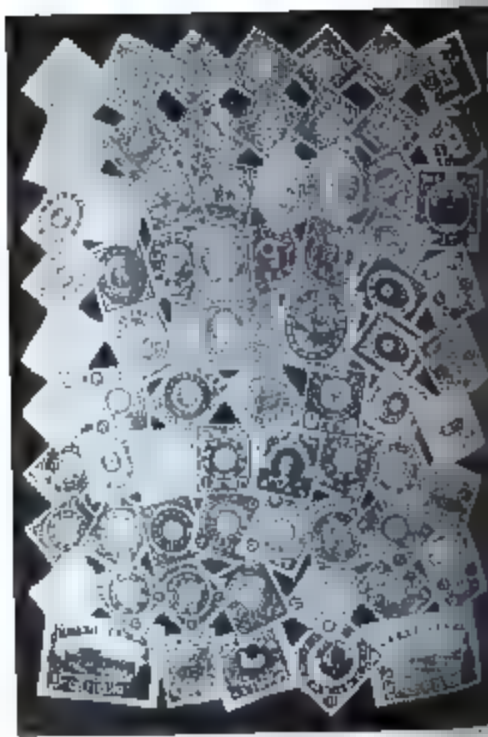
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ELECTRIC BOAT ON SCENIC RIVER

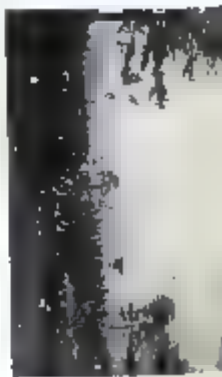
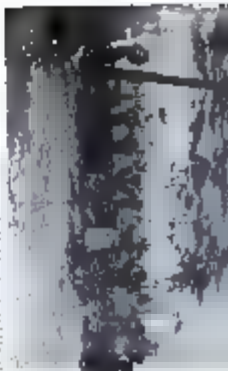
The boat is used for scenic purposes



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THE TRAIL, LOOKING NORTH, AFTER THE RAIN, JULY 1911.



THE TRAIL, LOOKING SOUTH, AFTER THE RAIN, JULY 1911.

THE TRAIL, LOOKING SOUTH, AFTER THE RAIN, JULY 1911.

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SAINT NICHIREN

By Rev. NISSHO HONDA

(PRIEST OF NICHIREN SECT OF BUDDHISM)

THOSE disposed to regard Nichiren, the Luther of Japan, as a person of purely local influence and importance are quite mistaken; his words and deeds are of universal import and application. From his earliest years Nichiren was accustomed to pray before the image of Buddha at Kiyosumiyama in Boshu, asking divine wisdom; and for twenty years he continued this process of extreme devotion, at the same time acquiring familiarity with every aspect of Buddhist teaching and literature, reading the Mahayana sutra five times, as well as the Teikan-seiyo of Confucius. He also studied Shinto very carefully under Kanematsu, one of the greatest authorities. Nor did he neglect the general literature of civilization. No wonder he was a man of great wisdom. He was especially fond of the Saddharmapunderikaya sutra which contains profound philosophy and reveals the more sublime aspects of religion. This work, which most readers were unable to fathom, Nichiren interpreted for the public and thus not only proved his greatness of intellect but conferred a great benefit on mankind.

The famous priest was also very loyal and devoted to his teachers, venerating such men as Ryuju, Tenshin, Tendai, Myoraku and Denyo, as well as priests from China other than the two first

named; all of which goes to indicate his own wisdom and ability. The manysidedness of Nichiren is further seen in his broadness of taste. A horse drawn by him in childhood reveals some skill in art, and his aesthetic ideas may be also seen in the poems and other compositions left behind. His love of all life is seen in his sketch of birds feeding their young and of animals in the same action. His sentiment in respect to filial piety and love of old people was constantly seen even into his own old age. His passion for loyalty was so great that he risked his life in opposing the Government in what he deemed unpatriotic. Thus he wrote to the Emperor in exile at Oki and described ruling families as merely watchdogs guarding the gates of the Imperial House. He greatly lamented the prostitution of religion to militarism and rebuked the priests who came to Kamakura to do homage to the warlords of the Hojo family. In his book called the Ho-on-sho Nichiren again revealed his loyalty and devotion to teachers and those to whom he was indebted for instruction. In one of his exclamations he writes, "The birds and insects cry but not with tears: Nichiren cries but always with tears," which shows how he sympathized with mankind. In a letter to one in prison he tells how he himself is starting the next day for a place

exile, and says that both felt the cold dreadfully, and how terrible the cold must be in prison. Many of his letters show the same love of men, including even fishermen. While exiled in Sado island he suffered greatly from the cold in winter, and expresses thanks to a priest who lent him a cloak. This priest was hostile to Nichiren at first but soon came to love him and became his disciple. The beauty of the evening clouds always but reminded him of the true Buddhahood which he was ever striving to attain. The moonlight and the dawn also reminded him to the truths he lived to proclaim. He averred that he could enter paradise without moving a step.

Nichiren was a man of commanding will, an inheritance, perhaps, from his parents, but developed to great effect. His ideal of life he evolved from the sutras, and firmly believed that he had his mission direct from Buddha or Shakyamuni. He was ever warning his pupils against idleness and dissoluteness. He regarded diligence as a great virtue. No one felt the pressing responsibility for self-improvement more than Nichiren, and he was always saying that he must equal if not surpass his teachers. He had a firm conviction that the truth could not be proclaimed and lived without undergoing persecution and prophesied that it would come to him, as it did. Through all persecution Nichiren ever maintained his manly resolution and fortitude. He used to say that the more a man developed strength of will the more he could be protected by God, and need never have any fear. His body might be burnt but his will was supreme and his principles eternal and bound to spread everywhere. No one came in contact with Nichiren without being greatly impressed by his

personality and character. It would indeed be well for the world to know more of Nichiren and his work. All that Nichiren was he owed to Buddhism; and if Buddhists do not show similar results it is only because they are not sufficiently devoted to their religion.

The great teachings of Nichiren are characteristically comprehensive and adequate as a system of life. Most of his ideas are based on the Mahayana sutra, though he was not above noticing the good points of Shinto and Confucius. In the latter he admired filial piety and loyalty; and in Shinto he valued its ideals in regard to the foundation of the empire, with the Imperial House as the center. The business of religion was to pray for the State and have it composed of religious persons. The mission of Japan was to administer justice and protect it everywhere. As the sun rises in the East and shines across the rest of the world, so Nichiren believed that the light of Japan was to bless mankind, and she surpasses all countries of the earth. He took a practical interest in all public questions, and stood for harmonizing ideals. He used to say that when the sky was clear the earth was also clear; and thus the mind of man depended on his ideals. The ideal of a nation should be righteousness and peace. The servant of the State should regard himself as the servant of Heaven.

The great work of Nichiren was in his reformation of religion, especially Buddhism. He was mainly bent on harmonization of religion and reason, faith and intellect. Thus his theory of *ichinen-sanzen* means 'one mind in all things.' Wisdom and faith must be one. Life is a unity. This was what Shakamuni stood for. True faith or belief makes absolute wisdom. True wisdom makes

true understanding and true life. Religion and morals must be one. Faith is the source of virtue and the mother of piety. A good man, he said, was a man good for all good purposes, as useful to the State as to Buddha. If the commandments are broken there is no faith. And the same is true when there is a divorce between religion and morals. He was no mere ascetic and claimed that when a man was taking a glass of saké with his wife or reading the Scriptures he was equally religious. He stood for the complete reconciliation of faith and action.

The thing to bear in mind about Nichiren was his faith in Buddhism as a law or system of human life. Those who hold different views he regarded as possessing no knowledge or only superficial know-

ledge of Buddhism. He led even the priests to see that their religion was not a mere intellectual cult but a practical system for daily life. His doctrine of the unity of true faith and true wisdom was a new thing in his day: it is the central doctrine of his teaching; or in other words, Religion and Life must be one! It was and is, after all, no more than the fundamental ideal of Buddhism, which had for so long been neglected. This world and the world to come are likewise one. It is only on the basis of Nichiren's teaching that Japanese civilization can be truly understood; and it is only by following the principles of Nichiren as to the unity of faith and morals that Japan can prosper.

TRAVELLING

Nanishi Owaba,
Iza koto towan
Miyako-dori
Waga omou hito no
Ari ya nashi ya to.

Miyako-bird! if not in vain men give
Thy pleasing name, my question deign to hear:—
And has she pass'd away, my darling dear,
Or doth she still for Narihira live?

Narihira.

THE ECONOMIC OUTLOOK

By SEISHIRO KIMURA

(VICE-PRESIDENT OF THE BANK OF JAPAN)

THE changes that have taken place in Japan's economic outlook as a result of the war are so vast to be well beyond easy computation. The transformation is indeed very far-reaching and profound. The most striking aspect of this change is that Japan has turned from a debtor to creditor country; the sides of the ledger being simply reversed, so to speak. Another important factor in the transformation is the enormous expansion of our export trade, while the marvellous expansion of national industry may also be mentioned as an interesting result of the war.

During the ten years preceding the war Japan was faced with an unfavorable balance of trade, with the exception of one or two years; and this unbroken excess of imports over exports was very disadvantageous to the country. At the time the war broke out Japan was responsible for foreign and private liabilities to the extent of some 1,980,000,000 *yen* involving an annual interest of 140,000,000 *yen*, while our average loss through unfavourable trade balance was about 130,000,000 *yen*. From marine transportation and other bills receivable we got some 135,000,000 *yen*, which we not sufficient to strike a balance. For settlement of accounts we had to depend on development of industry and expansion of exports; and though the whole nation

exercised every effort toward this end a financial equilibrium was never reached. The outflow was always greater than the income. At times we were obliged to square accounts by raising foreign loans. During the European war this condition was entirely reversed. In the war years the total of Japan's imports amounted in value to 5,850,000,000 *yen*; and exports to 7,048,000,000 *yen*, leaving us the enormous favourable balance of 1,196,000,000 *yen*. Nor is this all. For forward charges, transit insurance and freight we received a further sum of 3,283,000,000 *yen*, of which at least 1,880,000,000 *yen* was clear gain. Taking excess of exports and the other amounts named in aggregate it will be found that our total net gains were 3,660,000,000 *yen* during the war.

Naturally this reversal of the financial situation brought about important changes in Japan's international relations. The country was as if it had been suddenly transferred to another age and time. In fact the burden of the nation was how best to utilize the enormous amount of specie that had come into its possession. Though we redeemed Japanese Government bonds held abroad to the amount of 2,300,000,000 *yen*, and domestic loans to the extent of 31,000,000 *yen*, and repurchased some 36,000,000 *yen* worth of national bonds in the market, and in ad-

dition subscribed to foreign Government securities to the value of 5,870,000,000 *yen*, with 2,790,000,000 *yen* invested in other ways abroad, the question of what to do with our plethora of specie was not yet disposed of. The amount of specie in possession of the Government and the Bank of Japan before the war was about 350,000,000 *yen*; but it is now over 2,000,000,000 *yen*, a net increase in specie alone over 1,450,000,000 *yen*. The excess in bills receivable since the war has thus settled all Japan's outstanding accounts. Not only so, but several hundred million *yen* has been placed in the hands of exchange banks for purposes of foreign exchange.

Thus the financial situation in Japan has become remarkably stable and secure. While Japan is thus secure as regards international finance, how is it within the empire? Our development, especially in industry, has simply been phenomenal. From the opening to the close of the war the amount invested in enterprise in Japan totaled something over 6,50,000,000 *yen* in value, involving about 5,720,000,00 *yen* in paid-up capital, which is three times as much as the investments recorded during the five years before the war. During the war Japanese industry developed as much as during the fifteen years previous to the war. It was this which made possible the wonderful expansion in Japan's foreign trade. The most remarkable aspect of the situation is that in spite of the vast sums we expended in redemption of foreign loans in investments in foreign bonds our specie still piled up till reaching the present gigantic total. Though we tried as much as possible to settle accounts with foreign countries by exchange it was evident that this could not be done wholly without importing gold. It was difficult

to do this from England as there was an embargo on gold exports, but we managed to obtain gold from India and Australia in addition to some 2,000,000 *yen* from London, now and then, by every steamer coming eastward. Owing to dangers from German submarines in the Mediterranean importation of gold had to be stopped. For a time then we neither imported nor exported gold. After 1916 Japan succeeded in importing some gold from America, some 390,000,000 *yen* in bullion. In the autumn of 1917 the United States, in spite of her wealth, placed an embargo on exports of gold. This led to serious complications in bills of exchange.

The Bank of Japan came to the rescue and tided the exchange banks over this very difficult period by providing specie for purposes of exchange. As exports continued to increase the demand for exchange funds naturally become more pressing. The nation could not afford to restrict exports and injure trade. Any restriction on trade would be direct blow at industry. Here was a national crisis in economics. So the situation was tided over by the Bank of Japan providing the exchange banks with sufficient funds to meet the need; and the only way this could be done was to issue convertible notes to the extent required, with our specie at home and abroad as security. This to some extent led to the present note inflation in Japan. The present inflation of Japanese currency is directly due to the great expansion in the nation's foreign trade. The increase in the Bank of Japan notes, as compared with the pre-war situation is, about 7,700,000,000 *yen*. It is indeed due to the vast amount of specie now in possession of the nation and increase of loans for foreign exchange.

Of course this device of employing funds for exchange is only a war-time measure, and we have no intention depending on it permanently. Though the United States has lifted the embargo on gold exports and things are easing considerably it will be some time yet before exchange will recover normal conditions. The Bank of Japan has only done the best it could under the circumstances. As the Bank of Japan is in close relation with international finance it is but natural it should use every advantage to relieve the situation in exchange and help the country. For further restoration of exchange to normal conditions the Bank of Japan also initiated the custom of buying up bills from the exchange banks thus using idle capital. Ordinarily the ex-

change banks should seek their own capital; but in emergency the Bank of Japan could only assist them as seemed best. A close connection may often occur between markets and funds for exchange without intending it, and trade and finance should act in mutual cooperation.

Thus the financial standing of Japan as greatly improved abroad and the Bank of Japan has had not a little to do with making this possible. It is not too much to say that Japan now stands some prospect of becoming the financial centre of the Far East. Japan now occupies such a position as will not allow her to stand aloof from the general trend of world affairs.

THE BROOK OF HATSUSE

Pure is Hatsuse's mountain-brook,—
 So pure it mirrors all the clouds of heaven;
 Yet here no fishermen for shelter look
 When sailing home at even:
 'Tis that there are no sandy reaches,
 Nor shelving beaches,
 Where the frail craft might find some sheltring nook

Ah, well-a-day! we have no sandy reaches:
 But heed that not;
 Nor shelving beaches:
 But heed that not!
 Come a jostling and a hustling
 O'er our billows gaily bustling:
 Come, all ye boats, and anchor in this spot!

Anon

COMMUNALISM IN JAPAN

By S. MASUDA

THIS is a remarkable subject to find evidence in Japan; but the fact remains that there is one part of this country where communalism is in vogue and an ideal state of life in practice. Just off the coast of the province of Izu, near Atami, lies the island of Hatsu, known as Hatsushima. It is indeed only three miles from Atami. On this tiny island are practised the principles of communism.

This island is not more than six or seven hundred yards from north to south and a little wider from east to west. There are no more than 42 houses in all on the island; and if the inhabitants should increase beyond this they must sleep outdoors. The number of dwellings has remained at this figure for many years, no increase or decrease being permitted by the community. All things are possessed in common, including the woods and fields; and none of the possessions is allowed to be sold, nor are outsiders admitted.

The climate is ideal, and grain and vegetables grow well, while fish is abundant in the surrounding seas. The inhabitants are particularly fond of abaloné, of which there is a big catch. The lobsters of Hatsushima are among the finest in Japan. Many a person has desired to be admitted into this ideal community, but all such proposals have been rejected. The community with one accord have resolved to be themselves

apart. There is a story to the effect that a certain joiner once succeeded in gaining admission to the community on account of illhealth, the climate promising to restore him; but he had to promise never to use his trade for any one outside the ideal community. He was a box-maker by trade; and as the people of the community could not use all the boxes he made, he was at a loss how to dispose of them. It is said that only thing he could do was to steal away at night and take some of his boxes by small boat to Atami where he sold them for enough money to meet his wants.

Not all of the 42 houses on the island are used for dwellings, since at least two belong to Buddhist temples, one of which was recently been turned into a school. As the community holds all things in common there is no buying and selling, nor indeed any distinctions of wealth or rank. They only differences are those of bodily health and strength. They all live simply as one big family. If one member or family suffers through any misfortune the others chip into and make up what is lacking. They literally believe that if one member suffers all the other members should suffer with it. It is stated that thieving and dishonest of any kind are unknown on Hatsushima. If any one should so far forget himself as to misbehave in any way he is dealt with by the head of the community. The headman is chosen by vote of the heads

of houses from among one of their number by secret ballot, the majority carrying the day. In case of dealing with an offender the headman calls all the heads of houses together and they decide by ballot what is to be done with the culprit. A usual thing is for the headman, for a first offence, to summon the offender and give him a warning to correct his misconduct or suffer something more than a reprimand. In case of theft the goods must be restored. All wrong done has to be made right. The community thus enjoys selfgovernment to the fullest degree. Here then is a thoroughly civilized and lawabiding community without laws and law courts or even police.

The police make their appearance however, but only at festival times, and then from Atami, just to see that the place is still in existence and yet belongs to Japan, for it is very difficult for a Japanese policeman to believe that any place can really exist without a policeman. The duty of the officer of the law when he intrudes usually consists in nothing more than examining the census to see if there is any change, as correct register of the inhabitants must be always kept.

The people of this strange communal settlement divide their work each according to individual ability. The very old and the very young mostly are given to wood cutting in the hills, while the more robust members of the community are fishermen, while the female portion of the community devotes itself almost wholly to domestic duties. Each house has two or three couples; and if one house gets overcrowded by birth another has to take in the overflow. As the increase of inhabitants becomes too great, the more ambitious youths and maidens go abroad to seek a livelihood, most of the men be-

coming sailors or boatmen while the girls make excellent domestic servants. Many of them may be found in service at Atami and surrounding districts.

The annual festival of the Hatsuki shrine on the island occurs in June on the 8th day of the month; and on this day all the wanderers return to the island for a family reunion. It is a very happy time as all the children, now grown up, return to meet their aged parents, brothers and sisters also meeting again, and even husbands and wives that have been long separated by the stress of life. People from Atami go over to the annual festival. The island can easily be seen from the mainland.

The people of Hatsushima are naturally rigidly conservative and clannish, and very narrowminded. They are insular in the extreme. They care little for intercourse with the outside world; and indeed have little concern with anything but the daily needs of life. These people never see a stranger except when they visit the mainland, though a stray visitor may now and then visit Hatsushima out of curiosity. Most of the rice they eat has to be brought from Atami as well as the household utensils in demand. There is in fact very little communication with the outside world. Even when the officials at Atami require a representative from Hatsushima for municipal matters or something, they do not send over for him, but simply kindle a fire on Uomizaki promontory and the island people understand what it means. Like wise when the island people want an official from Atami they call him by fire on the hill top. Sometimes rockets are used, though they are not so successful. After the fire appears one may see the boat carrying the official shooting out from

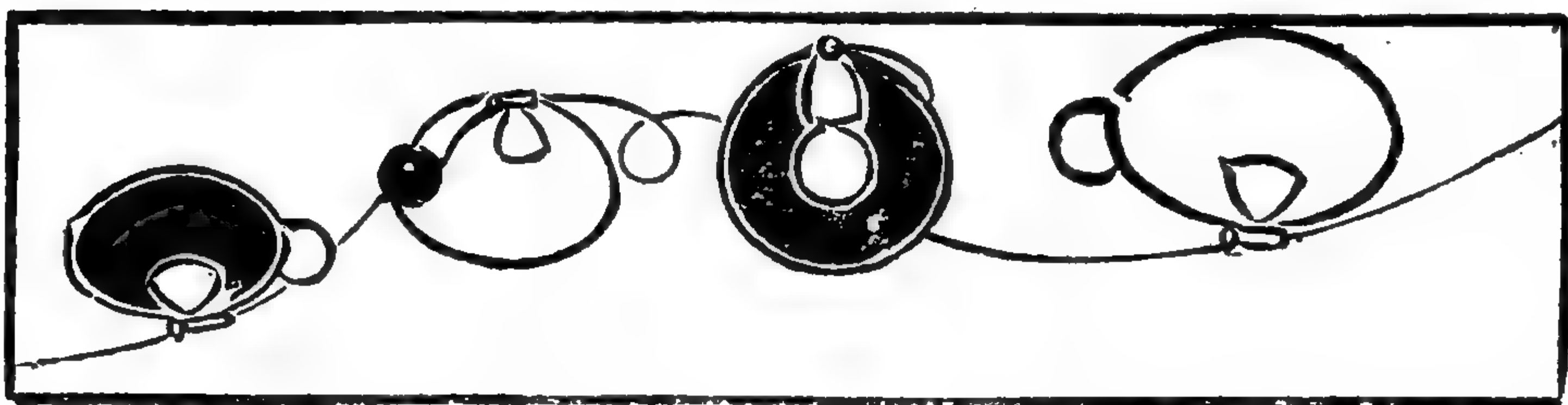
the shore on its mission. Those who man the boat from the island are chosen accordance with who first saw the signal and carried the news to the island headman.

One of the adverse features of the this communal settlement is that the inhabitants get rather mixed up in blood relationships and this tends to cause physical and mental degeneration. There is naturally a good deal of simplemindedness and overamorous relations. It is contended that the effect on offspring is not detrimental, but we doubt it. On the whole it is said that the island people are well developed physically, especially especially the males. It is significant, however, that there is no insane person in the community. In school too the children do very well.

The scenery of Hatsushima is quite pretty, the island having undulating hills with plenty of wild flowers, especially the narcissus. The cat is the only animal and of course is domestic. When a child from Hatsushima goes over to the mainland with its mother for a visit the little one is greatly astonished to see a horse

or a cow for the first time, just as much so as an ordinary child is to see an elephant or a lion. Hatsushima has long figured in Japanese poetry, being mentioned on account of its peaceful beauty across the blue waters of the Atami bay and for the torches of the fishermen that appear off the coasts at night.

This example of literal communalism off the coast of Japan has practically no influence on Japanese opinion, social, political or otherwise. Yet it is a living example of what community life can be. We have often wondered that socialists and others of that turn of mind have not seized on Hatsushima as an example of the perfection of their idea, and that they have not even proceeded thither to live, if indeed they could gain access to so peaceful a community. At any rate before our aggressivists talk socialism and Marxism they should go over to this island and study the conditions there before they decide that it would be advisable to make such conditions universal or even national.



IMPRESSIONS OF THE LABOR CONGRESS

By SANJI MUTO

(DELEGATE REPRESENTING CAPITALISTS)

THE International Labor Congress which met at Washington in October last was composed of three representatives from each of the great countries; namely, one delegate for capital, one for labor and one for the government of the country represented. It was my opinion that so far as Japan was concerned, at any rate, the delegates should meet and arrive at a common understanding as to their views and attitude on all the more important questions to come before the Conference, so as to act harmoniously in the presence of western people; and to this end I exerted my utmost both during the voyage across the Pacific and afterwards; but some of the Japanese held that such harmony would be impossible and so my efforts were nullified. It was therefore, in my opinion, a grave mistake that the delegates from Japan had to appear before the Conference without any prearranged plan of procedure or even a common platform of action and conviction.

Since the main purpose of the Conference was to bring about a greater degree of harmony between capital and labor it must obviously be a mistake for delegates from the same country not to try some method of common agreement before expecting to reach an international agreement. Ignoring this fact our dele-

gates took advantage of the occasion merely to display fervid oratory in stirring up even a greater measure of disagreement than had hitherto existed and to create wider differences than ever between employers and employed. Not only did they indulge in abusive language respecting the capitalists of Japan but circulated literature backing up such propaganda. As the Conference was composed of rival nations with often rival points of view and conflicting interests this action on the part of some Japanese representatives was greatly to be deprecated.

I was from the beginning of the Conference impressed by the fact that the delegates from other nations spoke with great caution and respect as well as accuracy, always proving their statements with statistics and figures ready at hand, thus producing a clear conviction on the mind of the audience; and this example I myself always endeavored to follow when I spoke; but I fear my fellow delegates from Japan did not always appreciate this. I was from the outset convinced that great care should be given to the organization of the various committees, as the agreements reached by them would probably pass the general Conference without much amendment. I was much

impressed and pleased by the method adopted in election of committee members. It was arranged that the representatives of each nation should choose one of their number to represent capital, one to represent labour and one to represent the government, on the committee. The chairman used to announce the subject for the day. He would then ask all who had no interest in the question to hold up their hands; and from the remainder he would appoint a committee to bring in the necessary resolution; and if it were found that two or three nations had dropped out on any question, a give-and-take policy was adopted. At other times the chairman would nominate a member for committee and call for rival nominations if the Conference was not unanimous; and so the committees were always easily and harmoniously selected. For example, when the question of night work was brought up, a representative from some foreign country arose and asked that a Japanese be placed on that committee and be asked to open the debate, as night work was of paramount interest to Japan. This indicates how fair and honest the delegates tried to be with each other. It was an immense relief to me and dispelled much of my anxiety. It was a beautiful example to us Japanese.

As to general procedure of the Conference at first I could not see how order was to be maintained, especially if each one insisted on his own way, as the numbers were so large; but here again I was pleasantly surprised; for an executive committee was appointed to prepare all that was to be brought forward, on which all nations were represented; and so all matters were most amicably settled. All sessions of the Conference held under the auspices of this Committee and the

deliberations were most smooth and orderly. I respectfully hold up this method as an example for my own country to imitate.

Another surprise to me was that English was not the only language used in the Conference. Some speakers used French in addressing the Conference, and the remarks were at once translated into English; and if a speaker used English his remarks were translated into French, as a rule. But it seemed to me that French was more often used than English and that the French speaking delegates predominated. There were some twenty nations represented and only French, English and Spanish were used. This is a fact that should have some influence on our education policy, especially as to foreign languages.

The principal object of the Conference was to equalize labor conditions in the various countries represented, especially in regard to industry, and to this object the delegates devoted their most earnest attention. No one was given a hearing unless he could back up his statements with accurate statistics. Such questions as length of working day, night labor, are restrictions, and so on, were duly discussed and agreed upon, the senior nations giving careful attention to the needs of the younger industrial nations. Any attempt to ignore conditions in the junior industrial nations or to bring undue pressure to bear on them, was studiously avoided. This was due to the thoughtful consideration of the representatives of the senior nations. In this Japan was fortunate in never having suffered an adverse decision during the entire Conference. Our nation should never forget this; but should bear in mind that the object of the Conference was to equalize labor conditions as much

as possible the world over, so as to avoid disastrous competition.

As to hours of labor I may say that while it is desirable that the hours of toil should be made as short as possible for the sake of the working man, it is not true to say that the happiness of the working man depends on this. Personally I believe that the happiness of the working man depends more on the adoption of a proper system of pensions and sick relief as well as for education of children. I brought forward this important matter at the Labor Conference and requested that my views be translated into all the languages used at the Conference and a copy given to each delegate, the matter to be fully discussed at the next International Conference of Labor; and the matter was duly submitted to the Executive Committee.

I wish further to express my great appreciation of the extreme cordiality that was extended to me by the delegates of all the other countries, and especially to

the British delegate, Mr. Barnes who did me special honour and showed me special courtesy. At the committee meetings and in special conference Mr. Barnes was most patient in listening to long harangues from our delegates and insisting that the matter receive due attention from the Conference, taking pains to explain exactly the position of Japan and seeing that we got a fair hearing. Thus he succeeded in having the resolution passed that Japan most wanted. For all this we owe him a great debt of gratitude. Another British delegate that did good work for us was Mr. Stewart Banning who was a labor Conference. At the close of the session he came to me and shook hands, and made me feel that there is nothing like the courtesy and candor of the true English Gentleman. The support which Japan received from the British delegates should never be forgotten but ever remembered as a golden cord binding the two people together for all time.

SPRING

If earth but ceas'd to offer to my sight
 The beauteous cherry-trees when blossoming,
 Ah! then indeed, with peaceful, pure delight,
 My heart might revel in the joys of spring!

Narihira

PAPER BAGS

By C. HOSHINO

ONE of the most impressive facts foreigners realize when they first come to Japan is the extent to which paper is used in the general economy of the country. The windows of the Japanese house are covered with paper to let in the light, the sliding screens or doors between the rooms of the house are also covered with paper and the handkerchiefs of the people are of paper too. The paper window has not the clear transparency of glass, but it lends a softer light to the eye and is much more artistic. The Japanese child may fall against the paper screen and tear it but he has no fear of being cut by broken glass; and his mother can easily repair the break by pasting on a new piece of paper. Moreover, though the occupants of a room may throw queer shadows on the paper window, no one can really peer into the room and see that is going on; and the paper, being more porous than glass, affords some measure of ventilation to the room. For such an essential of the Japanese house only native paper is used; foreign paper would not do at all.

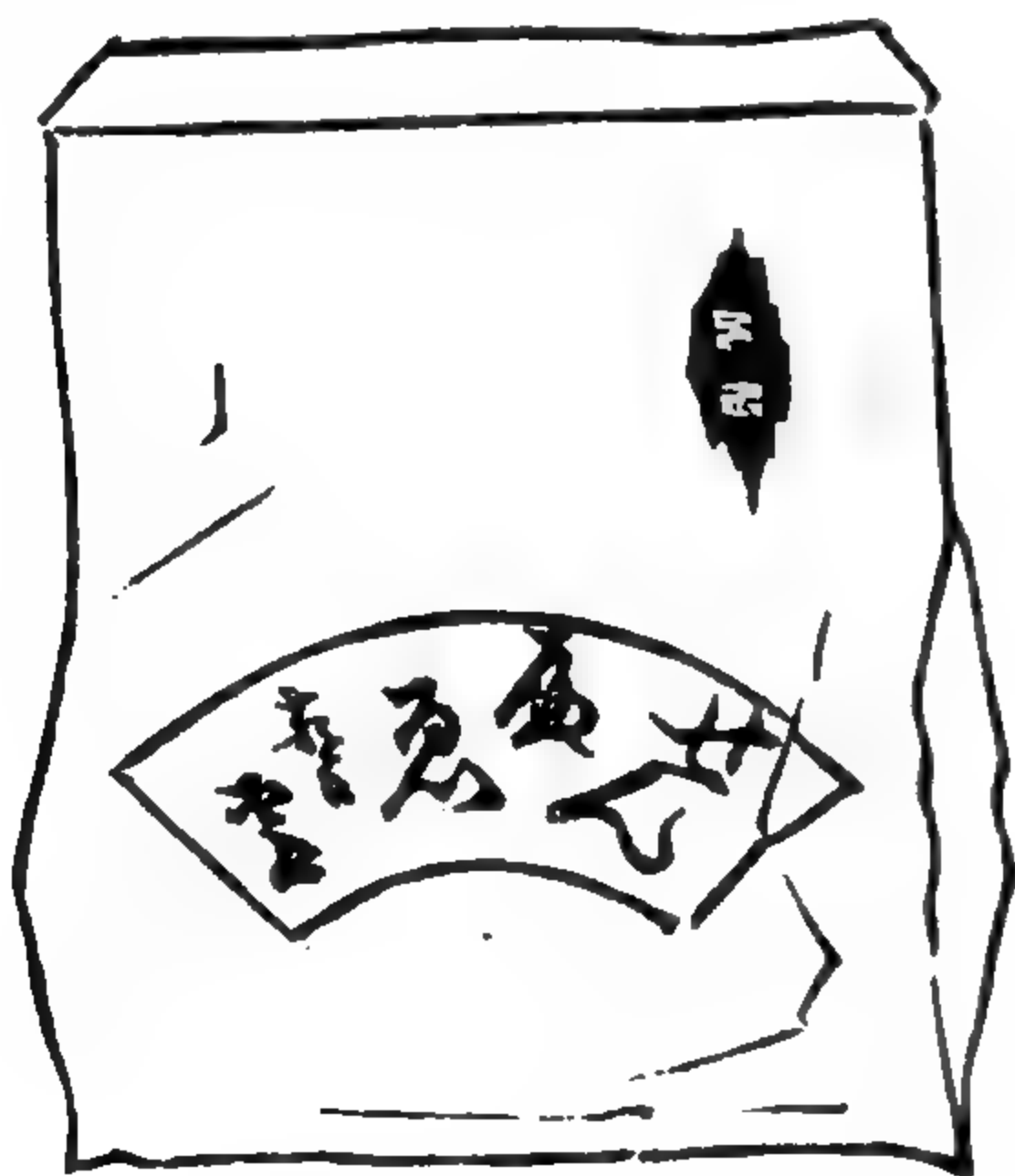
Foreign paper is coming into use for such duty as wrapping, printing and books generally, as well as for making cans owing to the high price of tin, but there are many things for which Japanese paper is still necessary. An example of this is the screen door already mentioned. In the old days even mosquito nets

were made of paper, and also many kinds of utensils and ornaments, especially in papier maché. There is a cloth woven from paper, too, made principally at Atami, which is quite serviceable, and often used for wadded vests. In recent years very remarkable development has been experienced in the making of wrapping papers of all kinds, especially for bags and envelopes.

In the old days letters were not despatched in paper envelopes but in wooden boxes, of oblong shape and lacquered, the address being written on the cover of the box. With the introduction of the western postal system envelopes came into use, though the Japanese envelope is always different from that of the occident, being some seven or eight inches long and only some three inches broad, and made of very thin paper lined with green paper, a sort of double envelope. The larger business firms, however, now use foreign paper for correspondence nearly altogether. Some Japanese are very fond of decorated correspondence paper and envelopes, which foreigners do not fancy at all, save as a curiosity. Some of this decorated paper is very artistic, nevertheless, scenes of mountains, trees, or blossoms appearing dimly on it like an apparition. Some of the commercial houses utilize this art to have their manufactures or places of business appear dimly and

delicately in the background on their correspondence paper. Japanese writing paper in a long roll several feet long, unrolled as one writes or reads.

For sending special presents the Japanese use a large envelope, like a paper bag, but made of very beautiful paper, soft as flannel and often quite as thick. Gifts exchanged at the New Year and on festal family occasions are sent in such envelopes. On the outside of these is attached a piece of red and white paper like an oblong diamond or kite shape, to indicate good luck or best wishes. This is known as *noshi* paper, and the method of folding the paper is various. Money also is handed to the recipient always in a paper bag or envelope with the usual symbol of good wishes and congratulations, except in the case of funerals when it is tied round with a strip of black paper. Even tips to servants are placed in a special bag for the purpose. In theatres and places of amusement the ushers and other employees are given presents in such bags ("*Oiri bukuro*,") by the management when the audience reaches a certain number.



Ordinary cake bag

In the shops goods are wrapped in paper of foreign style, the quality of the

wrapping depending on the value of the goods. The poorer shops use merely old newspaper for this purpose, even



Bag for gift of Sugar

making paper bags of it. For tea the paper bags are long and slender and usually of native paper, often stained with persimmon juice to make it more durable. Unlike foreign paper tea bags there is no printing of any kind on them. Presents of tea, however, are sent in pretty caddies which the tea merchant always keeps in stock. The candy shops follow a different custom, usually having an advertisement printed on the paper bags they use. Some of the Japanese confectioners use wooden boxes for candy, while others put it in cardboard boxes, as foreigners do. Many of the poor shops use any sort of old paper for bags, such as newspaper, magazines, account books, bills of lading, express receipts and so on; so that one can read on the outside of one's purchases various transactions that took place years ago. Such bags are used mostly by grocers and vegetable shops.

The Japanese drug stores are now using foreign style paper bags and boxes to put up their medicines. The Japanese are very skilful at making paper bags, boxes and cartons, and now have such

facilities for producing these on a large scale, and at cheaper rates than western countries that big orders are often re-



Cake bag for present

ceived from abroad. In some cases the effect of the medicine is printed on the wrapper in picture, vermifuge having worms on it, and bear-gall pills the picture of a bear. At New Year and in the midsummer holiday gifts of sugar are exchanged, and this is placed in a special sort of bag with printing in ink of various colours, a special feature being that that the bag is four times the size of its contents. The idea obviously is to make a bigger impression than the contents justify. When you see a boy hurrying along the street with a small quantity of something at the bottom of a big paper bag you know that is a sugar present for somebody. When Japanese

go shopping they always take with them a square piece of cotton or silk cloth, about two feet wide, called a furoshiki, to carry home their purchases, whether the latter be wrapped in paper or not. It is contrary to Japanese taste to carry anything uncovered in public. Even the labourer wraps his hoe or his shovel in paper before going on the street car. Another thing taboo in Japan is to eat anything while walking along the street or strolling in a park.

Many of the cheaper paper bags are made by hand in poor households at the rate of from 7 to 10 *sen* a thousand, material supplied; and it is said that a rapid worker can make some 5000 in a day. Cartons for tobacco, soap and cake are also often made this way. But there are many big paper bag manufacturing companies, among which the Japan Paper Industry Company, with a capital of 10,000,000 *yen*, is the largest, and makes every form of paper wrapping and boxes, including those for jewels and medicine. Some of the single machines in this factory can make up 300,000 cases a day, cutting, folding and pasting all at the same time, with printing if necessary. Canada, India and Australia are now obtaining large supplies of paper packing goods from Japan. A few years ago this was only a household industry. The Japanese paper products stand very favourable comparison with those made in Europe and America.



FUTURE OF COTTON YARN

By MATAZO KITA

THE year 1920 will prove an interesting one in the history of cotton yarn production in Japan. Early last year business circles felt considerable depression and there was no small degree of pessimism as to the outlook. At that time no one would have predicted the unprecedented boom that followed in the latter part of the year. The depression was caused by the conclusion of the war when everyone was hesitating and in a state of suspense, which greatly affected the cotton market. Then came the great rise in prices which sent raw silk and rice beyond all previous records, supplying increased purchasing power to concerns dealing in cotton; and the wages of labour still further increased by renewed activity in cotton circles and so the purchasing power of labour was consequently increased, while the great inflation of currency lent further impetus to dealings in cotton. In addition we may note the lack of balance between demand and supply in the cotton market, as well as the abolition of night work in many spinning mills, all of which had some effect on the situation, while the international situation lent impetus to 'bulls' on the cotton exchange.

The capital of cotton spinning and weaving companies having been thus augmented, credit was greatly extended and there was much bidding on futures

and the extension of contracts. The price of cotton advanced to an unprecedented figure and conditions of living were so seriously affected that the Government prohibited the exportation of cotton below 20 counts and abolished import duty on it as well. These measures, however, had but slight effect in adjusting the situation and the price still advanced. There was then some fear that the authorities would inaugurate still more drastic measures. As the end of the year approached some restriction was experienced in the money market, the banks adopting great caution in regard to loans. This had considerable effect in checking reckless speculation. The year ended with cotton still high; and the question now is what to expect for 1920.

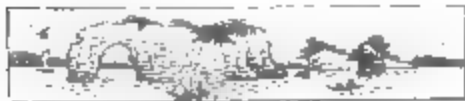
What are the facts as to raw cotton? The forecasts indicate that an average crop is not expected and the quality is likely to be inferior. Hence the stocks on hand are likely to fall in price, though not so much so in China where the mills have insufficient supplies. The Indian crop is said to be more hopeful, though the rainfall in some districts has injured prospects. Exchange between Japan and India is also unfavourable to cotton transactions, a yen now being only equal to a rupee. It is probable that there will be no decided fall in the price of raw cotton.

Wholesale dealers are still holding large stocks of foreign yarns, attracted by the popular cry to buy more and more foreign goods. The year having closed with no trenchments and cautions on the part of buyers in regard to sales, the cotton dealers may find that their business has been sustained and the future is not without hope.

In 1910 the outlook for cotton exports is not very encouraging on account of the boycott against Japanese goods, though there is a fair trade at Shanghai, Hankow and Tientsin but mostly between Japan and India and the South Sea. The outlook is scarcely more encouraging; and if England enforces a policy of restricting coastal trade to her own nationals the effect on Japan's cotton trade will be serious. As for America we have thought of her as heavily involved by the war and likely in active great activity but now that money seems to be getting tight and a temporary credit restriction has put in the situation is not so bright; however we do have certain of the financial situation in Europe. Besides all this the cotton trade in Japan the cotton growers have by a subsidizing a great increase in output and therefore demand which causes the market to increase a very large one. But the cause pointed above may have considerable effect on the market in this country, as well as the measures

yet to be taken in relation to the cotton fall harvest. It will be a difficult matter to deliver goods satisfactory for both wholesalers. Not only have the cotton spinners already absorbed their profits in part in the days of prosperity, but the stock market and the new cotton production organized on account of the prosperity as well as the market, will be affected adversely. In case of a winter there is a great risk of production in financial circles.

According to the opinion of Mr. H. H. Hays of the Kurehaishi Cottoning Company, a very high quantity, the price of cotton will keep up for a long time to come, though the market may be temporarily affected. The present prices may be excessive, but that they will remain high as he is expected, because the prices of commodities in general are high as well as labor wages. There are two things to be noted they were before the war. There is, however, a healthy situation present and future that will tend to maintain present prices. This is only what was to be expected after the inflation of currency in all countries and the diversion of industry to war purposes. The prices in Japan cannot go down while war is in other countries. Moreover the population in Japan has been increasing with the increasing power of the people, which indicates the impossibility of prices ever going down.



IRON STONE CHINA

By U. HORIMOTO

THAT hard porcelain, which has been known as long as iron stone china, has recently been manufactured in Japan, though usually taking the form of plain white ware in demand by western countries, for dinner sets and so on. It is usual to call all thin white porcelain chinaware, the principal places of production being Nagoya and Kanazawa. The first attempts at making these foreign-style goods was at Nagoya in 1874 when a manufacturer named Takito produced some strong ware from kaolin, the dishes being decorated in colours. These were exported abroad and found favourable notice, leading to further efforts in the same direction. Other manufacturers then entered the field, notably one Matsumura who improved the finish in some degree, producing even thin china that was very strong and beautiful, known as Azuma-yaki. Later the ware was further improved and called Kinranyaki. By 1890 the number of employees at the Nagoya porcelain works was 1,200 and the demand from abroad was steadily increasing. Matsumura now sent a son of his abroad on a tour of inspection to ascertain what Europe was doing in the way of porcelain production; and on his return to Japan still more improvements were introduced in the manufacture of hard porcelain.

At present the largest works engaged in the manufacture of iron stone china-ware are the Matsumura, the Japan Porcelain, and the Nagoya Porcelain companies, with some five small concerns

while at Kanazawa there are some important works as well. As good clay for china making was found near Kanazawa porcelain companies began to be organized, the Hayashiya being the most important, after which came the Japan Porcelain Company which started in 1908, joined later by Shofu Kajo who made further improvements in the output. This factory now has a branch in Korea and employs nearly a thousand hands, doing a big export business. The goods turned out by this company enjoy a great reputation for durability. When His present Majesty was Crown Prince the factory of the Japan Porcelain Company was visited during an Imperial tour to Kanazawa. As an exhibition of durability the head of the factory took up soup bowls and dropped them from a height of eight feet on a marble slab without breaking or cracking them, to the astonishment of the Prince.

The foreign countries engaging in the manufacture and export of strong china-ware are China, India and America, to which Japan is now exporting these goods in great and ever increasing quantities, chiefly dinner sets, tea sets, coffee sets and toys. The domestic demand as not so large as the demand from abroad. But the entire trade in iron-stone china has been created by foreign taste. The Japanese manufacturers have not perhaps succeeded in appealing to the highest foreign taste as yet; but they are making every effort to do so, eagerly studying the situation abroad.

HOGAI AND FENOLLOSA

By S. FUJII

HOGAI Kano and Gaho Hashimoto were the two greatest artists of the Meiji era in Japan. The life of Kano and the development of his art are well known through numerous articles in periodical literature. No account of Kano's life and work, however, would be complete without some reference to his relations with the late Professor Fenollosa who was a great assistance to Kano in many ways. In all the accounts of Kano's life yet published we have seen no mention of how he and Fenollosa came to meet and become fast friends.

Kano passed through two remarkable periods in his career, the one dark and pessimistic and the other and later full of light. From the year of his birth in 1828 to the year 1885 when Fenollosa discovered him, Kano lived a miserable existence; and as he died in 1889 it will be seen that his days of light and joy were but few. It was in 1847 that he entered the Shosen-in school, and between 1874 and 1879 we find him with Shozan Sakuma. Then he returned to Choshu in the province of Nagato, his old home, later coming back to the capital when he met Professor Fenollosa. These last four years of his life were the full years. Up to that time he had passed through various vicissitudes, driven hither and thither like a rudderless boat. After so prolonged a period of doubt and distress it is difficult to emerge into the light; but it only shows how much one

man can do for another sometimes. Professor Fenollosa rendered great service to the art of Japan, but in no way, perhaps, more than in his aid to the great Kano.

For some years after the beginning of the Meiji Restoration there was no great development of national art. People's minds were concerned with other things. Chikudo Kishi of Kyoto made a brave attempt to revive national fine art, displaying remarkable talent, but it was mainly utilitarian, being used for printing fine muslins. Gaho Hashimoto of Tokyo also did much to restore art to its former glory, especially in carved work. All this time Hogaï Kano was fighting poverty and neglect and exercising his gifts in vain. When he came back to Tokyo in 1879 Kano set up a studio near the Kano school of art. He could not get enough to live on, however, and had to enter the Government arsenal as a draughtsman. Here he did not succeed and had to get a job with a porcelain maker as a decorator of chinaware. There he earned the magnificent sum of 30 *sen* a day. No wonder he fell ill and was often absent from his work. On the advice of his wife they opened a little shop for the sale of kitchen utensils to keep the wolf from the door. The wife attended to the shop and the husband devoted himself to painting, but his efforts the public failed to appreciate.

In 1882 Prince Shimadzu commissioned

Gaho Hashimoto to paint a long roll picture of archers on horseback shooting dogs, an *inuou-mono*; and Hashimoto, in pity, handed the job over to Kano. At an exhibition of recent designs held in the early part of that year Kano displayed some pictures which attracted no attention. At a second exhibition in 1884 Kano exhibited a landscape piece which drew some unfavorable criticism; but it took a third prize. However, it was then that luck came to him; for one of the visitors to the picture gallery was a foreigner, who, after viewing Kano's pictures, turned to his companion and said: "The instinct for Japanese art which led me to leave my own country to come out here has not deceived me now that I have seen these two paintings." This remark caused considerable surprise and interest. Some days later Professor Fenollosa visited the shop of the kitchen-utensil seller near Shiba Park and asked to see the proprietor. As Kano did not know any foreigner he gave some excuse for not seeing him; and then the foreigner went off and obtained a letter of introduction to Kano. At this time Fenollosa had come to recognize Kano's genius as a great artist, but Kano did not yet know what a famous art critic Fenollosa was. Through the influence of Prince Mori they soon came to know each other well, and then Kano knew he had found a friend in one of the foremost of art connoisseurs. The two were invited to see the art treasures of the Mori family together and enjoyed the experience greatly, though they could make each

other understood very imperfectly, as Professor Fenollosa was not yet very fluent in Japanese. When Fenollosa saw the masterpiece of Jasoku Soga, which Prince Mori showed him, he was lost in admiration of it. Even Kano marvelled at his accurate appreciation of the main points of the picture. Kano then understood that he had met a man who really knew something of fine art. After that they became very intimate friends.

Kano now hurried up to finish the piece he had undertaken for Prince Shimadzu; and now Professor Fenollosa urged him to apply his time to his art and even offered to meet all his expenses in the meantime. Kano was deeply touched by this interest in his work from a foreigner; and the masterpieces he turned out during this time, relieved as he was from financial anxiety, well rewarded his benefactor. It was during this period that Kano produced the Two Diva Kings with Demons which permanently established his fame as a great Japanese master of the brush when exhibited at the annual Fine Art exhibition, being admired also by a noted French art connoisseur, who averred that he had traveled widely and seen the pictorial art of many lands but the painting of Kano he thought excelled all he had seen. The judges awarded Kato first prize for this masterpiece, and thenceforth his fame was established. He had come out into the light. Alas that he did not survive his achievement long enough to enjoy it!



GORA PARK

By K. YAMAGUCHI

AS well known to all tourists Hakoné has been long one of the most famous spas in Japan. Another place is Karuizawa, though there are no hot springs there; but the convenience of communications made it easier of access than other places and so it attracted large numbers of visitors every summer. As Hakoné has now been made equally accessible to the public by the building of an electric railway line to the more interesting places, the number of visitors there has also greatly increased. Gora Park and the scenic electric railway make the trip to these sublime natural scenes one of the most pleasant one can take. Gora Park will undoubtedly soon become a close rival to Karuizawa as a summer resort, showing, as it does, much wilder and more imposing scenery.

This delightful natural park is situated in the heart of the Hakoné mountains with great peaks all around. The air is pure and fresh at all times and the atmosphere is cool. Hot springs gush out on all sides, affording the most pleasant and salubrious natural baths. The beauty of the view and the coolness of the climate are not the only attractions, for the convenience of access is now an unceasing attraction, to say nothing of the natural baths with which few other resorts can so favourably compare. One can reach Gora Park in a little over three hours from Tokyo, one hour shorter than to Karuizawa, with grand scenery all the

way. One takes the Tokaido line from Tokyo to Kozu where a change is made to the Odawara Electric railway, transferring again on the way to the scenic electric railway. The line sweeps around beautiful ravines and steep precipices and reaches Gora Park in some forty minutes. From Odawara Yumoto the ascent is gradual; and thence up to Hakoné it is very steep. As one ascends the change of atmosphere can be distinctly felt. The cars are artistic and comfortable, and are divided into two compartments, known as ordinary and special, heated in cold weather, and there are always many passengers. Hitherto most people had to reach Hakoné by motorcar or on foot; but now the electric line has made a great change. The line is under the management of the Odawara Electric railway Company, whose enterprise the public doubtless appreciate.

The altitude of Gora Park is about 2,000 feet, and the Park is laid out in the most up-to-date style for the reception of visitors. All about are pretty cottages for rent to those who desire to make a sojourn in the Park. Not so many of these villas have yet been completed but they are under construction. Soon some hundreds of new villas will be built and the place will doubtless become quite populous, attracting thousands of summer visitors. Most foreigners in the past have gone to Tonosawa and Miyanoshita, where accommodation is quite limited; but

in future there will be no difficulty in finding accomodation at Gora Park. All about are ponds and gardens and playgrounds for children, the natural conformation of the volcanic environment being artistically utilized in this way to the best advantage. There are plenty of trees set out to make the scenery of the park look pleasing to the eye and the landscape gardening has been under the supervision of an expert in the art. Standing on a rock behind the Gora Park fountain one can have a grand view across Pacific where white sails and steamers come and go. The fine scenery of the Park itself and the imposing

mountain views combine to present some thing incomparable in the way of a summer resort.

The whole district affords every facility for walks as well as views. The hot baths alone make the resort one that should attract people from Tokyo and Yokohama, as nowhere else can such baths be had so conveniently. Indeed Gora Park is one of the most beautiful and comfortable places of sojourn in Japan. When the new park comes to be well known undoubtedly it will have a very large patronage. No other place can compare with it as a site for summer houses.

JAPANESE LOVE SONG

Kawaru uki-yo ni Kawaranu mono wa

Kawarumai to no Koi no michi

All things change, we are told,

in this world of change and sorrow ;

But love's way never change of promising never to change.



JAPANESE POSTAGE STAMPS

IT is now universally recognized that the use of postage stamps is the most convenient way of showing receipt for payment of letter carriage. Every civilized nation has adopted it. European nations have been using postage stamps since 1840 but Japan did not adopt them till 1872. The first issue consisted of four denominations, 48 *mon* (1 farthing); 300 *mon* and 500 *mon*. The designs were rather clumsy and were printed from woodcuts on native straw paper. The history of Japanese postage stamps is not at all complete, nor is it any better in the case of occidental postage stamps.

In 1870 Rowland Hill instituted the first postage stamps in England, the first stamp was 1d the style and size were like a tram ticket, but lacking in taste and with four colours, red, blue, light blue and green. From the very first the Japanese public took a great fancy to postage stamps. Before the use of stamps people in Japan simply paid a cash charge to a courier to deliver letters; and they found that their letters could be conveyed just as safely and quickly by simply affixing a pretty little stamp to it, they at once took to the practice universally. The first stamps were not destined to have a lengthy career however, as they were abolished in February of the following year. The new issue was in four denominations, half a *sen*, 1 *sen*, 2 *sen*, 5 *sen*. These in time were also replaced by other

issues, more after the designs of western countries. In May, 1877, the new stamps were given fast colours, improved in appearance and printed on better paper. Foreign paper was used and even the ink and the printing machines imported. The next issue was in 5 *rin*, 1 *sen* and 2 *sen*. In 1884 another improvement was made when designs in western style without any Japanese characteristics were introduced. The new stamps were in 1 *sen*, 2 *sen* and 5 *sen* denominations, the size, colouring and design being just like those of western lands. These lived long and even today stamp collectors have no difficulty in finding some of them. These are about the oldest issue of Japanese stamps available to collectors. The stamps have been revised three times since. And if the present proposal to raise the postage rates be accepted by the Imperial Diet another change will be necessary.

The Imperial Japanese post office often issues special postage stamps in celebration of certain great occasions, national or international, just as western nations do. On the occasions of the last Imperial wedding, and the annexation of Korea to Japan, and the conclusion of world peace after the European war, special stamps were issued. A special cancellation stamp is always made for special issues of postage stamps. It is remarkable that while collectors usually do not bother about these special issues while they are in cir-

culatation, as soon as they are all gone, there is an immediate demand for them.

As to the value of old stamps the most prized are the 1 cent issue of Guiana in 1856; the blue 2 cent Hawaian stamp of 1851; and an old Mauritius, each of which commands some 50,000 or 60,000 *yen*. The old Japanese stamp of 1872 commands even a higher value but it cannot be had at any price. Philatelists are plentiful in Japan, and some good dealers are found on the Ginza in Tokyo. Once we had a stamp collectors' Magazine but it is now defunct. Some of our collectors are quite unique in the way they arrange the collections in design and colour to represent human figures, landscapes, flowers and birds. At present

the postage stamps of Japan are printed in the mills belonging to the Government printing bureau. The paper is cut into proper size, perforated and then printed with the proper plates, the sheets containing one hundred stamps, which are packed in one hundred sheets of 10,000 stamps. On completion the stamps are brought to the Department of Communications where they are placed in the warehouse and transferred to post offices as required. The quantity on hand is usually enough for the next three months. In addition to about 8,000 offices post offices distributing stamps wholesale or retail, there are some 60,000 private housesd which sell stamps, usually being situate near pillar boxes.

SPRING

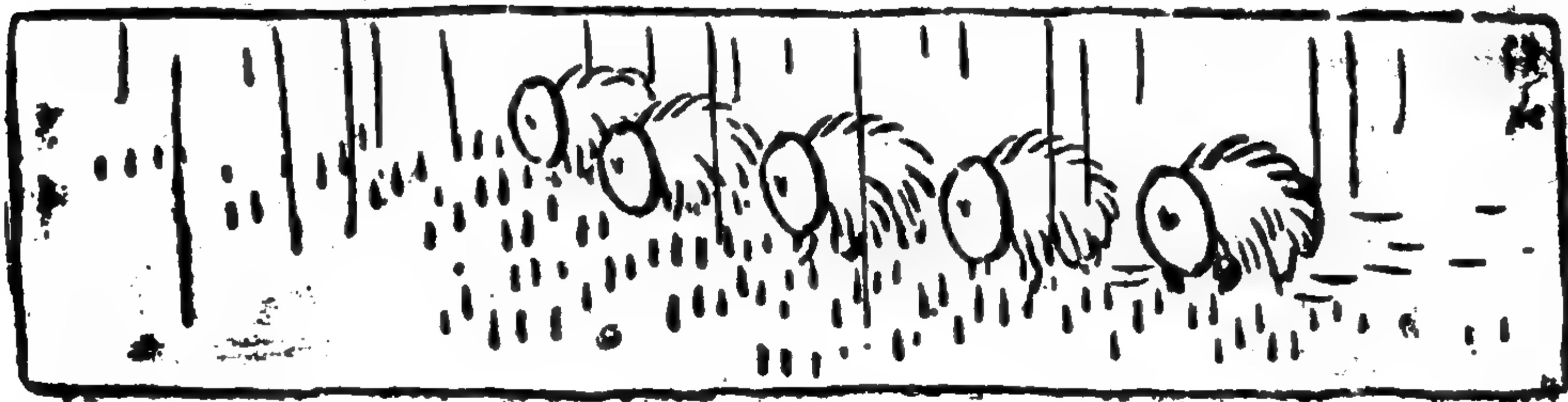
Tell me, doth any know the dark recess

Where dwell the winds that scatter the spring flowe'rs?

Hide it not from me! By the heave'nly pow'rs,

I'll search them out to upbraid their wickedness!

Sosei.



HASEKURA ROKUEMON

(ROMANCE)

By K. TAKAYAMA

III

AFTER tossing about on the boundless ocean for more than ninety days Hasekura was delighted to gain a glimpse of land once more, and feasted his eyes on the hills and trees as they gradually became more visible, when the ship approached Mexico or new Spain, as it was called. He felt indeed like one snatched from the jaws of death. The port where they finally landed was Capulco, not far from the capital of Mexico. As the strange ship from Japan moored beside the wharf the inhabitants crowded down to the place to get a sight of the foreigners. A Japanese was a rare sight indeed in Mexico. Everyone treated them with due respect and cordiality, however. After a short sojourn they crossed the isthmus and took ship for Spain, being subjected once more to the perils of the stormy ocean, now the Atlantic.

The experience across the Atlantic was much the same as crossing the Pacific, though the voyage was much shorter. On arriving in Spain the party was treated with even greater respect than in Mexico. At Cordova a special reception was accorded them, and they were invited to various banquets. Departing from that city, Hasekura and his party set out by carriage for Madrid, the date being the 19th of December. It was a raw, gloomy

day, and from the overcast sky snow began to fall and continued all day, making a white, shining world. The wind increased in velocity and there was a terrific blizzard. Even the horse hesitated to face the storm and only with difficulty could be induced to continue the journey. As they proceeded slowly along the cold way, Hasekura sat solemnly leaning against his companion in the coach, the priest Sotelho, the latter apparently all the while being engaged in silent prayer. At any rate his countenance was unmoved no matter what happened. The man in charge of the party began to express doubts as to whether they could proceed and asked whether they would not like to return and await better weather; but Hasekura suggested that they had better go on as they had gone thus far, and Sotelho nodded in gentle approval. But just then the wheels of the carriage met some obstruction and almost overturned the vehicle, causing all to nod with force. The driver hit the horses with the whip and they pushed on through the snow drift.

This was a rather rough cold trip for Hasekura; but he was ready to admit it to be nothing compared with the trials and hardships of the ocean voyage. At last they arrived at the monastery of San Francisco where a bell was rung to cele-

brate their coming and all the town turned out to have a look at them. An Oriental was a rare bird in that part of Spain and the crowd was very curious. But the people very extremely kind, heaping up presents in piles. The party was requested to rest a while and recover from the fatigue of the cold journey. Hasekura was placed beside a hot stove which he duly appreciated; and afterwards he was given a comfortable bed and had a good sleep. He had hardly gone to sleep, however, when he was awakened by some one calling his name. He was not really awake but he thought he was; and demanded who had called him, then he saw it was no other than his great master, Daté Masamuné, to whom he apologized for his rude behaviour and asked what he could do. The great man said:

"What sort of place is the land of the barbarians?"

"I hardly know yet," said Hasekura, "but I am going on, it seems, from darker to brighter regions."

"What do you mean? What light do you see?"

"Having just emerged from darkness into dazzling light my eyes cannot see well; as I get used to it I shall be able more clearly to discern what it is."

"Is it the light of the sun, moon or stars; is it a will-o the wisp or a ghost, or what is it?"

"No, it is no thing of that kind, but it is a light that puzzles a man and almost overcomes me."

"Perhaps so. Well, make sure what it is and inform me all about it. You must find out the real character of the light and return with no tales of enchantment."

"Quite so. I will do everything to understand it, even to falling at the knees

of Jesus or kiss the ruler in the foreign land or even be baptized, in order to find out all the truth about this strange light. Nothing venture, nothing have! In Rome do as the Romans do! I will investigate all conditions thoroughly and bring back a true account of things as they are."

"I beseech you do not fail to do so."

"I most certainly will."

At that moment the figure of the lord of Sendai disappeared, and Hasekura called his name in vain. He had more to say but Masamuné was not there to hear it. He heard other voices, however. One was undoubtedly that of his mother asking if the gun had been fired yet to announce the return of the ship from Spain, and then remarking that Hasekura was a long time away. Hasekura could hear his wife's voice also; she was in conversation with his mother. He arose to go to them, but the lord Masamuné was in the way. He tried to dodge under the great man's sleeve but did not succeed. The light got dim and the darkness was returning. He heard the sound of increasing wind and also the echo of thunder, with flashes of lightning gleaming through the darkness now and then. As the flashes came he caught glimpses of the face of his mother, now that of his wife and again that of his master. His fancied his eye was on the sky, on one corner of which appeared a light, which continued to glow in brightness until at last he saw in the center of it the figure of Jesus on the cross.

At that time he heard the notes of a trumpet distinctly sounding; and as he came to himself he heard some one knocking on the door. The sun was shining through a chink in the window. The door suddenly opened and there stood his friend Yokozawa, who asked him if he

did not intend to get up. Yes, he must get up and get ready for great things; for on that day he was to be given audience by the King of Spain. Already outside he could hear the tramp of horses' feet for the guards had come to conduct him to the Palace. Hasekura apologized for having slept so late and hurried to get into his clothes. Finishing his breakfast in great haste Hasekura hurried out in full dress and presented himself to the guards who were waiting for him.

The Japanese were put into a coach and conducted away in great ceremony to the place of audience. On both sides of the procession marched finely equipped military guards. On arriving finally at the Palace the party was shown into a very luxuriously furnished room, the grandest Hasekura had ever seen. Tea and cakes were handed to them, as if in Japan. After a little while Hasekura was conducted to another apartment to reach which he had to proceed down a grand hall, led by an official in very grand uniform. Into a beautiful room he was then ushered where he saw the King of Spain on a throne with a crown on his head. Officers with swords and pens were on either side of the King.

Hasekura was not at all dismayed by the sight; he proceeded to the monarch after the Japanese manner and so addressed him. The King took his crown in his hand and spoke kindly to Hasekura, asking him if he was not greatly fatigued by the long and dangerous voyage to Spain. The King also intimated that he hoped Hasekura would take care of himself while in Spain and enjoy his visit; and at the same time the King desired to hear from him all about his mission from Japan to Rome.

In reply Hasekura thanked his Majesty

for such kind words and for the privilege of an audience with the King of Spain. After reciting some of his experiences during the voyage, to which the King listened with interest, Hasekura went on to say that he was not worthy of being entrusted with so important a mission as to be sent to Europe, with which nothing can be compared for greatness. He told the King also about his lord, Daté Masamunés his fame and his prowess, his anxiety to have Japan know the best things and to save his country from ignorance, especially by gaining a knowledge of Christianity. The King expressed sympathy with the objects of Hasekura's visit and ordered his officials to do all their power to facilitate the object of his coming to Europe.

Hasekura was well pleased with his reception in Spain, especially with the favour shown him by the King; and indeed he now felt like a frog in a well, that had been removed to the ocean. He began to think of how much his own country had wasted her opportunities, especially of the quarrels between daimyos that had marked her history; and he felt ashamed of his country. But he reminded himself that though Japan is a small country, surrounded by water, yet the water joined it to the rest of the world; and the same waves that wash the shores of Spain also wash those of Nippon. The light of strange lands would also one day shine in Japan. It was to ascertain the source of this light and bring it to Japan that Hasekura had been despatched by lord Date Masamune to Europe, so many thousands of miles away. So he made up his mind to observe all things in Europe with a careful eye and be in a position to report truly to his master on returning to Japan.

Who can tell all that came into the mind of Hasekura, a humble Japanese samurai, as he sat there in the presence of the great King of Spain and felt the light of Europe shining round him? He had to hurry on and see the Pope, however, and then he would know still more. The audience with the King of Spain was but the introduction to his mission. He had to observe the relations of the Christian

religion to the power and ambition of European princes and nations. His experience in the presence of the King had given him sufficient food for meditation for a long while, and he retired to his hospitable quarters still contemplating all he had seen and heard, and looking forward with great anticipation to his audience with the Pope.

(To be continued)

SPRING

When Winter turns to Spring,

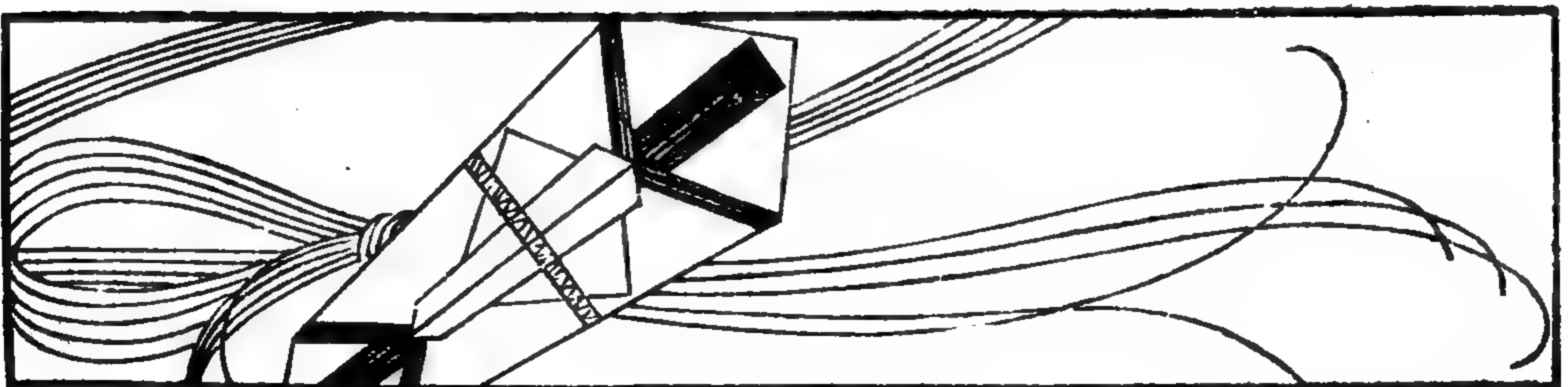
The dews of morn in pearly radiance lie,

The mists of eve rise circling to the sky

And Kaminabi's thickets ring

With the sweet notes the nightingale doth sing.

Anon.



JAPAN'S FISHERIES ON THE PACIFIC

By TAKAHARU MURAKAMI
(CHIEF OF THE MARINE BUREAU)

ONE of the important studies carried out by the Germany during the war years was to ascertain how far vegetable food could produce the same degree of heat as pork, finally concluding that human beings could subsist on vegetables equally well, if they partook of sufficient quantity to produce similar effect. The Germans began by studying how such powerful animals as horses and cattle are able to thrive on vegetable and plant food; and as for the powerful creatures that live in the seas, they do not consume much strong or material food at all, and yet are the best food for mankind. With the present high cost of living the question of food is paramount now in Japan. Indeed it is a pressing question in all countries, giving rise to social and industrial disaffection.

From time immemorial the Japanese have been among the most skilful and persevering of fishermen. Japan is one of the greatest fishing countries in the world, the British alone equalling her in this respect. It seems as though Heaven had placed the ocean with its wealth of food in proximity to Japan to supply her teeming millions with bodily sustenance. To Japan, therefore, the freedom of the seas, so far as food is concerned, is of the utmost importance. Though the three-knot limit is in force in

most countries Japan must regard the whole Pacific Ocean as her field for taking fish. The immense fishing grounds of the north, such as the Okhotsk sea and about there, are by no means inferior to the fishing grounds of the Atlantic about Newfoundland and Nova Scotia. The principal fish of the northern waters on the Pacific are salmon trout, much coveted by fishermen on both sides of the Pacific. While these fish are being reduced in number on the Canadian side, resources in the Okhotsk sea are as yet barely tapped, and Japan has now an excellent opportunity to develop these resources.

Possibilities as to codfish, crab and halibut are also unlimited, with plenty of whale and other sea creatures of use in commerce. The Japanese are fast entering these wealthy fishing grounds, some twenty thousand men already finding occupation there. Indeed the riches of the sea in the Far East are greater than those of the land. The amount of gold that can be produced annually from the mines in Eastern Siberia now under guard of the Japanese army is not above 15,000,000 *yen*; but the value of salmon caught in one year in the Kamtchatka fishing grounds is greater than that, all produced by a few fishing companies. And these are not all the rich fishing regions that can be yet exploited. The possibil-

ities along the entire Russian littoral are beyond computation in their wealth of fish. Moreover, while the gold mines will inevitably be exhausted in time, the fishing grounds are inexhaustible. With proper facilities for reproduction, such as hatcheries and so on, the salmon of these waters can go on forever.

But a growing country like Japan cannot remain content with only the fishing grounds of the Okhotsk sea and the waters of Kamtchatka as fields of exploitation; they must also include the vast fishing grounds of Alaska and the western Pacific. Japan should take advantage of all opportunities within the principle of the freedom of the seas. Behring Strait is an excellent fishing ground within easy reach of Japanese fishermen. As the Russian side of the great stretch of water is comparatively shallow it makes good trawling ground. The number of Japanese exploiting these grounds is as yet not so large. On the Vancouver side there are some 5000 and about 100 near San Francisco with some 900 at Los Angeles and 300 in Mexico, most of whom are engaged in taking salmon, or tunny. So much so good; but much more could be done. There are also Japanese fishermen doing good work in Hongkong, Singapore and in the Philippines. About 1000 of the Japanese in Hawaii are fishermen, most of them taking tunny. It is indeed not too much to expect that in time the entire fisheries of the northern Pacific will be controlled by the Japanese.

This is a remarkable development in spite of the fact that European and American fisheries had gained such great progress in this direction in the earlier years of their exploitation of these waters. They devoted attention mainly to taking cod, salmon, salmon trout and herring, and are

still keeping up this enterprise, though in tropical waters they are doing very little. Even among the Japanese there is only too much of a disposition to overlook the valuable fisheries of the tropic seas, and to confine enterprise to northern waters. The tunny grounds of the southern waters are very rich. Of course the habits of the salmon in gathering around the cold waters of northern river mouths draw the fishermen mainly to these regions; while in the south also there is less facility for storage of fish. With improved methods of catching and curing or treating tunny and shark the fisheries of the south could be very greatly extended. Japan should devote special attention to the prospects of improving fisheries in the South Sea islands and all regions below the Equator. The fisheries of New Britain, New Caledonia, New Zealand and Tasmania are not yet well developed and great possibilities still lie dormant. We should launch out into the boundless fishing grounds of the Pacific and make our haul. As the Japanese race is peculiarly adapted for this sort of enterprise it will be a great mistake to neglect it. When one thinks what an effect it would have on food prospects the matter becomes all the more important. Already Japan finds herself in control of the Marshall Islands. This gives her people an opportunity to extend their fishing enterprises further south. Thus from the Sea of Okhotsk to the Marshall Islands Japanese fishermen will reign supreme; and what is there to deter their enterprise pushing still further south? Is not the entire Pacific Ocean, north and south, the natural fishing ground of the Japanese race? Now or never is the time to seize the golden opportunity! We should see to it that the sun never sets on the realm of Japanese marine enterprise!

JAPAN RED CROSS SOCIETY

IN accordance with the constitution of the International Red Cross Society the President has summoned a general business conference of the Society to meet on March 2nd at Geneva. On receiving this notice the Japan Red Cross decided to 'send delegates, appointing Marquis K. Tokugawa, our vice-president; and Dr. Arata Ninagawa, to be attended by Mr. Hanawa and Mr. Jitsukawa, who have already departed on their mission.

In addition to the contingent of the Japan Red Cross Society despatched to Siberia on November 21th another contingent was sent on November 21st. By order of the Chief of Staff of the

Japanese Army Division at Vladivostok a relief hospital was established in a part of the building of the First Army hospital there, with medical attention for foreign patients. One half of the nurses were placed in charge of the Czechs and the other half in charge of official and epidemic wards. In this relief hospital 39 outpatients were treated between November 28 and 30, comprising 95 days of treatment. The army cases treated were 72, equal to 328 days of treatment. Two cases were cured and one died and three removed, with a balance of 66 at the end of the month.

FOREIGN TRADE FOR 1919

THE expansion of Japan's foreign trade during the last five years is due in large measure to the increased demand caused by the war, especially in the South Seas, by which there was a steady gain in exports over imports up to the end of 1918, the year 1917 being the most prosperous. After the close of the war there was a falling off of exports and a great increase in exports, the latter

being caused chiefly by the scarcity of raw materials caused by the war, followed by an inflation of currency that sent up the prices of necessities. The increase of new enterprises also stimulate increase of imports in machinery and raw materials. Exports for 1918 were valued at 1,962,100,668 *yen* and imports 1,668,143,833 *yen*, leaving a favourable balance of 293,956,835 *yen*. For the first half of

the present year imports gained heavily of trade for 1919 which stands at over over exports; and the gain in exports 74,441,316 *yen*, the total exports amount- during the second half of the year was ing to 2,098,872,617 *yen* and imports unable to wipe out the unfavorable balance 2,173,313,733 *yen*.

EXPORTS

FOOD STUFF								1919	1918	BALANCE
Rice	...	...	...	...	...	...	...	¥4,386,957	¥8,352,657	△ ¥3,965,700
Beans	...	...	...	...	...	...	...	31,975,152	55,881,352	△ 23,906,200
Marine Products	...	...	...	...	...	...	...	16,989,471	18,642,021	△ 1,652,550
Miscellaneous	...	...	...	...	...	...	...	11,464,213	9,498,804	1,965,409
Fired Tea	...	...	...	...	...	...	...	18,402,054	23,057,722	△ 4,655,668
Refined Sugar	...	...	...	...	...	...	...	21,627,307	23,252,186	△ 1,624,879
Refined sake	...	...	...	...	...	...	...	4,514,899	2,676,285	1,838,614
Bear	...	...	...	...	...	...	...	7,200,096	7,672,593	△ 472,497
Sea Weed Gelatine	...	...	...	...	...	...	...	2,053,071	2,969,311	916,240
Canned food stuffs	...	...	...	...	...	...	...	9,188,271	10,022,492	△ 834,221
Sundries	...	...	...	...	...	...	...	21,860,111	48,134,564	△ 26,274,453
Total	...	...	...	...	...	...	...	149,661,602	210,159,987	△ 60,498,385

RAW MATERIALS

Waste silk	...	...	...	...	...	...	...	19,908,518	27,011,605	△ 7,103,087
Coal	...	...	...	...	...	...	...	37,735,574	32,009,494	5,726,080
Lumber	...	...	...	...	...	...	...	23,996,215	17,804,925	6,191,290
Sundries	...	...	...	...	...	...	...	27,629,453	24,995,798	2,633,655
Total	...	...	...	...	...	...	...	109,269,760	101,821,822	7,447,938

Rape seed oil	...	...	...	...	...	...	...	3,655,467	7,161,560	△ 3,506,093
Fish oil and whale oil	...	...	...	...	...	...	...	3,042,864	4,896,363	△ 1,853,499
Sulphur	...	...	...	...	...	...	...	2,035,462	3,569,289	△ 1,533,827
Camphor	...	...	...	...	...	...	...	7,883,875	3,686,375	4,197,500
Menthol crystals	...	...	...	...	...	...	...	2,546,898	1,544,307	1,002,591
Raw silk	...	...	...	...	...	...	...	623,919,491	370,337,055	253,582,436
Cotton threads	...	...	...	...	...	...	...	114,232,082	158,300,019	△ 44,067,937
Copper (bars and paltes)	...	...	...	...	...	...	...	19,647,167	37,748,643	△ 18,101,476
Zinc (bars and plates)	...	...	...	...	...	...	...	2,935,765	9,066,733	△ 6,130,968
Straw braid	...	...	...	...	...	...	...	20,017,850	11,996,118	8,021,732
Sundries	...	...	...	...	...	...	...	106,214,111	148,956,615	△ 42,742,504
Total	...	...	...	...	...	...	...	906,131,032	757,263,077	148,867,955

MANUFACTURED GOODS

								1919	1918	BALANCE
Lether goods	...	...	...	...	...	...	...	6,562,581	6,185,334	377,247
Matches	...	...	...	...	...	...	...	32,968,351	27,742,663	5,225,688
Habutae silk	...	...	...	...	...	...	...	101,539,277	70,178,085	31,361,192
Cotton goods	...	...	...	...	...	...	...	280,061,883	237,913,120	42,148,763
Woolen goods	...	...	...	...	...	...	...	11,124,472	11,688,938	△ 564,466
Silk handkerchiefs	...	...	...	...	...	...	...	7,603,359	8,980,303	1,376,944
Cotton towels	...	...	...	...	...	...	...	3,784,859	3,359,419	425,440
Table cloths	...	...	...	...	...	...	...	2,989,862	1,884,309	1,105,553
Cotton knitted underwear	...	...	...	...	...	...	...	26,006,212	18,671,376	7,334,836
Other knitted goods	13,067,239	13,626,862	△ 599,623
Hats	8,579,911	6,715,996	1,863,915

FOREIGN TRADE FOR 1919

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MANUFACTURED GOODS	1919	1918	BALANCE
Buttons	10,286,237	11,918,076	△ 1,631,839
Paper of all sorts	25,454,829	28,480,900	3,026,071
Porcelain of all sorts	22,629,798	19,957,782	2,672,016
Glass and glass ware	19,680,734	16,079,547	3,601,187
Fancy Mattings	2,919,467	2,906,106	13,361
Umbrellas	4,333,253	3,778,330	554,923
Toys	13,001,436	10,190,028	2,811,408
Miscellaneous	308,829,873	353,568,076	44,738,203
Total	¥901,423,633	¥853,825,250	¥47,598,383
Other sundry goods	32,386,590	39,030,532	△ 6,643,942
Grand total... ..	2,098,872,617	1,962,100,668	136,771,949

IMPORTS

FOOD STUFFS { CRUDE COARSE MANUFACTURE }	1919	1918	BALANCE
Rice	¥162,220,404	¥89,776,069	¥72,444,335
Beans	35,212,757	20,395,971	14,816,786
Sundries	62,179,392	18,482,298	43,697,094
Sugar	58,183,590	34,243,736	23,939,854
Sundries	33,370,638	12,609,085	20,761,553
Total	351,166,781	175,507,159	175,659,622

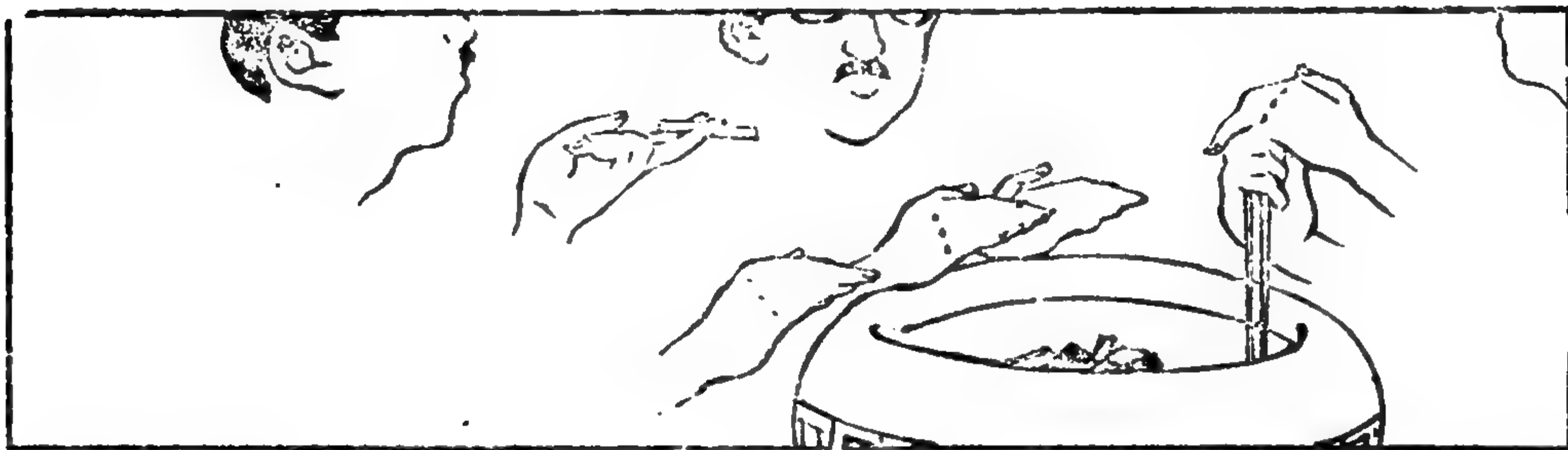
RAW MATERIALS

Rape seeds	6,588,024	9,147,382	△ 2,559,358
Hides	15,489,615	11,890,455	3,599,160
Raw rubber... ..	17,364,192	12,948,236	4,415,956
Nitre	13,847,954	11,294,611	2,553,343
Sulphate Ammonia	27,435,300	306,967	27,128,333
Oil cakes	135,188,702	92,255,027	42,933,693
Cotton	667,866,651	515,558,989	152,307,662
Hemp	18,879,421	22,729,908	△ 5,850,487
Wool	61,304,245	60,146,157	1,158,088
Coal	16,567,231	15,763,704	2,803,527
Iron ore etc.	20,904,955	20,666,652	238,303
Sundry... ..	92,328,126	82,429,498	9,898,628
Total	1,093,764,434	855,137,586	238,626,848

SEMI-MANUFACTURED ARTICLES

Hide of all sorts... ..	5,390,985	3,579,214	1,811,771
Tannin Extract	990,428	1,659,731	△ 669,303
Caustic soda and magnesium	14,520,313	14,661,558	141,245
Coaltar dye... ..	10,720,919	11,238,602	△ 517,102
Woolen threads	688,370	241,306	447,070
Pulp for paper manufactures	10,687,206	6,835,589	3,851,617
Iron (bars and plates)... ..	57,945,624	64,109,134	△ 6,163,510
Iron (rails, rods, plates, etc.)	156,579,108	204,788,584	△ 48,209,476
Iron tubes and pipes)	13,224,960	13,966,150	△ 741,190
Lead (lumps and bars)	10,896,783	14,746,998	△ 3,850,215
Tin	6,953,628	8,271,278	△ 1,317,650
Nickel	4,139,165	1,213,221	2,925,944
Antimony	550,429	2,462,228	△ 1,911,799

AROUND THE HIBACHI



A DEIFIED APE

ON the way between Nagoya and Matsumoto on the central railway is a small town called Fukushima where once lived a man that went by the nickname of the Monkey Squire. The family had been among the loyal retainers of the famous Ken Yoshinaka and the inheritance had been handed down through them for centuries. The man's real name was Chodayu Fujikura ; and as for the reason why he was called the monkey squire, thereby hangs a tale.

Some three hundred years ago the family of Fujikura entered upon some doubtful enterprise and failed, from which time the fortunes of the family began to fail. The original Fujikura had a pet monkey that had been brought up in the family from its simian infancy and much petted by all. Just at the time when the man's fortunes were at the lowest ebb the monkey one day attracted him into the woods where he saw a grove of cypress trees with which he was not familiar. He cut down the trees and sold the timber, by which he was enabled somewhat to recoup his fortune. In after years when the monkey died, Fujikura felt so grateful to the creature that he

erected a shrine in its memory, in which he had an image of the monkey set up, carved by a famous sculptor. The image was so natural and lifelike that it reflected all the moods and fortunes of the family : when these were good the face of the monkey statue showed gloom and when good luck came the face showed brightness and joy. Consequently the members of the family paid it reverence like a god. And whenever any cause for anxiety arose they always first watched the face of the enshrined monkey to see what omen might appear in its expression.

In the days of the 26th in line from the original Fujikura it happened that one morning the head of the family was paying reverence to the monkey statue when he noticed that its usual ruddy complexion had faded to a pale gray. This he took for an ill omen. He was seized with horror and prayed earnestly to have the expected calamity averted. He retired from the presence of the image and went home but did not feel at all satisfied that his prayer would be answered. The whole day he was under great anxiety and did nothing but worry. The wife, seeing the gloom that settled down upon her hus-

hand, tried to show sympathy, in which the dutiful daughter joined. Toward evening a servant came in and said that there was a priest at the door who said that bad luck was approaching the family, but if the priest were offered a night's lodging he would avert it. The master commanded that the innermost priory be looked in and made comfortable for the night. The holy man came in, made himself at home and enjoyed a good dinner, while the master of the house felt at once more at ease.

Not long after the priest came a young samurai who also requested a night's lodging. His appearance was rather unprepossessing, being ragged and mean. His face was not only dirty but grotesque. The master left the priest and tried to look the samurai over. He informed the man that though his house was not an inn and he could not provide comfortable accommodations, he would allow the young man to stay the night if he so desired. The samurai was given a room adjoining that in which the priest slept. That night there was a heavy fall of snow. The priest, who did not know that a samurai was occupying the room next to him, awoke at midnight and began to wonder about, finally getting into the adjoining room. Going on he at last came to the outer chamber

which he gently pushed aside, and gazed out on the white landscape of snow. Just then he gave a loud wailing and forthwith from the hills behind came seven men in masked faces who proceeded to bind the members of the family blind and foot and to rob the house. In the midst of these operations the door opened and in stepped the young samurai with his sword held above his head. The leader of the robbers, in the guise of a priest, then spoke and informed the samurai that he was face to face with a gang of highway men who proposed to do as they pleased through the Kiso region and that he would therefore with them at his peril. But the young samurai only replied:

"Begone you scoundrels! I am the protector of the Daiichi Monastery!" And he at once attacked them with the sword and drove them out in to flight. Having disposed of the robbers the young knight cut the ropes that bound the family and set them free once more. Before they could well thank him for his protection the samurai departed. Next morning the family all repaired to the shrine of the monastery to return thanks for their wonderful deliverance. What was their surprise to find that the images of the above six were marked by a bright scar, the sorrows and passions having vanished.



MONTHLY RECORD OF EVENTS

(NOVEMBER 23 to DECEMBER 23)

Nov. 25.—Marquis Takamaro Nakayama, while traveling in Kyoto, was seized with fatal illness and passed away.

Nov. 26.—An Imperial Ordinance was issued exempting from import duties such necessities as eggs, beef, beans, cotton yarn and cotton cloth.

The Japanese Minister to Madrid, Mr. Jujiro Sakata, died of heart failure.

Dec. 7.—It was announced that the two army divisions to be created in Chosen would be completed during the year 1920, while newspapers report that a further division will also be established.

Dec. 15.—The Department of Agriculture and Commerce announced the establishment of forest insurance, the first experiment of the kind in Japan.

Dec. 16.—It was proposed by a number of Japanese manufacturers to inaugurate a ship commercial museum to carry Japanese goods to various parts of the world for exhibition.

Dec. 17.—The new headquarters of the Seiyukai Party, to replace the building recently destroyed by fire, was opened with due ceremony.

Mr. Yoshitaro Kawasaki, in commemoration of his retirement from active business, contributed a sum of 1,000,000 *yen* to the city of Kobé, to be used in establishing a mercantile

marine school, adding an endowment of 500,000 *yen*.

Dec. 18.—It was decided to build a station for Nagoya larger than that of Tokyo, at an outlay of some 20,000,000 *yen*.

Prince Kuni's mansion was destroyed by fire at a loss of 800,000 *yen*. The Medical School established by Aichi prefecture was raised to the rank of a university.

Dec. 20.—The Government decided to make appropriations for the establishment of new Legations in Poland and Greece and consulates in Saigon and Havana as well as in some parts of China.

Dec. 23.—It was reported in the press that Mr. Eiichi Kamada, president of the Keiogijuku University, would resign in March of 1920.

A marriage ceremony was solemnized between Prince Hiroyoshi Fushimi and Miss Tomo-ko, a daughter of Prince Ichijo, at the Shrine of the Imperial Palace.

Dec. 24.—The Imperial Diet was opened with due ceremony.

One of the members of the Diet, Mr. Riyo Shirakawa, passed away. He was a graduate of the Imperial University and a well known journalist.

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

The Imperial Diet

The Imperial Diet, which was convened on December 25, continues its session, and there has been much speculation as to the outcome of its deliberations. The Government has been accused of neglecting the interests of the people in not doing more to reduce the present inflation of currency, to control profiteers and prices and to promote the interests of labour. Complaints were also made against the alleged weakness of the nation's foreign policy and its comparative failure to secure all Japan's rights and interests at the Peace Conference. The ideas of the Japanese people are believed to be changing radically, not in a dangerous direction, but toward more efficient and modern ways; while the authorities are accused of trying to keep the country in old ruts that it has long ago outgrown. Thus questions of both internal and external affairs loom important as the session of the Diet advances toward its close. What the result will be it is at the time of writing too early to predict.

For some time discussion has been under way in Japan as to the prospects of organizing a labour party, the movement being supported mainly by those interested in promoting universal

suffrage. It is believed that universal suffrage will never carry in this country until the matter is taken up in earnest by a strong labour party. The agitation is no doubt a reflection of world movements, which are now beginning to affect Japan. The Japanese labour class is just now arriving at the selfconscious stage, and is becoming very keen on its own importance. But to talk so much without effecting any adequate organization to carry out its principles is the fatal weakness of minor movements in Japan. It is safe to say, however, that labour will not long remain a minor movement but will rise in greater strength soon and come into its own, as it is doing in western countries. The authorities in Japan already realize the importance of reliable leadership in such circumstances and are promoting organizations in this direction; only the mistake is made of supposing that those outside the labour class can succeed in winning the confidence of the latter as leaders; whereas in all countries labour has been unable to accomplish anything politically without real labour leadership. Japanese labour is determined to elevate its status, and it cannot do this without political reform especially in the direction of extending the franchise. But as yet no one capable of adequate leadership of labour has appeared on the horizon. Japan has

yet to welcome its Gompers or its Barnes, before labour can expect to reach any efficient political organization.

Now that Australia has been given mandatory government over certain German colonies south of the Equator the question arises as to whether an attempt will be made by the exponents of a 'white' Australia to enforce the principle in the islands referred to. The very idea that islands densely populated with coloured races should be subjected to such a policy seems absurd on the face of it. It is even doubtful whether those so opposed to association with races of darker complexion should desire to rule over islands inhabited by coloured people. The question is one of immediate interest to Japan; for if Japanese are barred from Australia because of the 'white' Australia policy, they would be likewise prevented from immigrating to the South Sea islands under the mandatory of that country. As immigration comes under the head of internal affairs it is possible that Australia may be disposed to regard it as a domestic matter with which outside parties cannot interfere. In which case Japan would be adversely affected, since it is not reasonable to suppose that the Japanese should be carrying on mandatory government in the neighbouring islands north of the Equator without having at times to migrate to those south of the earth's middle. The introduction of any such restriction based of race or colour would introduce bad feeling into the colonies and greatly prejudice inter-racial relations as well as relations with Japan. It is sincerely to be hoped that immigration in all the islands under mandatory rule will be free to all races.

The Tokyo *Nichi-Pro-American nichu* says the present Japanese cabinet is pro-American, to which policy no exception can be taken so long as it does not mean humiliating deference to America on every question that arises. Bad feeling with America would mean great economic loss to Japan and be a menace to the peace of the world; and consequently the people of Japan favour a friendly policy with the United States. But this should not be at the expense of Japan's honour and treaty rights. With the present attitude of America toward Japan the people of this country are profoundly dissatisfied and are disposed to feel apprehensive in regard to the situation. Japan is always yielding to pressure from Washington and thus injuring her national prestige. Of course nations must give and take, but there is a limit. The giving should not be all on one side. Deference to America should not be allowed to grow into a disease in Japan. Should such a trouble become chronic it would undoubtedly lead to worse trouble. The American Senate made reflections on Japan but the Japanese Government offered no protest against these wanton utterances. Attempts are being made in the Pacific Coast states to deprive Japanese of vested rights, but the Tokyo authorities are mum. The international treaties guarantee security of life and property and rights of trade and residence; and if any section of America seeks to rob Japanese nationals of these rights the Government should not remain silent. Americans are always careful to maintain their own national dignity and honour; and they cannot take exception to Japan's doing the same. In the old days America showed such

rightful respect to other nations that no such protest was ever necessary; but things have changed in that country, and now rights will not be accorded unless demanded. Japanese in America are now even deprived of obtaining wives from their own country and establishing decent homes with happy children. A weak and cowardly policy toward America can win the respect of neither side.

America and League of Nations The Osaka *Mainichi* says that America, which identified herself with the League of Nations, is apparently prepared to desert the Allies, no matter whether the League be established or not, and it seems that their sole desire is to restore intimate relations with Germany. It goes without saying that this attitude of America has considerably added to the worldwide unrest that is prevailing. Great Britain and France declared that they would stand by the League even if America keeps out of it, but can it be said that there is no difference of opinion between the two countries? All the countries should endeavor to promote co-operation in a spirit of self-restraint and compromise; otherwise, it is difficult to say what may happen in the future. Above all, the Allied countries should learn that the principle of no racial discrimination should be carried out. If Australia and New Zealand are allowed to extend their "closed door" principle to the former German Pacific islands, and even to obtain control of the islands which properly lie within Japan's sphere, it may further add to the feeling of unrest and fear which has overtaken the whole world. Let us hope that no countries will in future be permitted to struggle against each other on the plea for protecting their own independence.

A Gloomy Prospect

The *Yorodzu* complains that in the year 1919 there has been little to delight in but much to regret. It was hailed as the first year of peace, but it has proved a year of which we cannot be glad.

In diplomacy we could not be as successful as had been hoped for, continues the *Yorodzu*. We found a place in the comity of the five Great Powers, but were subsequently dislodged owing to the inefficiency of our delegates. It was expected that the former German islands in the South Pacific which were occupied by the Japanese navy would permanently become Japanese territory, but the control of those islands has been given to the League of Nations. The race equality proposal was rejected owing to the opposition of Great Britain and America. Japan was harassed by China regarding the Shantung issue. Anti-Japanism was rife in the Orient and the South Seas. Clashes such as the Kwanchengtze and Foochow incidents occurred as if the Japanese and Chinese had been sworn enemies. The Japanese soldiers in Siberia continue to labor under serious privations, but Japan's prestige is not enhanced. In Korea serious disturbances broke out, and though the Governor-General was changed, a bomb outrage was committed. The domestic situation has been restless with many labor disputes and with movements by men in various walks of life for more pay. The prices of commodities still continue to advance by leaps and bounds. If things continue as they are, serious consequences may follow.

Trade for a Year

The *Jiji Shimpō* says that from January to December exports of Japan amounted in value to 2,042,000,000 *yen* and imports to

2,126,000,000 *yen*, a balance of 84,000,000 *yen* in favor of imports. During the war Japan's trade greatly increased, and there was a particularly large increase in exports. As a result, exports exceeded imports in 1915 for the first time after 1910, the excess amounting to 175,000,000 *yen*. The excess of exports over imports continued to increase amounting to 371,000,000 *yen* in 1916 and to 567,000,000 *yen* in 1917, but it declined to 293,000,000 *yen*. This year the country's foreign trade has reverted to pre-war conditions, and imports exceeded exports to the amount of 84,000,000 *yen* up to December 25. This change is noteworthy, and it points to the great effect which the world war had had on the foreign trade of this country, says the *Jiji*. When imports exceed exports the financial situation usually gets depressed, but in spite of the excess of 84,000,000 *yen*, financial circles are now getting even more prosperous, continues the *Jiji*. The cause of this abnormal state of affairs is to be sought in the continued increase in the amount of gold specie held by Japan and in the inflation of bank notes. On December 15 the gold specie held by the Government and the Bank of Japan totalled 1,996,000,000 *yen*, showing an increase of 408,000,000 *yen* as compared with the figures for the corresponding date of last year. The increase in the amount of specie tends to inflate bank notes, and this inflation is responsible for the prevalence of speculation and the undertaking of many new enterprises.

Japan in
Siberia

We *Hochi* is glad to learn that the Japanese Government proposes to reinforce the Japanese army in Siberia. The future of the Empire depends upon

overseas development, for which we should overcome every obstacle to pave the way. Class strife at home is already serious; unless a solution of the trouble is obtained abroad, it will be impossible to ensure the happiness of the people. The laborers of Vladivostok, or rather of the whole of Siberia, have started an anti-Kolchak demonstration. This is one of the direct effects produced by the eastward advance of the Bolsheviks. It is natural that the loosening of the grip upon them should create such a situation. Unless action is taken before it is too late, the whole of Siberia may be plunged into a state of greater chaos. If we do not reinforce our army in Siberia until things have come to such a pass, our task will become doubly more difficult. Better forestall the Bolsheviks.

The *Kokumin* asks Does Russia Want Japan? what is the feeling of the Siberians toward the Japanese army in Siberia? How is the Japanese army being received by them? This is a question calling for deep deliberation, says the *Kokumin*. The Japanese military authorities say that all the inhabitants of the districts under Japanese military guard are grateful to us, continues the *Kokumin*. On the other hand, a general strike is reported from Vladivostok, and it is also reported that the zemstvo of the Amur province and the municipal council of China passed a resolution that the conservative class, the troops acting in cooperation with the Japanese army and the minority should be overthrown. One cannot but be at a loss to know which version is true. Despite the fact that the people are suffering seriously from the high cost of living, we are spending about 150,000,000 *yen* a year on the Siberian expedition. Our

brethren are exposed to a temperature 50 degrees below zero; they are laboring under various other serious privations. We ought to be thanked; there is no reason why we should be boycotted.

But what is the fact? The question deserves our most careful consideration, and we should fundamentally settle the question of our policy in Siberia, concludes the *Kokumin*.

ODE TO THE CUCKOO

Nightingales built the nest
Where, as a lonely guest
First thy young head did rest.

Cuckoo so dear!
Strange to the father bird,
Strange to the mother bird
Sounded the note they heard,
Tender and clear.

Fleeing they natal bow'rs
Bright with the silv'ry flow'rs,
Oft in the summer hours

Hither thou fliest;
Light'st on some orange tall,
Scatt'ring the blossoms all,
And, while around they fall,
Ceaselessly criest.

Though through the livelong day
Soundeth thy roundelay,
Never its accents may

Pall on mine ear:
Come, take a bribe of me!
Ne'er to far regions flee;
Dwell on mine orange-tree,
Cuckoo so dear

Anon.



TO RULERS AND PEOPLE

By MORIHEI TANAKA

(Editorial of THE JAPANESE SEVEN OF LATE)

THE author begs humbly to address the Rulers of the various nations of the world and their people; and to say that although the great European war

has ended at last and the treaty of Peace has been concluded, yet a desirable peace for mankind has not been secured. Not only so, but through and the world social dissension and strife becomes day by day its intensity. The world is like to face with an unprecedented and serious trouble brought about by depravity on a more universal scale civilization, which makes men eager for



signatures

worldly advancement and willing to endure conflict and even to kill one another in order to gain it.

The spiritual nature of man today is physically obscured and their moral insight nearly obscured. Men everywhere live without spiritual consciousness or self-control. All the noble traits and glorious virtues of mankind are in danger of becoming forgotten or extinct. Who is there that will dare to call this age truly civilized or really progressive? If the

fruits of civilization are what we have seen during the last few years and the evidence of progress no more than this, then even civilization and its progress be worthless! When an age that boasts of its civilization is able to look upon the atrocious phenomena of the recent war as but natural, civilization is paralyzed! Now that the war is over and we have seen what the world still is, should mankind not decide to wait up and sincerely seek a way to avert repetition of the calamity? But are the people really waking up? Is it not the truth that most of them are still pursuing evil courses or wallowing in despair? One cannot survey the course of events without feeling profound grief for mankind!

If Emperors, Kings and Presidents, from their exhausted places, and all the peoples of the earth together, will seriously face the situation, can they honestly be satisfied with it or regard it as a justifiable

M. Tanaka

and wholesome age?

If the people and their rulers really understood what is wrong they would cease to wrangle over place and position and power, each devoting time to a study

of his own inner self with real concern. We should all now begin to ask how best to deal with human kind and lead man aright? The vital question for all, both great and small, is how to develop man's spiritual nature and insight. Superficial development and material progress are not really civilization. The foundation of true progress lies in genuine introspection and development of the spiritual nature. Only in this way can Emperors, Kings, Presidents and Potentates and people escape from the vain thrall of superficial development, abandoning pride in material progress and devoting themselves to spiritual power and practice. Under the white light of perfect introspection they will awake to the cry of the human heart for spiritual knowledge! In this way each individual can attain unto his natural greatness and be fit for the production of true civilization. In this way the world's mood will change and man will know that the unseen is greater than the seen. He will be able to control the visible world for human good. Instead of being the slave of matter, man will become its master. Why should not man realize the divinity that is in him and use it?

The great and pressing duty of today

is for each man to make sure that he is really himself and not something else; that he is fulfilling the object of creation and governing his life by the light of introspection rather than by material environment. The spiritual nature must be awakened. But this cannot be done unless the effort be based on definite rational thinking. In spite of all that religion and philosophy have done man has destroyed any fruit produced and left man still starving for the true spiritual sustenance. Man is now despairing of ever being able to establish civilization on the basis of past teaching in religion, philosophy and ethics. The only system of thought consistent with human reason and nature is TAIREIDO, revealed to a son of Nippon, and comprising the quintessence of all religion, philosophy and ethics, and guiding man's mind and body in accord with true science and life. Taireido lets in the Light, causes true introspection, awakening the spiritual nature of man. It is the only way to improve and enrich human life. Its influence is to build up a perfect civilization. It is a system of thought that all should exhaustively study. Then there will be some hope of accomplishing the reorganization of the world's civilization.

JAPANESE LOVE SONG

Adana e-gao ni Mayowanu mono wa Kibutsu,—Kanasutsu,—Ishi-botoke!

**He who was never bewitched by the charming smile of a woman.
A wooden Buddha is he—a Buddha bronze or stone!**

TAIREIDO

TAIREIDO is now fast extending over the whole world. Even those who know not what it is are astonished at its rapid influence. This is due only to the fact that the fundamental truths of TAIREIDO are of the essence of life and appeal to all who study them. They are transcendently, sublimely holy, the living manifestation of the Spirit that is the creator of all things; the one great Reality and First Cause of the universe. The Riddle of the Universe has occupied the minds of the best men of all ages. But they were directed to thought outside of man. TAIREIDO teaches human life itself and manifests to man what is in him and how to use it. It shows man in actual relation to the life of the Cosmos and how he can command the essence of things to obey him. With this force at his disposal man can do what he should; he can bring life into harmony with truth and so achieve health, happiness and prosperity, overcoming all evil. In this way human society and civilization can be brought into agreement with

the life of the universe and the world made new. No more sublime principle than TAIREIDO has been revealed since mankind appeared on the earth.

II

This new system of life transcends all and yet embraces all; and any one can apprehend and use it. Since it is spiritual it transcends time and space; and since it is the one force whence all things proceed it can accomplish whatever ought to be done. The following is an outline of what TAIREIDO can do:

1. TAIREIDO is independent of physical power or action; it has power to change both matter and life, whether of color, shape or position.

2. In clairvoyance it is supreme over matter through the power of Reishi.

3. Under the exercise of Reishi the Divine Light can be seen having until then in a marvellous illumination.

4. By this power persons can easily communicate at a distance.

5. One can cause others to obey one's will, the hypnotic power of Reishi.



6. To prove its power the practitioner of Reishi can cause individuals or a number of people to come forward, recede, jump or fall down as he likes showing the kinetic force of the principle.

7. By this power one can read the mind of another.

8. One can project the mind into the past and grasp its meaning and significance, comprehend the present and project the mind into the future and accurately predict coming events.

9. The spirits of the departed, or of those yet unborn, can be called up and conversation carried on with them.

10. By Taireido disease of every kind can be cured, evil tempers removed, and general health be made perfect.

11. Even at a distance diseases declared incurable by physicians have been cured.

III

Man has not yet awakened to the fact of the Almightiness of the Spirit in man: its complete power over matter. This is why the world is under the heel

of materialism. Collision and conflict persistently cause gain and loss; there is a constant struggle for power; falsehood and vice are promoted. The great war was but the natural result of the system of life pursued by mankind for ages. No further proof is needed as to the falseness of the principles that have hitherto governed human civilization. In TAIREIDO man receives the true principles of life that can make right all the world's mistakes. Unable to regard the sad condition of mankind with indifference it was

TAIREIDO

thought not well to allow the people of the world to go on

without knowledge of the TRUTH which alone can save mankind. And so the principles of TAIREIDO are now to be published and distributed among men everywhere. The book is now available to all who desire it; and we offer it to mankind as a source of great spiritual efficacy for the reconstruction of human life and civilization. It will be found an invaluable aid in understanding the spiritual phenomena of mankind, which are explained esoterically in detail.



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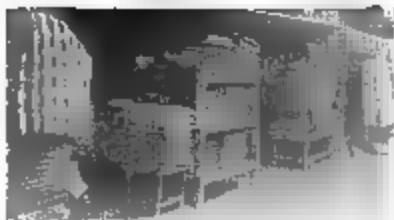
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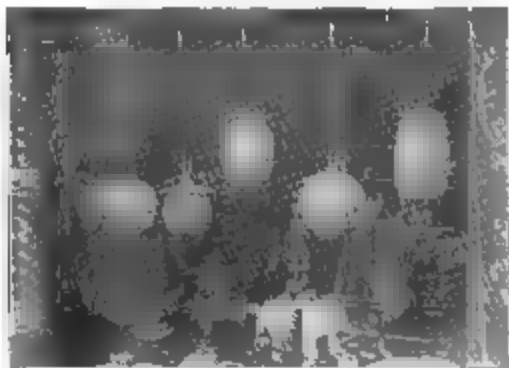
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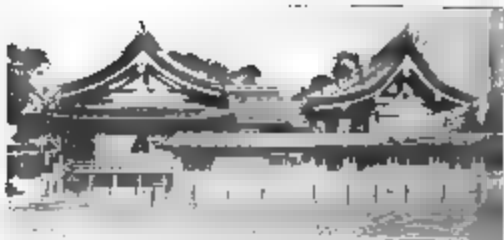
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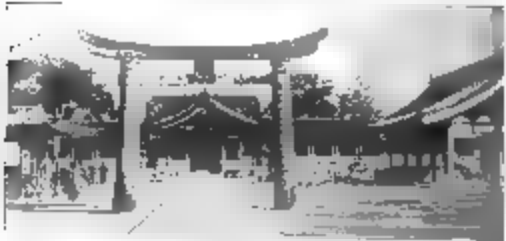
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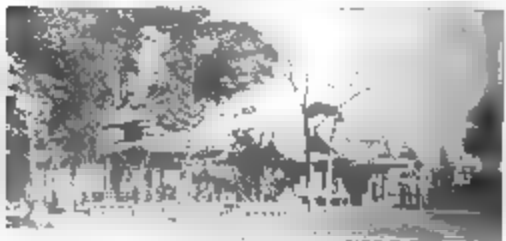


MAIN BUILDING OF HUIYUAN TEMPLE
 (Main hall of the temple = 大殿)

www.360.cn



HUIYUAN TEMPLE COURTYARD
 (Paifang = gate)

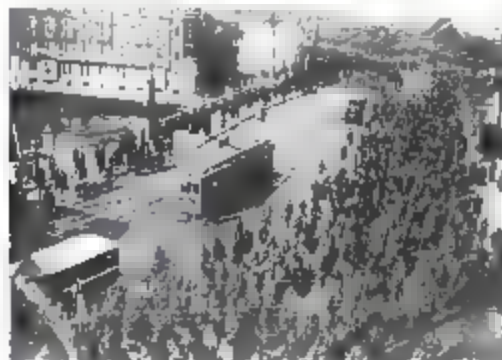


BACK OF THE HUIYUAN TEMPLE
 (Back of the temple = 后院)



THE HONORABLE MEMBER, HONORABLE MEMBER OF THE HOUSE OF COMMONS
HONORABLE MEMBER OF THE HOUSE OF COMMONS IN JAPAN

Mr. Honorable Member of the House of Commons in Japan



THE HOUSE OF COMMONS IN JAPAN

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OBSERVATIONS IN AMERICA

By VISCOUNT ISHII

(EX-AMBASSADOR TO THE UNITED STATES)

IN size the contrast between America and Japan is vast. The United States is thirty times the area of Japan, not including Alaska and Hawaii; and one of the great American lakes could make an island of all Japan and have room left for another Japan, while the Mississippi river is as long as all the rivers in Japan combined, and Niagara falls is bigger than all the waterfalls in Japan run into one. I have not investigated the truth of these assertions in detail but no doubt they are correct.

The most important thing about a country, however, is not its size but its people. What are the Americans like? To begin with there are some ten or fifteen million coloured people or negroes; with some hundred million whites, of which some twenty per cent are of Latin extraction, and about the same percentage of Germanic people, with about the same percentage of slaves and others. No more than thirty per cent of the nation is really Anglo-Saxon. During the war it was a vital question whether this thirty per cent of Americans could control the rest or not. On this subject the Kaiser made a big mistake, as he estimated that America would be unable to present a united front,

Even I myself felt grave doubt about it for a time; but my reading of American history showed me that the Anglo-Saxon had always proved his superiority, and I concluded that he would do so in this case. It is none the less a marvellous thing that this thirty per cent can manage to control all the rest of the varying racial elements. America is the melting pot of the world. It embraces all the races of Europe, no matter how different; and as soon as they reach America they are cast into the melting pot and become Americans. It is a matter that the Japanese should take special notice of, how the Americans are able to combine all these conflicting races into one united people. I do not know how they do it.

One of the secrets of American success is that all forms of oppression are avoided, not only in religion but in politics and free thought. In Europe, on the contrary, oppression of all kinds prevailed; and those who came to America, as a rule, came to secure freedom in the new world of liberty. The first who came were English, seeking freedom of religion. Many Spanish and Dutch immigrants came too. These founders of America laid the main stress on liberty, and the

same spirit pervades America today. It is hardly more than 150 years since America as a nation began. From the first Americans loved liberty intensely and showed every willingness to undergo every physical suffering to maintain it. Though they established a stable government, they were exceedingly jealous of the powers delegated to the officials of the Government, putting men in office merely for executive work, but setting up many departments to dispute with each other for supremacy, the people themselves retaining the ultimate decision in all vitals matters. After the Revolution they worked out a system of government by two houses of legislation in which neither could secure the ascendancy, and even to this day the rivalry and even jealousy of the two departments is keen. All departments, including the President, claim to be independent, as being elected by the people and representing them. They always insist that they represent the people; and consequently if the senators recently represented an anti-Japanese attitude in discussing the Shantung question in the Senate, we may feel assured they believed they were expressing the view of the American people. On the other hand the Treaty to which the American President agreed was just to Japan, and so as he was elected by the American people, we may also conclude that the people are friendly toward Japan.

Since my return from America I have taken every opportunity to inform the people of Japan that in my opinion the views expressed by the American senate do not represent the opinions of the American people as regards Japan, but are put forth simply for the sake of securing political capital. To regard them as standing for the American people would

be a serious misapprehension of the situation. I am persuaded that the people of the United States do not take so superficial a view of the question as some of the senators do.

Naturally Americans are very proud of their country. Its resources are great and abundant; and they consider themselves all shareholders in these resources. Their first thought always is that they would never barter or give away any of their national resources, even to kith or kin. They have great respect for privileges of citizenship and are very jealous as to whom they will grant it. Some of their views on this subject are indeed very narrow. This characteristic causes trouble not only to Japan but to others, though in a special degree to Japan. All this arises from their pride in their origin and history. The stream of American history is wide but short, while that of Japan is long but narrow. America is exceedingly mature in matters of political freedom and democracy, declaring all men to be born equal, and boasting that Liberty as an organized institution was born in America, and history does not dispute the fact. They have fought great battles to obtain and retain this liberty, battles not only with the sword, but against such monsters as Tamanny Hall and the Trust System. The labour unions too are striving for even more freedom still, and it may give rise to a serious situation later.

As to the immigration question it must be remembered that the higher and middle classes in America have no desire to exclude the Japanese; but it is a case of the majority ruling, and the labour class is in the majority. Each one of this labour majority possesses a vote equal in power to the greatest man in America, even Mr. Rockefeller. They are prejudiced against

the Japanese for economic reasons and can easily make trouble. And politicians eager to flatter this element in order to obtain higher positions for themselves accentuate the trouble, and readily vote for Japanese exclusion even against their real convictions. In times past politicians tried to feather their nests by agitating Italian or Irish exclusion and now it is Japanese exclusion that they can make most out of. The trouble is largely local and consequently there is no effective remedy but a local one. Though Japan may present her case to the Federal Government at Washington she can effect nothing, since the Washington Government has nothing to do with the laws of California. All the circumstances are well understood on both sides, and yet no effect is produced. Why is this? Because American labour has the whole

power in its own hands and refuses to grant the privileges which the Japanese ask. The politician cares nothing as to the origin of the votes that elect him so long as he gets enough to elect him. In Japan there is maintained a comparative balance between the various strata of society, upper, middle and lower; but in America unfortunately this is not so, the excessive power in the labour class being very striking. American officials and even foreign envoys have to suffer from this state of affairs in America, but there is no remedy for it so far, and it is a serious problem. I have had some extremely bitter international experiences and I could say more, but the subject is delicate and I desist. Some of my talks with American officials have been extremely, frank, I must say; and that is as much as I can say!

LOVE SONG

Hana ya, yoku kike!

Sho aru naraba,

Hito ga fusagu ni

Naze hiraku?

O flower, hear me well if thou hast a soul!

When any one sorrow as I am sorrowing,

why dost thou bloom?

THE HIDDEN SECRETS OF THE PAINTER'S ARTS

By OI MAKITSU

TRANSLATED INTO ENGLISH BY HENRY P. BOWIE

The Translator of this article Mr. Henry P. Bowie, a citizen of the United States, has resided a number of years in Japan. Mr. Bowie studied Japanese and Chinese under Hirai Kinzo (平井金三) in Kyoto, and in that city he also pursued the study of painting under Nishrigawa Torei and Kubota Beisen. Subsequently he continued his art studies in Tokyo under Shimada Sekko and Shimada Bokusen. Mr. Bowie has also given considerable attention to the investigation of Chinese etymology, being much artished in this by the great scholar Takata Chushu. In writing the Chinese as a fine art Mr. Bowie has enjoyed the rare privilege of instruction under the late Iwaya Ichiroku and others of his school of Calligraphy. Mr. Bowie is the author of a work on Japanese art entitled "On the laws of Japanese painting."

He has been decorated twice, by the late Emperor and the present Emperor of Japan and holds the order of Rising Sun.

His paintings have frequently won awards in the various official art exhibitions in this country.

(The following short treatise on painting was written over one thousand years ago by Oi Makitsu a celebrated Artist, Poet and literary characters. It is of exceptional interest, disclosing many of the esthetic principles of oriental art. We believe it has never before been translated into any foreign language, and we present it to our readers as a production of rare value.)

AMONG the various methods of painting that executed in black and white is by far the best. It brings out what is characteristic in Nature and reveals the wonder work of creation. At times we will find a painting one foot or two only in size reproducing a landscape one hundred or more miles in extent; East, West, North or South are made real to our gaze while Spring, Summer, Autumn or Winter are recalled under the magic of the brush stroke.

In landscape painting first of all let the waters boundry be well defined and avoid introducing here any forced mountain effect. Next put in roads and paths but do not show them in uninterrupted continuity. A principal peak should occupy the most elevated site, while subordinate

mountains should be spread low. Where the mountain folds inward a buddhist monastery may be fitly placed, while along the land which fringes the water dwellings may dot the scene. For forest effect near a hamlet with its cottages put in some trees with branches hugging their trunks. Mountain gorges should concentrate their waters and rush them impetuously downward; but let not such tarrents flow by confusedly. A suitable place for a ferry is in some lonely part of the composition, while persons discerned to be plodding along should be painted far apart. Bridges suitable for ruddered vessels to pass under must be high; fishing boats with their fisher crew may be suitably represented as lying low down in the water. The space intervening oppos-

ing cliffs should be made to appear dangerously steep and fantastic trees introduced; while bowlers may jut out from sheer walls, indicating places quite impossible to pass over. Distant mountains should blend their outline with the clouds, and the far off sky lose itself in the light water color of the horizon.

Where mountain ranges are closely joined, streams should flow from without their recesses, and where a mountain road approaches a dangerous pass let an artificial causeway be shown. When a towering pavilion is placed on a level stretch the adjoining dwelling houses should be suitably screened with high growing Willow trees, while those buddhist and Taoist temples which are the ornament of famous mountains should have original shaped Cedar trees as the proper accompaniments to their towers and cloisters.

Distant views should be veiled with shadowy haze and rocky caverns be enveloped in cloud texture. The wine—flag of the public house must hang high above the road and where a great expanse of water is shown, boats coming from a distance should appear low on the horizon.

Represent all distant mountains as low lying: but in the foreground trees may be property introduced high with a spreading growth.

In my leisure I have greatly enjoyed using the brush and the painting slab and for years I have searched out in detail the profound mysteries of art.

People of quick apprehension need no extended explanations, yet those most skilful must none the less conform to fixed principles.

When the pinnacle of a Pagoda towers skyward it is unnecessary to show a monastic residence; it may be either in-

troduced omitted or placed in the upper or lower plane.

A reed covered mound or earthy hillock may half conceal a dwelling or a storehouse; a turfed hut or thatched cottage may partly reveal the mast heads of boats lying beyond.

A mountain may have one of eight different aspects, a rock should show three sides.

Slowly moving clouds must particularly avoid taking fungus shapes. Human figures should never exceed an inch in stature; pines and cedars may be made to grow straight up two feet in length.

Before beginning with the brush have a definite idea of what you are about to undertake.

In painting a landscape there are certain general principles contributing to its execution. For instance a mountain ten feet high should show in proportion the trees upon it to be one foot in height, while a horse introduced should be but one tenth the length of the tree and a man in such painting should not exceed the size of a bean. Human figures at a distance must show no eyes, distant trees no branches and far off mountains no rocks, while faintly suggesting the eyebrow shape; distant waters no waves and made to appear on a level with the clouds on the horizon. All these are secrets. The canons of a mountain should be filled with clouds and from rocky walls should gush forth springs; towers and pavilions should be covered with tree growth and roads show wayfarers.

In rocks show three surfaces; in paths their entrance and exit; in trees, their tops; in water the passage of the winds over its surface.

These are additional secrets. As a rule

in landscape painting, a mountain with a conical top is called a pointed peak, a steep, far spreading mountain is called a range; a mountain with a cavern is called a gulch; a sheer walled mountain is styled a precipice; where there are overhanging rocks we have a cliff; a rounded mountain is called *ran* and a road passing through it produces a valley effect. A narrow passage way between mountains is a gorge; water similarly passing is called a stream. Paying attention to these points the principles of landscape painting may be mastered.

In looking at a painting one should first observe its characteristic spirit, then its lights and shades, then determine the relative importance of its mountain range as they stand, one to the other; discriminating between the dignified features of the different peaks. If there are too many it is confusing, if too few the work is insignificant. Let there be neither too many nor too few and distinguish between their relative distances. A distant mountain should not be united to one in the foreground, nor distant water courses confused with those nearby.

Within a sheltered spot on the lower slope of a mountain let a buddhist cloister be placed. Put a bridge near an abrupt gulch or hilly bank. Where there is a road passing put forest trees, where a gulch abruptly terminates place an old ferry; where the water ends show trees veiled with haze; where an expanse of water, let sail boats be seen scudding before the wind.

In a dense forest put a cabin; old trees standing along a gulch have their roots severed and are overgrown with vines; a rocky bank near a stream looks effective and should show water marks.

As a rule paint distant forest trees

narrow and flat, near ones high with a dense foliage. Trees with leaves should have tender soft branches; those without leaves—their branches hard and vigorous.

The bark of the pine tree resembles the fish scale pattern,—that of the cedar winds round the trunk—Trees growing in earthy soil have their roots long and their stems straight; those in rocky places are crooked in shape and grow sparsely.

Old trees are filled with knots and should look half dead. A forest in the cold season should be stripped of foliage and made to seem solemnly silent.

When it rains heaven and earth in a painting are indistinguishable, nor can the East be told from the West. Where there is wind and no rain pay attention only to the direction of the tree branches; where there is rain and no wind let the tree tops be pressed down, the traveler wear his umbrella shaped hat, and the fisherman wear his straw rain coat.

The rain clearing—the clouds roll by, the sky opens showing blue—only a thin drizzling mist remains, the mountains appear green and let the sun be slowly setting.

For an early morning scene let the multitudinous hills await the dawn showing a dim haze while the lingering pale moon grows wan—its color growing faint.

For an evening scene let the mountain retain the flaming sun, the laboring barge lower its sail as it nears the river bank, while the wayfarer is hastening along the path where half the cottage brush-gates are already closed.

In a Spring scene the mist is all pervading or a haze envelopes all—resembling spun silk as it spreads: the water looks indigo dyed and the color of the mountains is shading to blue.

In a Summer scene old-trees will

shut out the sky : let the green water be waveless, a waterfall pierces the rising cloud it causes and near by let there be a half hidden villa.

Autumn shows a water color sky and forest trees in scattered groups—wild ducks and watery sand beaches.

In winter let snow mantle the ground ; a wood chopper is shouldering his faggots and the fishing boat is beached on the bank in shallow water or sand flats.

Generally in landscape painting the seasons are to be borne in mind.

Mountain peaks should not be all of a kind nor tree tops of one pattern.

Mountains borrow trees for their foliage clothing and trees require mountains for a foothold. They should show up the excellences of the mountain beauty and in turn mountains should reveal the attractions of tree growth.

One versed in all these principles may be considered skilled in paintings landscapes.

BIOGRAPHICAL NOTES

FROM THE CHINESE ENCYCLOPEDIA.

Oi, his other name being Makitsu, was a native of Shen Shi and he had the office and rank of a Cabinet Minister.

His painting was especially excellent ; his brush work and creative mind coming to mingle with Creations work.

In painting flat landscapes, snow covered peaks and colored rocks his talent was intuitive and no other artist could equal him.

In his later age he acquired a villa property in Mo Ko. The Mo river flowed by and below this property and from it he drew off water to fill his garden with streams where he floated pleasure boats and entertained his literary friend

Hai Teki—composing poetry and playing the lute.

His collected poems on country life are called Mo Sen Sha.

ANOTHER ACCOUNT.

Oi, had high ideals. He believed in Buddhism, and enjoyed himself with water, trees, Koto and books. In painting landscapes his style embraced both ancient and modern methods.

He was undoubtedly excellent in his brush work and most skillful in landscapes. His painting of pines and rocks looks like the work of Go Do-Shi (Tang Dynasty, 9th Century). His ideal is not of this world, and miracles are wrought at the point of his brush.

When Oi painted for prince Ki-a large rock which looked natures work, that nobleman treasuring it when at home would gaze upon it and feel that he was in the mountains, and he had much pleasure. As time passed the rock looked more and more remarkable. One day a greatthunder and lightning storm coming on suddenly a bolt pierced the roof of the princes dwelling and the rock disappeared from where it had been painted.

During the reign of the Emperor Kea So, Korean Ambassadors came to China and reported that a fantastically formed rock had come flying over and had lodged on the top of mount Kin Zo San, and on this rock was found the signature and Seal of Oi, and the King of Corea not wishing to retain it, sent it as a present to the Emperor.

Then the Emperor ordered the signature and seal to be compared with Oi's and they were found to be identical, and the Emperor came to understand the

excellence of On's work and issued orders to all the world to collect On's paintings and deposit them in his Palace.

So Toba said "when I study the poetry of Minamoto, it contains paintings, and when I behold his paintings I find them

full of poetry."

To Ki-Shun he said the *Asa no gumi* was started by On and then followed by many painters.

On was accustomed to paint landscapes with *Asa no Ichi* or sunset light.

Waga uta ni,
Tayori zo ubanaki.
Amasagaya,
Te-omote koso mo
Kise-akiraku ka?

Buffy the dawn open my husband light;
Fruit of the am. purchase, as father'd song.
They drop, while none his still hands as his way
Across the Hourly Streets we walk light.

(From Kakimoku)



VALUABLE MEDICAL PLANT

By TORAZO BANDAI

A JAPANESE plant known to science as the coptis root, has long been in much demand in this country, and is now largely exported abroad. The plant was first used in the Chinese system of medicine, and its effectiveness being recognized by the medical fraternity everywhere, it is still used. It is not a dangerous remedy and can be administered even by non-professionals. The drug is used mainly in cases of diarrhoea. The taste is extremely bitter. This drug is the principal constituent of such patent remedies as *ichogan* and *kochogan*, which find such a large sale now a days, especially in cities like Osaka and that neighborhood. The amount of the drug consumed in this way annually reaches several thousand pounds. The juice of the boiled root is a good remedy for frostbite and chillblain too. The dry leaves and twigs of the plant are often put in old books or between the folds of valuable screens to keep away injurious insects, this being especially effective in regard to paper articles. The plant has various other uses also.

Most of the medicines containing extract of coptis are exported to tropic regions as well as to China and Korea. The demand for the plant is so great that the supply now threatens to fail to meet it, although steps are being taken to ex-

tend cultivation of the plant. The business of cultivating the plant has, therefore, a bright future, if more persons will but undertake it.

In Japanese the plant is called *oren*, or *yuren*, and also *tekitanshi* and sometimes simply coptis *anemanae-folia*. According to botanical classification the plant belongs to such small perennial herbs the crowfoot family. Each stem has three leaves and is about a foot high, the blossom coming out about the first of April, the colour being yellow; the plant has separated bead-like roots or bulbs. It is a hardy plant that can thrive in almost any sort of soil. But it does not love the sun, preferring the deeper shades of mountains and hills. In ancient times gardeners used to plant it in miniature gardens as a curiosity of some beauty. The plant grows well in every part of Japan, but especially in the southwestern parts. Thus it can be well cultivated on waste lands and hill sides, if any one has sufficient enterprise to undertake it.

The methods of cultivation vary somewhat but none of them is difficult. Sometimes the plant is grown simply in the field like any other plant; others utilize the mountain sides for this purpose. Preferring a shady field the cultivator simply digs up or plows the soil, and makes drills about four feet apart, sowing

the seed in late October until late November. In warmer climates it would be all right to sow the seed as late as December. On sowing the seed it is better to cover them with dead leaves rather than earth. Chopped straw is also good for covering them, the older the better. The seed will probably not sprout till the following March or April. Stands have then to be set out on which are placed shades of tree branches or matting to keep off the sun from the young plants. The plant must have two seasons for full growth. They may be sprouted in a small patch and afterwards transplanted to a larger field. As to fertilizer, oil seed waste is good, or bean cake, or stable manure, bone meal, silk worm refuse and so on.

After three years the plant is perfect and the plants may be again transplanted to make a permanent plantation in land properly prepared for the purpose. Transplantation should be done some time in early October though it may be preferred to November according to climate. The drills for receiving the trees should be about three feet apart; and the seedlings should be removed without injuring the roots in any way. Each seedling should be planted some 5 inches apart. Sometimes they are set out even closer. After transplanting a suitable awning should be provided to save the plants from the effect of strong sun. Then they require about four years of care, keeping them free of all weeds, though no hoeing or plowing is necessary. The plants should be well manured twice a year, in the spring and autumn. In the fourth year they are ready for the market, the harvest time being in September and October.

By adopting the suggestions above, some 20,000 trees can be grown on a

quarter of an acre of land, and the following will be the economic result:

EXPENSES

Seed	¥ 1.30
Two years land rent	20.00
Fertilizer	30.00
Labor and awnings	20.00
	<u>71.30</u>

RECEIPTS

1,900 plants	¥ 507.00
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As to crops in waste lands they may be allowed to grow in the natural way and take care of themselves for the most part. They grow on hill sides, in the mountains or on the plains without any special protection, but a spot exposed to the sun all day should be avoided. A good place for such enterprise is in pine woods or under the cryptomeria forests, where the owners could obtain good returns at very small outlay. The shadyside of the hill should, of course, always be selected. In this way the profit of the woods can be supplemented by a reward of gold and silver. As to times and seasons the same should be observed as in the case of plants cultivated in the regular way. It would be well also to remove any weeds that may threaten to interfere with the plants. No fertilizer will be needed nor indeed any shade beyond that provided by the forest. From one acre of forest land at least 160 yen might easily be made. Though it would amount to no more than 20 yen a year it would be something especially to a poor man. The plant can also be cultivated between the rows of mulberry trees in the silk districts.

The coptis root is sold in its natural state just as taken from the ground; but if the cultivators of the plant understand how to put it through the refining process they can make more money. After the little trees are dug up the leaves and stalks

are cut off and the tiny roots cleaned. Each root is cut up into four or five pieces and left to dry in the sun. They are then placed in jars or large baskets and washed till all seed and dirt are removed. The roots must now be placed on straw mats to dry well; and then they must get another bath, and so on till the color of the roots turns yellow, after which they are finally dried. The roots are now worth from ¥2.50 to ¥3.50 per pound. They are sold to traders men in Kobe and Osaka, where there is a steady demand. The exports of this drug total more than 500,000 yen annually, that is in the case of one export only, so that the

total for all exports must be very large.

Japan is the only producer of this plant at present, though in ancient times it was also grown in China and Korea. As cultivation was not continued in those countries the plant died out and is now almost extinct. In Japan for a long time the demand depended on the gathering of the wild plant, but in time the demand was so great as to encourage cultivation of the plant. Farmers were encouraged to devote greater attention to producing the plant and the cultivation of it has hence taken up with considerable zeal in certain districts.



JAPAN-AMERICAN RELATIONS

By ZENJIRO HORIKOSHI

For some time it has been obvious that relations between Japan and the United States have not been what they should. So much is this the case that the Japanese public has not been without some degree of anxiety as to the outcome. Perhaps this feeling is due more to natural and earnest solicitude than to real danger of a rupture between the two old friends. The two most vital points of danger lie in the Shantung question and the bills depriving Japanese of land ownership in California.

It is probable that most of the trouble over the Shantung problem in America was due to the exigencies of party politics. The difficulty was accentuated in some measure by the arbitrary attitude of President Wilson in failing to consult with the Senate during the progress of the Peace Conference. He knew very well, as all America knew, that the Peace Treaty could not be ratified without the good-will of the Senate. The consequence is that after the American delegates had agreed to the Treaty the American Senate took upon itself the preposterous task of revising it and attempting to regulate the entire world after American ideas. The arbitrary act of the President in assuming to represent the Senate at the Conference was, therefore, a great mistake. His presumption amazed even such men as

Premiers Lloyd George and Clemenceau. After testing his power at the Peace Conference for a while he returned to Washington to sound the situation at home and then betook himself back to Versailles again. But while in America he failed to consult with any representative portion of the treaty-making power of his country, and the consequence is that America has not yet ratified the Peace Treaty, long after all the other Allies have done so. No wonder that even his own friends are now severely criticising the President and regarding his policy as more despotic than that of the most absolute monarch.

One of the most unfortunate aspects of the difference between President Wilson and the Senate is the discussion that arose over the Shantung question. Up to that time America trusted in the good faith of Japan absolutely, as Japan had never given cause for any other attitude. Under ordinary circumstances when Japan assured America that she would return Kiaochau to China there would have been no doubt concerning the integrity of her guarantee among Americans; but this time doubt and suspicion seemed to reign everywhere. Of course it may be only a device of the republican party for furthering its own ends, and therefore not really be representative of American

opinion. The people of Japan should maintain the utmost patience and see how the matter will turn out at the next election.

The land question in California is not a new one, of course, having been under discussion for a number of years. But it constantly crops up anew to disturb the good relations between Japan and the United States. The extent of land owned in California by Japanese subjects was very small, yet a bill must needs be brought in to prohibit it altogether. Not satisfied with the bill to interfere with Japanese ownership of land a bill was introduced to prevent even their leasing of land in any satisfactory way. The Pan Pacific Exhibition in San Francisco lessened the outburst against the Japanese somewhat, for it was feared that the maintenance of such an agitation would prevent Japan taking part in the exhibition. After securing Japan's participation, however, the agitation was renewed in the former unscrupulous manner. During the great war again there was some lessening of the agitation, as America was preoccupied with European questions; but now that the war is over the anti-Japanese spirit in California is being again fomented.

When Baron Shibusawa visited the Exhibition in San Francisco his real object in going was to do something toward lessening the anti-Japanese agitation and promoting better relation with America. He was genuinely concerned with the seriousness of the situation, for he believed that if something were not done, the matter would grow worse. He used every effort in his power to improve the situation and had the satisfaction of seeing a slight improvement. At that time the American Labor Convention was

assembled at San Francisco; and Baron Shibusawa took occasion to interview Mr. Samuel Gompers, the President of the American Labour Union, and they had a meeting with some other labor leaders at which the Japanese situation was discussed. After this the question of Japanese land ownership was quiescent for a time. The Japanese, thinking that the matter was to be dropped, supposed that they might hope for land ownership, and so the question came up again and is now being fomented to a an acute degree.

The political agitation in America at the present time is quite intense; and some are utilizing the Shantung question and others the land ownership question to create bad relations with Japan and at the same time injure the prospects of President Wilson and the democratic party. The war having brought unusual prosperity to farmers, the question of possessing agricultural land has assumed a new importance recently, and there is an attempt being made to prevent Japanese in California sharing in the bright prospects. Some are even agitating the entire exclusion of Japanese. I am inclined to believe that the matter is merely a political dodge on the part of the republicans rather than due to any deepseated desire to offend Japan or exclude the Japanese. If a bill excluding Japanese from ownership of land persists there is nothing to do but await the appearance in America of a juster spirit.

The American mind is often wayward and uncertain in its habits, and one cannot always tell what to expect, the situation so often being subject to party political schemes. One reason is that the country is so large that one part scarcely knows what the other part thinks or desires. Americans imagine their country the

greatest and warmest in the world. Their resistant attitude toward other countries is apt to be bumptious and overbearing. Their general composure and candor, however, are to be admired. They despise secrecy and say just what they think. There is always some satisfaction in knowing what a people think. The people of Japan should cultivate this spirit and possess their souls in patience, avoiding the violence of the

agitation against them in the United States. By this policy the friendly relations between the two countries are not likely to change. The American bark is worse than its bite; and the Japanese should always remember this and refrain from replying in kind. Let us return good for evil, and beat the Americans at their own offspring, while they are apt more to profess than to practice.

LOVE

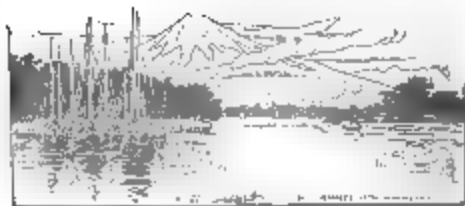
How full love-light are great Mount Fuji's low

Mount Fuji, mid I do—'Tis small I own;

For the word *Love* signifies I own,

For *am* the constant stage of my desire.

(From *Kokinwa*)



FURO SHRINE

By CHIKUSHU HOSHINO

IN Chikugo province there is a remarkable shrine known as the Furo, or wind-wave shrine. Once I went to visit it. Our train arrived at Kurumé station on the Kyushu main line; and thence by the Okawa line another hour we reached Okawa village, facing the sea, into which pours the Chikugo river, the largest in Kyushu. We had to go on by *jinrikisha* a mile or more to reach the shrine.

The shrine itself is very simple in construction, as most shrines are; but the art displayed in certain parts is very fine. The style represents the Kamakura period, and for this reason it has been included among the buildings specially under the protection of the Government. In this shrine three deities are worshipped, Sokotsu, Nakatsu and Omotsu. On account of the tradition that these gods guard ships from calamities of wind at wave sailors always come to show their devotion, especially on festive occasions when very elaborate functions are performed.

The shrine of winds and waves was first established in the remote period of the Empress Jingo. When the Kumaso tribe arose in rebellion against the central government the Empress went down with the Emperor subjugate the rebels. The Emperor passed away during the campaign and the Empress thoughtfully kept it secret and had Kamowake, a great general, to continue the fight against the rebels, she herself having dressed in male

attire encourage the soldiers. Thus she went over the sea to attack the Koreans, who unconditionally surrendered to her army. Leaving one of her generals in charge of the country, she started to return, and had a child on the way, afterwards the Emperor Ojin. The Imperial fleet anchored on the coast at Enotsu where the wind and wave shrine now stands. At that moment a white heron flew about the Imperial flagship. The Empress watched the direction taken by the bird and then ordered a shrine to be erected at the place in the honour of Furo, the god of winds and waves. A temporary shrine was at once erected and the first Shinto priest appointed over it.

Later on other deities were added to the shrine, including the spirit of the Empress Jingo and Takara Myojin, also Sumiyoshi daijin, the god worshipped by the Empress when she set out for Korea. The governors of the province of Suma and generals have for hundreds of generations have paid adoration at this shrine, which enjoys lands in perpetuity to keep it up. In the 14th century the shrine was partly destroyed by fire during a battle, from which time the glory of the shrine declined somewhat. But in 1560 a feudal lord rebuilt the shrine, all except the main temple, and the scale was thus reduced. The lord of the Kamachi castle, Yoshihisa, made his fourth son priest of the shrine, and the old glory was gradually restored. In 1583 the army of

Sekunaka invaded the site and took possession of the land occupied by the shrine, most of the treasures and old documents of great value completely disappearing. In 1600 in the war between Ikkō and Yanagawa near the shrine the soldiers violated the shrine and destroyed it, leaving only part of the main temple. In the following year when Yōshimasa ruled in Chikugo he worshipped at the old Furo shrine and restored the buildings that had been destroyed, giving land for his upkeep. In 1609 more land was given, and in 1621 a great festival was held when the site of the deity was once more taken out in procession. At various times subsequently other buildings were rebuilt or restored. For some years then the shrine was somewhat neglected until the people of the district undertook to repair and keep up the shrine. Just then the war broke out between Japan and Russia, and the work of restoring the shrine had to be temporarily postponed. The Gov-

ernment gave a grant to help out the expenses of restoration. The inscription on the shrine is as follows:

"As the heavens expand eternally and the earth for ever so all prayers offered here have been answered fully and the entire land has been granted increase. Especially here the people of this district been blessed above measure in peace and safety, and the advantages of Buddhism thus extends to all people."

This is engraved on a stone tower erected to grace the buildings. It is supposed that Kyushū is the oldest part of the empire and that our civilization first took rise there. Consequently the archaeological remains and old buildings of that part of the country have an abiding interest for all Japanese. To most of the people of this country there is no more interesting building than that of the Furo shrine. The great priest of the shrine is one who has descended from very ancient family.



THE JAPANESE BUDGET

By SHOJI FUJII

ALTHOUGH the Budget for 1920 has not received the formal approval of the Imperial Diet at the time of writing, it is understood that the various political parties will offer no serious objection to it and consequently amendments, if any, will be few. The total amount asked for, as published in the last number of the JAPAN MAGAZINE, is 1,275,944,023 *yen*, which is some 211,754,023 *yen* more than the Budget for 1919. In addition an amount to the extent of 120,000,000 *yen* is asked for to defray the expenses of the Japanese expedition to Siberia. The large increase

in the Budget for 1920 is explained on the score of the increased cost of living and materials. The salaries paid by the Government have almost doubled in the least four or five years, while the cost of materials has also increased. The elaborate expenses of the present year are to cover practically no new enterprises, unless we mean to include naval and military increment. Nearly 100,000,000 *yen* extra is to be laid out this year on defensive measures; and this expense is to extend over a number of years until 1927, the outlay to be proportioned as follows :

Date	Army	Navy	Total
1920	¥ 33,600,000	¥ 66,398,000	¥ 99,999,000
1921	36,659,000	123,339,000	159,999,000
1922	36,684,000	120,314,000	156,999,000
1923	36,624,000	129,269,000	156,894,000
1924	36,737,000	128,658,000	165,394,000
1925	38,805,000	127,192,000	165,998,000
1926	38,844,000	127,229,000	166,073,000
1927	38,894,000	127,410,000	166,385,000

We cannot go very definitely into just how the money to be spent on the army is to be used, as that belongs to the realm of military secrets; but it may be mentioned that some 12,000,000 *yen* is to be devoted to the establishment of aerial corps and an aerial bureau in the Department of War, while other expenses are new divisions in Korea, as well as for new fortifications. The outlay on aviation is to

include the navy as well as the army, and the constructing of new warships will consume another big sum, together with the new schools for training submarine officers. Further outlay is in connection with the organization of a new engineering bureau and a social and labour bureau. For the establishment of new consulates at Harbin and in Poland and a new Foreign Affairs bureau another considerable sum is

required. A sum of 1,090,000 is asked for in connection with the secret service, and another sum for the establishment of Trade Commissionerships in various countries. A considerable sum is to be laid out on the improvement of communications, especially the telephone service, which is in a very inefficient state. An inspector of ships is to be placed at Singapore and an official marine route is to be opened between Bangkok and Java

and another route to Brazil which will require a subsidy, the Osaka Shosen Kaisha being probably the lucky line. The development of Japanese shipping to South America as well as the the increase of immigration in that direction was an important feature of our development during the war. Among the main items of expenditure for the year are the following:

ORDINARY EXPENDITURE

Department	1920	1919	Increase—Decrease
Civil list... ..	¥ 4,500,000	¥ 4,500,000	0
Foreign Affairs	12,147,500	6,568,000	Inc. ¥ 5,579,000
Interior	30,942,000	19,227,000	11,714,000
Finance	178,046,000	177,792,000	253,000
Army	168,724,000	97,043,000	71,679,000
Navy	124,777,000	60,886,000	63,890,000
Justice	26,380,000	16,482,000	9,897,000
Education	30,183,000	21,760,000	8,422,000
Agriculture Commerce...	16,660,000	9,084,000	7,575,000
Communication	159,817,000	92,552,000	67,265,000
Total	752,177,000	505,898,000	246,279,000

EXTRAORDINARY EXPENDITURE

Department	1920	1919	Increase—Decreases
Foreign Affairs	¥ 1,308,000	¥ 1,277,000	Inc. ¥ 31,000
Interior	63,929,000	50,968,000	" 12,960,000
Finance	30,111,000	15,529,000	" 14,582,000
Army	73,003,000	47,692,000	" 15,316,000
Navy	252,995,000	188,661,000	" 64,331,000
Justice	2,033,000	2,269,000	Dec. 236,000
Education	14,418,000	9,578,000	Inc. 4,389,000
Agriculture Commerce...	27,475,000	33,045,000	Dec. 5,570,000
Communications	58,494,000	37,269,000	Inc. 21,224,000
Total	523,766,000	386,291,000	" 137,474,000
Emergency Fund to the year 1914	0	172,000,000	Dec. 172,000,000
Grand Total	1,275,766,000	1,064,190,000	Inc. 211,753,000

To meet the above outlay the Government evidently means to depend mainly on ordinary revenue, with some increase of taxation and loans. It will be difficult to bring about an increase of taxation without running contrary to public opin-

ion, but the Government intends to await a favorable opportunity, and to begin taxing corporations and those of unusual wealth. Heretofore the tax fell heaviest on individuals; but in future individual taxation will be lightened and corporation tax increased. By this means an increase of some 80,000,000 *yen* is anticipated.

The tax on saké is also to be increased. The main objections to the increased Budget offered in the Imperial Diet have been in regard to the danger of depending on increase of revenue when reaction after the war sets in. The revenue is likely to decrease while official salaries are likely to remain high, as at present.

Kokichirasu

Taki-no-shiraito

Hiroi okite,

Yo no ukitoki no

Namida nizo suru.

The roaring torrent scatters far and near

Its silv'ry drops:— Oh! let me pick them up!

For when of grief I drain some day the cup,

Each will do service as a bitter tear.

By Yukihiro



ADVERTISING IN JAPAN

By SEISHIN OTSUKA

BEFORE the introduction of the printing press into Japan advertising was confined to the ordinary display of articles for sale, the setting up of signboards, the carrying of a banner about the street, the use of showcases, and writing on curtains at shop doors. After printing came into use commercial advertisements began to appear in the newspapers just as in western countries, as well as by sending around circulars or announcements, the elaboration of shop windows and by electric signs.

The earliest printing in Japan was by wooden types, and was introduced by Buddhism. The oldest example of the early printer's art now extant in this country is a scrap of ancient paper about two inches wide called "Dharani," which was evidently printed from a wooden block after the manner of the ordinary woodcut. It had been kept under seal in the Tower of a Million books of scripture for many centuries, the leaf having been distributed by order of the Emperess Koken to various temples to be kept in safe custody for all time, as an expiatory offering. This relic dates from the year 1430. After that time many Buddhist scriptures were printed in the same manner. When the use of movable type was inaugurated printing in colours was also made possible, and colored prints were used in advertising. Most of the advertising, however, was from woodcuts,

giving the engraver's art an opportunity for practice.

In March, 1864, the first newspaper was published, by one Ginko Kishida, and the field for press advertising was opened to commerce. The influence of western customs was powerful in this direction.

The earliest centers of advertisement in old Japan were the market places. To the people of ancient times the products of the soil were all important. Under the Emperor Sujin in the 12th century markets were established in various centers, and ships were ordered to engage in carrying agricultural products to these centers along the coast, and some ships even brought articles for sale abroad. There was considerable activity in exchange of goods at these market places. In order to attract notice to these possibilities various forms of advertisement were used. In many cases it was bartering more than buying or selling.

Of course the use of signboards in advertising is as old as commerce more often than not pictures of the chief articles for sale were painted on the sign; and later words were used as well. To distinguish genuine articles from mere imitations the makers of excellent goods began to print or engrave their names on the articles for sale. Sometimes articles for sale were attached to the signboards of the shops. Some merchants adopted the method of having some one carry



1. PAINTING OF AN EDOKU MARKET IN JAPAN BY K. ALBERTUSZON, CIRCA 1850-1860

The ox-drawn cart represents a typical mode of transport in the Edo period.



2. FLOWER SELLERS



3. MEDICINE BOTTLE, ALBERTUSZON, CIRCA 1850-1860

The jar is a typical example of a medicine bottle used in the Edo period.



4. FAN, ALBERTUSZON, CIRCA 1850-1860

The fan is a typical example of a fan used in the Edo period.

嘉永癸丑

兒雷也豪傑譚竹

正月開版

一雄齋

甘泉堂梓



6 THE LEAF ENLIGHTENMENT PUBLISHED IN 1861 - EIGHTEEN CENTURY

By the artist's pen, the artist's pen, the artist's pen, the artist's pen.

4. NAKED IN THE CHURCH: THE ARTIST'S PENCIL

2. "The artist's pen" is the artist's pen, the artist's pen.

around signs advertising their goods. Some of these were colporteurs of Buddhist scriptures. It is an ancient European custom for ships, on arriving from abroad with a cargo of goods for sale, to send criers around the city calling attention to the sale of goods on the ship. In Japan a similar method was introduced.

Very early in the development of trade in Japan the custom of showing what was in the shop by keeping a wide open front was adopted; and even today the passer-by can look into a Japanese shop without actually going inside, and he can see just what the shop has for sale. Perhaps the very earliest form of shop was the bazaar, or street fair, which still exists in Japan, pedestrians being able to see all the goods as they pass along. Some shops adopted the custom of making their goods in public view, so as to attract attention from the public. Shops that put up screens or curtains to keep the dust off their goods, used to write on them advertisements. Advertising on shop curtains reached a high state of development and art during the Tokugawa period, merchants vying with each other in sumptuousness of design.

The custom of going out to seek customers also reached great development in the Tokugawa era, almost every sort of merchant resorting to it. Runners in gay liveries went about the streets calling attention to the business of their masters. In their hands they had two pieces of wood which they clapped together at intervals to attract attention, when they informed all who would deign to listen that their shops sold certain valuable goods. Some of them carried banners with devices to the same effect, and these reached great development as typography came into use. For the same

reason the use of handbills began to be used in advertising, and continue even to this day. The dry goods stores had two great days in each year, in spring and autumn to like American bargain day or opening sale; and circulars were issued announcing these days. Literary men and skilled artists were often asked to compose the sentences to be printed on these trade announcements. Some of the greatest novelists and artists of the day were not above making an extra penny in this way. The pictorial artist also was utilized in painting signboards.

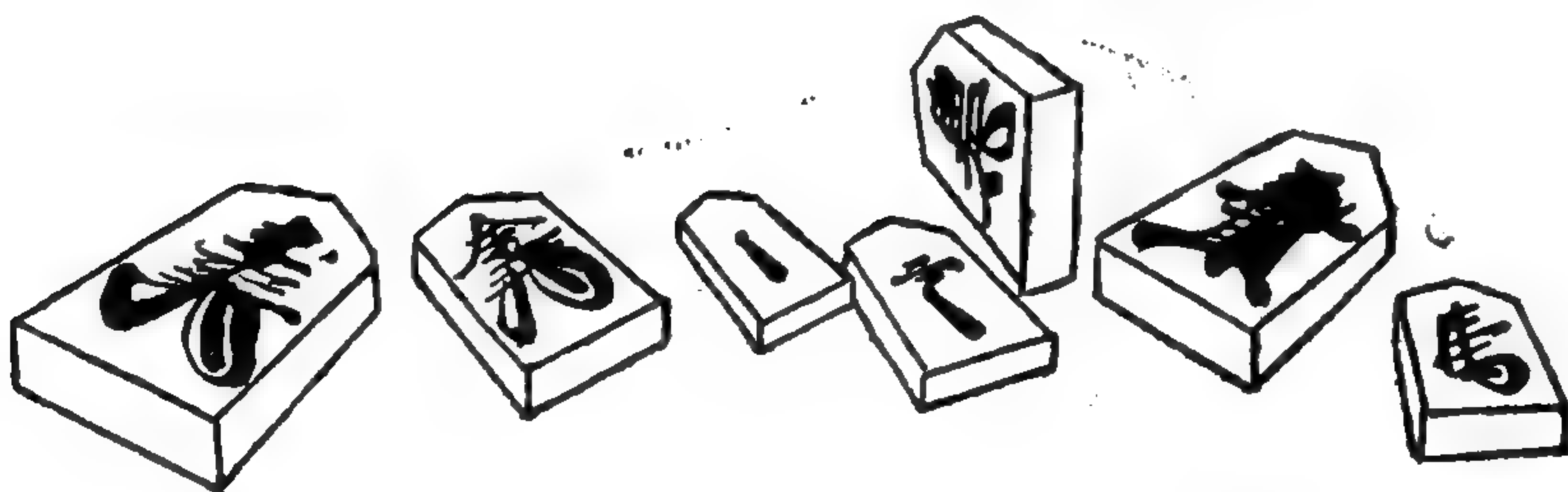
The study of signboards in Japan would in itself make an interesting subject, as the variety is infinite, and in many cases unique as compared with those in western countries. Every merchant tries to display some special talent in the invention of a sign to suit his ideas of his trade. The most common, of course, are those depicting the article for sale; and so as one passes along the street of a Japanese city the eye is constantly attracted to footwear, headwear, toilet articles, tobacco, stationery and musical instruments, to say nothing of a thousand other things. Some things are literally depicted that would never find public representation in occidental shop signs. But the Japanese have no false modesty. Nature is Nature, and nature's necessities are nothing to be ashamed of. In matters of daily necessity they call a spade a spade, and so paint it. Many of the shop signs are merely banners with the appropriate devices painted on them. Some signs are a puzzle to the uninitiated but every Japanese understands them, such as those for pawnbrokers, midwives and bath houses.

As time went on and the development of printing attained considerable progress advertisements began to appear not only

in newspapers but also on the margins of books and fly leaves. Many novelists and artists, in the Tokugawa era, even, admitted advertisements in their literary works, and sometimes published with a special view to obtaining advertisements. The craze for coloured prints in that day lent impetus to their use in advertising. From those days to the modern very elaborate system of press advertising in Japan seems a long distance, but the spirit is the same. Japan now has the same great roller presses as are to be seen in other countries and her newspapers carry even greater advertising space than western papers. There are some 170 great printing establishments, and the aggregate columns of advertising annually amount to 87,994,831. In magazines too there is extensive advertising, especially in trade magazines. Some companies issue a trade journal of their own, setting forth their merits, as, for instance the Mitsukoshi Times issued by the famous department store of that name.

With the introduction of plate glass windows the elaboration of window advertising in Japan was marked. The dressing of shop windows is now the same art in this country that it is in the West. Some of the window displays are very striking and unique, especially in cherry blossom time and at the New Year. The Mitsukoshi department store and the Shirokiya establishment were the leaders in this art of having great plate glass fronts for goods display.

The use of electric signs for advertising is fast increasing too in this country, greatly facilitating display at night. The first use of electricity for advertisement was when the Murai Company of Osaka placed a big searchlight on its shop in 1901, and soon electricity came into use on the outlines of shop structures. Some of the electric signs are very imposing, such as the rising sun flag on the top of the Electric Company of Kyoto, 65 feet above the street, in which 180 bulbs are used.



KUNINAKA MUORAJI

IT has long been said that there are seven wonders of the world; and similarly it has often been said in this country that there are seven wonders of Japan. The seven most wonderful things in Japan are the Toshogu at Nikko, the Nagoya Castle, the Kintai Bridge at Iwakuni, the Monoliths in the walls of Osaka Castle, the 33,000 images in the Sanjusangendo at Kyoto, the bronze bell of the Chion-in at Kyoto and the Nara Daibutsu. All of these cannot be regarded as equally wonderful, of course; nor indeed all equally important, as some of them display a great deal more genius and art than others. As the name at the head of this sketch is that of the man who molded one of the greatest of these wonders, the Nara Daibutsu, it may prove interesting to readers of the Japan Magazine.

This bronze image was cast in 720 A.D., an age that admired colossal figures and images of all sorts, especially of Buddha. The era of Tenpei in Japan, like the age of Pericles in Greece, was an age of great progress in the arts, especially the art of metal and bronze work. A great part of the nation's strength appears to have been diverted toward this end. Such magnificent examples of the molder's art could never have been produced had not a considerable portion of the nation been behind the effort. This support of great artists led to the appearance of some three great master-

pieces that are still the admiration of the world. As Goethe found a beneficent friend in the great Duke of Weimar so Kuninaka Muoragi was assisted by the favour of the Emperor Shomu.

No one has visited Nara and stood before this colossal image without being impressed by its magnificence of conception in design and the giant achievement of its execution. That such genius should have been displayed twelve hundred years ago is a marvel. One may well desire to know more of the man responsible for this achievement. The object of creating such an image was promoted by the Emperor Shomu to advertise or set forth the blessings that Buddhism had brought to Japan. The Emperor was very much interested in engineering works and therefore liked to assist in giant undertakings. It was thought that this advertisement of Buddha would bring upon the country the blessing of Amida and so promote national prosperity. In this way the Emperor thought to give Buddha an opportunity to impress the people of Japan as never before. This faith in undertaking work to assist the divinities to show themselves and impress the mind of the nation was, of course, not unique, since all religionists engage in it. It was the greatest enterprise in which the Emperor Shomu engaged, putting into it his mind and heart.

The work of making the image was started in the month of September, 747.

Although the art of casting bronze figures had made great progress in that age, no one was willing to undertake the casting of so gigantic a figure as was proposed. However, Kuninaka finally resolved to undertake it by Imperial order. He was a descendant of a Korean immigrant who had been naturalized in Japan. It was not his first work, for he had before this done various castings for the Imperial Household. He was assisted by four other sculptors, named Makuni Takechino, Kakinano Odama, Takeicho Sanemaru and one other. Several hundred men were employed under him in making the preparations. Kuninaka, the chief artists, tried several times before he succeeded in casting the statue. Each time was an improvement on the last attempt but not quite satisfactory. The image had to be cast in parts and fused together as the parts were completed; and so sometimes one part was satisfactory, and not another part. It was, therefore, not so difficult as if he had to recast the entire image at each failure. The whole task occupied no less than eight years, the image being unveiled in 755. There is probably no other example in the world of an artist devoting such a long time to a statue for casting in bronze. Even now the Japanese look upon the achievement as a magnificent example of the patience and perseverance characteristic of skill and genius.

Some artists ignore the importance of number and quantity; they regard mathematics as belonging to science rather than to art; but Kuninaka was not one of these. In art quality depends on quantity, or proportion. The proper proportion for a great statue is a fine question to decide, as size changes perspective. This truth enters even into the composition of the great statue.

The following was the receipt for the metal used in making the Nara Daibutsu :

Copper	739,560 kin
Silver	12,618
Gold	10,416
Mercury.....	58,620 ryo
Charcoal	18,656 koku

One kin is equal to a little more than one pound avoirdupois. It will be evident, therefore, that the image is great even in its composition.

The following are the proportions of the statue :

Height of base.....	535 inches
Length of face.....	140
Breadth „	95
Height of hair	20
Length of shoulder ...	54.5
„ eye	59
„ mouth.....	37
„ chin	16
„ neck	26
Across shoulders.....	287
Length of chest	180
„ Abdomen.....	130
Circumference of base	3070
Shoulder to elbow ...	190
Elbow to finger tips...	150
Palm.....	56
Middle finger	56
Legs to knee	238
Knee to feet.....	390
Ear	85
Breast measure	2140
Around abdomen.....	2390
Halo.....	960

Of course a suitable temple had to be erected in which the image was to be housed. The first building was designed and erected by Kamisobe Kunimaro and was 156 feet in height; and the architect of the temple and the caster of the image were two very proud men, being known far and wide for their great achievement.

JAPAN AND THE PHILIPPINES

By TAKANAGA MIKAMI

HAVING lived in the Philippine islands for some three years I feel myself somewhat of an authority on that country, and perhaps some account of my experiences there may prove interesting. Geographically Japan and the islands have always been closely related, and since our acquirement of Formosa there is only a narrow strip of water between us, the distance being only 550 miles. Some time ago a Filipino complained that some Japanese were occupying territory in his islands, but on investigation it was found that the Japanese were on an island belonging to the Formosan group; which shows how very near the two archipelagoes are. Two such near neighbours should know more about one another. On the contrary very few on either side know much about each other. Books on the subjects give very little information that is useful. One of the most useful books, however, is entitled *Travels about the Philippines* by M. Tsuchiya.

In addition to being closely related geographically Japan and the Philippine have close historical relations also. While in the Philippines I was often struck by the close resemblance of Filipinos to Japanese, and often thought there might be some blood relation between them, especially as some anthropologists have

the same opinion. Certainly there is some distant relation between some of the tribes in Luzon and the Japanese. The old fairy tale known in Japan as *The Battle Between the Monkey and the Crab* is also well known in the Philippines as well as in Borneo, only in the latter place it is a battle between a musk deer and turtle. The story goes that a deer once went out to get some fruit from a tree, and not being high enough to reach it, he asked a turtle to climb on his back and get the fruit. The turtle picked the fruit, but when he wished to come down, the deer left him in the branches of the tree, telling him to jump down if he wished to return to the earth. The deer then took the fruit which the turtle had dropped on the ground, and the turtle could do nothing but jump down. When the natives heard the noise of the turtle's heavy fall, they thought it was the fall of the dorian fruit and came out to look. So they were very angry when they found nothing but a turtle and tried to kill the intruder by building a fire about him. The turtle said he was once before executed that way, and then they tried to beat him, but he had also been killed that way once before. Then they suggested that they should drown him, to which he slyly objected as the most cruel, but they refused to heed his objections and plunged him into the

stream, when he promptly arose above the surface of the water and thanked them for his deliverance. There is, of course some considerable difference between this and the Japanese story, but their resemblance is none the less obvious, and probably they have a common origin.

In the Philippine story the deer becomes a monkey. A monkey and a turtle divided a tree into two parts, the monkey preferring the top with the slender branches and green leaves, the turtle chose the trunk which was clumsy and dirty. The part selected by the monkey, however, soon withered, while the part taken by the turtle did not wither but later sprouted and put out new shoots which in time blossomed and bore fruit. But the turtle could not climb the tree to get the fruit, and the monkey visited him one day and offered to climb the tree and pluck the fruit for him. So he climbed up the tree and ate all the fruit as he picked it. When the turtle severely took him to task for his conduct the monkey said the turtle was quite free to come up and share the fruit if he liked. The turtle was then very angry; so he collected thorns and stuck them in the trunk of the tree so that when the monkey tried to descend the skin of his abdomen was torn by the thorns. The monkey then tried to kill the hated turtle, but the question was how to accomplish this. First he said he would bray him in a mortar and then he thought it better to drown the turtle in the water. The turtle said he would prefer to be brayed in a mortar than be thrown into the water. So the monkey hurled him in to the river. The turtle soon floated to the surface of the water and extended sarcastic thanks to the monkey. Comparing this story with the Battle

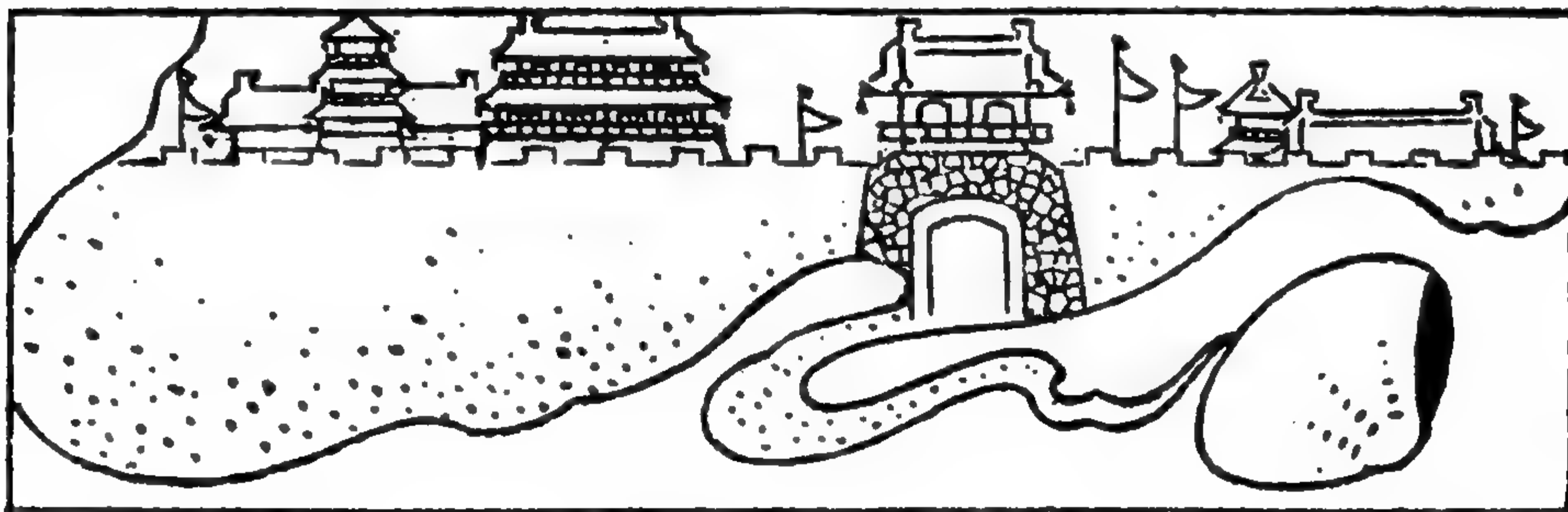
between the Monkey and the Crab, as told in Japan, it is clear there is some connection. There is a primitive aspect in all of them, the Japanese story showing mere sophistication, since it adds the motive of revenge.

The first historical relations between Japan and the Philippines began in the time of Taiko Hideyoshi, 1591 and 1592, when Hideyoshi ordered the islands to send tribute to Japan. Prior to that time it is possible that Japanese pirates ranging the coasts of China may have drifted to the coasts of the Philippines. A book written in 1600 says there were about a hundred Japanese on Luzon island. They lived all in the same village and wore their hair in Japanese fashion and carried two swords. Among them was one named Harada, who tells the story. As yet the Spanish occupation had not taken place. Magellan tried first to take the Philippines but he was killed; and then another named Legasky tried it in 1571 and occupied the islands, and Harada had to leave, but he persuaded Hideyoshi to require the Philippines to pay tribute. The islands were then under the government of Mexico, but the power was feeble, and Harada thought it a good chance to gain some advantage for his country. Hideyoshi accepted the suggestion and sent a huge document by Harada to the Philippine authorities asking that they pay tribute, threatening that in case of refusal he would strike one fatal blow of subjugation. The island government adopted a policy of diplomating postponement, and sent a special commissioner to study the strength of the Japanese government, to see whether it was likely that the threat could be carried out. The envoy was not a very dignified one, and he mysteriously dis-

appeared and another one was sent. In the meantime the Hideyoshi régime had been overthrown by the Tokugawa family and then the Philippine matter was not pressed. The only interest taken in the Philippines by the shogun was commercial; but the policy of the closed door in Japan cut off trade with the rest of the world. And so the matter continued down to the early part of the Meiji era.

Various Japanese have taken a practical interest in the islands, especially a Mr. Suganuma, a native of Hirato in Hizen, who died in Manila of cholera; he had written a history of Japanese commerce, and used to be a teacher in the Tokyo Higher Commercial School, after which he went to the Philippines. He advocated the independence and the freedom of Korea and the Philippines but desired that both should be under the jurisdiction of Japan. Japan should first fight with Spain to free the Philippines and next with Russia and China to free

Korea. At present, however, our only interest in them is commercial. Japan should supply labour and capital to the islands as far as necessary, in order to share in their economic development. The difficulties in the way of immigration and the introduction of Japanese capital in the islands are not so great, the circumstances being quite different from those prevailing in the United States proper. Every freedom is allowed so long as there is no interference with the American government. Japanese business enterprises and business investments are free to go on as they may, without let or hindrance; there is no prejudice against them because they are Japanese. The officials do not encourage the Japanese habit of segregating themselves in one village, as they consider it out of place for the Japanese thus to organize a colony. More care should be exercised in this matter, otherwise suspicion will be aroused against the Japanese and antipathy will be invited.



HASEKURA ROKUEMON

(ROMANCE)

By K. TAKAYAMA

IV

THE autumn was far advance and the tress and fields had a faded appearance. At times there was a disagreeable drizzling rain. In the crisp cold air of an autumn morning the great daimyo, Daté Masamuné, mounted his horse and went out hawking, just outside the Aoba castle, a few of his retainers accompanying him. The beautiful falcon flapped its wings and rubbed its bill on the hand of the hawker who carried the bird, and then peered toward the sky with keen eyes. This bird was called "Hasekura," and it was a bird worthy of the distinguished name it bore, quite unlike the other falcon of the daimyo. The real name of the falcon was Kinkwazan, but the daimyo liked to call it Hasekura for a nickname, in memory of his envoy to Europe, especially as the bird had a calm and indomitable spirit. It was always standing on tiptoe, gazing into the central blue, with an eye for game.

Just then the daimyo himself looked into the sky and saw a stork soaring across the blue space. The white point grew larger as it approached, like an increasing sheet of paper. As the stranger passed along the hawker released "Hasekura" and the falcon immediately shot into the sky. The other falcon was let loose at the same time. Hasekura was already far in advance of his com-

panion; and as it approached the falcon darted at the breast of the big white bird, only to receive a dreadful kick which sent him earthward in distress. As Daté Masamuné saw his favourite falcon hurled toward the ground he gave a groan, and the hawker held his breath to see what had happend. It was all so sudden and uncertain. But the falcon was seen soon to recover and soar aloft swiftly once more. This time he was more cautious and flew about his victim a few times as if to take in the situation and see the surest mode of attack. Now he dived on the stork's head and tried to get him by the throat. The stork again attempted to kick the falcon; but the latter had fastened his talons securely in the stork's throat and the victim could not touch him. The stork gradually weakened and both soon began to float in a struggle gradually toward the earth. The other falcon now came to the assistance of "Hasekura," attacking from behind. "Well done," shouted the hawker, as the birds fell to the ground; and he whipped up his horse to reach them at once. The daimyo also spurred on his horse and reached the spot, warning the hawker that he must never allow either of the falcons to get killed. The stork was not yet dead but falcons were busy doing for him. The

daimyo greatly admired the courage of the birds and thought them very clever.

The two falcons were more or less wounded, and while they were held in leash, the company walked about the fields, catching birds with the other two falcons that had been held in reserve. After the fun was over the daimyo inspected all the game taken, and then he went to "Hasekura," and patting him on the head, remarked that he had taken the biggest game of all. They all then returned to the mansion. In time of peace hawking was the only excitement that a daimyo had. As they were going back the daimyo expressed a wish to pay a call on the family of his envoy, Hasekura, as their head had been gone to Europe a very long time and no one knew whether he was dead or alive. The daimyo desired to bring them some sympathy and comfort, to help in relieving their anxiety.

Hasekura's house was not far from the castle; and as the horses approached the family inside the gate heard the sound of their hoofs and were alarmed, knowing that something must have happened. The wife and the old mother of Hasekura quickly ran to the gate to see what was up, and when they saw none other than the lord of Sendai himself they were quite overcome with the honour thus shown them and were profuse in their words of welcome and thanks. The daimyo even dismounted from his horse and asked them all how they were, which greatly impressed them. He assured them they would not have to wait for the return of Hasekura much longer, as he would assuredly soon be back. The daimyo asked to see the child and remarked that the boy had quite grown since he saw him last. He patted the lad

on the head and said that he must grow up soon and show a great spirit like his father. The child was interested only in the horses and said he wanted to ride. The daimyo said that if the child would like to have a horse he must have one, but should wait until his father returned, when the daimyo would give him a horse. In the meantime he must strictly obey his mother. Then the daimyo ordered one of his retainers to bring the dead stork and give it to the lad. He went on to tell the family how clever the falcon was to capture such a big bird, and that because of the bird's brave spirit he had given it the name of Hasekura. He also ordered that a roll of silk and some money be given to the family. The family of Hasekura were quite overcome by the kindness of the great daimyo. Wishing them good day, the lord mounted his horse and rode away, followed by his retainers.

The Hasekuras now went into the house and the old mother said they would cook the stork and have a feast in honour of their absent head, and pray for his safety and speedy return. The wife said she would make a dress for the old lady from the present of silk the daimyo had left them. And the old woman remarked that to wear such fine silk would make her feel young again. All were truly thankful for the visit of the great daimyo and the comfort he had brought them.

It was a day of gloomy skies. The cherry blossoms were already beginning to fall and the note of the cuckoo was heard a few times in the green foliage of the passing spring. It was late afternoon, and even the dogs hung their heads in langour. Just at that moment the loud

report of a cannon broke the silence, coming from the sea. The echo boomed across the water and over the reverberating hills. Three times the great gun echoed across the water. The heavy atmosphere of the afternoon was severely disturbed, and the villagers no less so. The air was at once filled with life.

As soon as the smoke of the guns had cleared away the outlines of a strange ship were seen over the waves. She had anchored in Tsuki-no-ura bay and was at rest. The people in Hasekura's house were interested most of all, as they thought it might mean the return of their long waited for master. The old mother wondered whether it was really the return of her son. The wife and child also were wondering whether the ship had really brought back 'father.' They rushed with the rest of the village down to the water front.

A messenger came ashore and proceeded to the mansion of the daimyo, Daté Masamuné. The daimyo was greatly delighted to see the messenger approach. Had Hasekura's ship indeed returned? The daimyo had already despatched a servant to see what the strange ship was. As it was arranged the guns should be fired on the return of Hasekura all were convinced that the envoy to Rome had come back. The daimyo himself wanted to go and see what was up, but being the lord of 54 provinces he had to be patient and maintain his dignity.

Many boats were sailing around the big ship. Having not seen the ship for so many years they had forgotten what it looked like and did not know whether Hasekura was on board or not. Like so many ants they huddled about the ship as if to find what it might be. By and

by a big man with long hair appeared in the bow. He wore a long coat down to his feet, had shoes on, and cross was hung around his neck, suspended on his breast. Some of the men in the boats shouted that a southern barbarian was on board. All took up the cry and re-echoed it back and forth from boat to boat. They shouted that they could see the guns that sent forth arrows of fire. Some that the foreigners might be witch them by conjuring up a mist or doing some other strange thing. The villagers were too much afraid to draw very near. Gradually they could distinguish the features of some of the hands working on the ship. In one of the boats was a samurai standing with his hands on his hips and looking steadily at the ship. He shouted asking where the ship came from. He received no answer, the priest only standing in the bow and smiling down on him compassionately.

Just then two boats shot away from the shore and moved toward the ship. One of these contained Hasekura's family, and the other one the messenger of the daimyo. The messenger's boat arrived first. There was then a great calm to see what would happen. All bowed to the man from the daimyo. The samurai brought his boat near to the daimyo's messenger. They talked together about what the significance of the ship might be. Then they saw the foreigner in the bow of the ship. The Hasekura family now arrived at the ship, all giving way before them. The man at the bow who was thought to be a foreigner with a cross on his breast proved to be no other than Rokuemon Hasekura.

Needless to say he was much pleased to meet and rejoin his wife and family,

and to find them none the worse for his absence; and not less pleased to be welcomed by the messenger from the daimyo Daté Masamuné. The family were taken on the ship as a matter of courtesy. There was a great deal of bowing and exchanging of good wishes. Kind inquiries, of course, were made about the daimyo and his family. All were overwhelmed with joy. Hasekura pressed his child to him and patted him on the head, in silent satisfaction. The lad said that since his father had now come back he must be allowed to ride a horse. The family were taken down to the cabin and shown a picture of Hasekura. All were delighted with it. It was an oil painting, true to life, done in Italy.

Hasekura was asked about his visit to Europe and he told them of it as much as he had time. He had seen the Pope who ruled the whole Christian church,

even in old Spain and New Spain. The Pope had given him a picture of the pontiff, and this Hasekura now also displayed to his family and their friends. They were polite and said it was a good likeness, though none of them had ever seen the original.

After this was over Hasekura came on deck and received the welcome of the villagers who crowded around in their boats and shouted welcome to him. Some of them sang songs in his honour. The cheering was long and lusty. The daimyo's messenger now hastened to return with the news that Hasekura had returned. Daté Masamuné was delighted at the success of the mission. He hoped that some day he would himself be able to voyage over the sea and see foreign lands, but was doubtful whether his hopes would ever be realized.

(THE END)

LOVE SONG

Namida koboshite

Shinku wo kataru,

Kawairashi-sa ga

Mashimasaru!

As she tells me all the pain her tail,

Shedding tears,—ever her witness to increase.

IMPRESSIONS IN ENGLAND

By MRS. DANJO EBINA

IN February 5th, 1919 we left Japan for a trip through Europe and returned home in January this year, having been absent about a year. We arrived in London in the early part of April and remained till early in August. During these days I had an excellent opportunity of studying and observing carefully English life. The Englishman is not very superficial but rather profound and reserved; and so it was no easy task to understand him well. It takes more than a few interviews to know anything about Englishmen; but after one gets thoroughly acquainted with them we find them cordial and sincere, candid and noble and reliable beyond the power of words to describe.

At first we expected to stay at a hotel; but as London was full of visitors from all parts we had to go to a private house which a friend was fortunate enough to obtain for us, after failing to find us accommodation by inquiring at 14 hotels. Our rooms turned out to be in a doctor's house, a typical middle class English family in the metropolis of England. The family consisted of the doctor himself, a lovely wife and six still lovelier children, the wife's sister and two maids, with also several other Japanese guests, a large household indeed. All were cordial, however; and we found ourselves always most cordially treated as part of the family, until we quite forgot that we were strangers in a strange land. We sat with

the family around the dining table and joined the family in the living room whenever we wished. From seeing such a home and family we got some idea what all English homes must be like.

English home life is so systematic. Every morning exactly at half past seven the maid brought hot water to our room; and at eight o'clock, having quickly dressed and arranged our hair, we had to take our places in the dining room. Had we been late even a minute it would have been quite noticeable. The orderly arrangement maintained in the house, and especially in the various rooms, greatly impressed me. In each room guests were provided with bed, dressing table, washstand and bookcase. There was not variation or disorder whatever. Contrary to what we saw in America, the furniture was old fashioned. The plumbing was not so modern as in America also. The houses were large and stately, with solid woodwork. In England the foundations of the houses are so solid, like society in that country, that they are not easily moved or changed. In some ways the English are very conservative, but in others very progressive.

One day we went out sight-seeing in London. One is soon impressed by the fact that the city is the metropolis of the world. Its buildings are on a gigantic scale and everything is of historic interest. The shops are filled with immense quantities of goods of various kinds. A

glimpse into a lowellery store almost dazzled the eyes with the array of precious stone on view, at such prices au £50 and £200 and even higher. One can imagine the fabulous wealth of such a shop! Yet on the streets many pedestrians are plainly dressed enough, some even shabbily. Some even boasted that their handbags had been in use ten years; and when part of the metal work was broken they did not hesitate to mend it with a string, apparently having no sense of its inartistic appearance.

The people were so sincere and straight forward that one could overlook anything one did not appreciate. We were surprised to find that only a little way outside the great city were rural parts quite untouched by the hand or art. As one approaches London by train one is not so much attracted by signs of city life as by the natural features of the landscape, such as beautiful fields, groves of trees and so on, with great parks full of trees untouched by the hand of man even inside the city. In such things English citizens find great pleasure. When a Japanese first visits these park he is disappointed not to find restaurants and teahouses in them. When we go to Hibiya Park in Tokyo our first object may be to see the flowers but the second object is to eat and drink. In the English parks there are often lakes, some even with boats playing too and fro, with children and young people amusing themselves freely all about. Great oak trees grow all about, and other trees resembling our paulownia with flowers, horsechestnut, perhaps. In April the London trees were just coming out in leaf, with tender buds projecting everywhere. It was lovely to see these horsechestnuts breaking forth into bud and blossom, forming such a contrast to the

dark trunks. I felt the charm of this natural beauty most strongly. This is what city dwellers in England like. They visit the parks frequently and lovingly. The beauty of country scenery in England is almost too exquisite to be put in words, as Washington Irving once as well said. A friend who lived in the country parts of England, told us that the rural folk are even more cordial than the city people. The good sense and taste displayed in the laying out of English parks is beyond the imagination of most Japanese.

Our house was near a park. We saw the crowds pass by daily on their way to enjoy the sylvan shades and scenery. Thousands and thousands went to this park on Saturday afternoons and on Sundays. In one section of the park baseball matches went on; in another women were sitting about with their knitting, while others were reading. The popularity of these parks is natural but wonderful too. Taling of fresh air reminds me of the interesting conversation we had with Lord Bryce on our journey from France to Switzerland.

Lord Bryce is now old gentleman of over 80 years of age, and a member of the House of Lords; yet he traveled without a servant or attendant of any kind. When we asked him where he was going he replied with characteristic British directness: "To the Alps to get a breath of fresh air." The city people of England are always very eager to get fresh air, but do not give so much attention to food and clothes, it seemed to me. Our host once advised us to go to Hampstead heath if we wanted to get a good idea of the wretchedly inartistic dress of many Londoners. We went. The colours of the dresses there seemed to me quite

intoxications, but, of course, compared with Parisian style, they were a bit constrained. The people like natural colours and do not prefer what is merely artificial. In Hyde Park, of course, one can see the most beautiful dresses in the world, for here the wealth and art of London show themselves. Here society on its way home from Church spends an hour or so resting in the shade. All classes are to be seen, wealthy magnates and high functionaries, but they are not typical Londoners. In ordinary parks the people are simply dressed, with no inclination to ostentation.

Comparing the dress of the English women with that of my Japanese sisters, I felt very curious at the greater freedom of the English, who can go anywhere and even lie down on the grass without feeling improper or fearing to soil their clothing, as the worst strong women shawl from which dust or mud would easily brush off. Our Japanese dress seemed the most extravagant in the world to me after seeing the English. Certainly it is as when we compare classes and grade of living. How wonderful the English people are in

knowing what is becoming. Although they concentrate the wealth of the world in their small country, they yet never yield to the temptation to become ostentatious or wasteful, nor do they lose their taste for rustic pleasures. This is the secret of England's future; she is bound to expand and prosper. I could not help feeling the greatest confidence in the English and in their future.

As to the women question, everywhere women were to the front; in business, in shops, in fact everywhere women were in evidence. In fact despite women were chiefly employed. In electric cars and automobiles too they were used. The English women are noted for their sweet voices. Whenever we went we could tell the English women by her voice, without even seeing her. Women are found even as police officers, and they hesitate not to go into even places of questionable resort as they. A Japanese who was a little too fresh and tried to engage in familiar conversation with one of these women police, not knowing she was an officer, was soon set right, to his immense surprise.



IMPORTS

FIRST HALF YEAR			
Nationality	1917	1918	1919
Asia	¥ 88,971,948	¥ 123,658,609	¥ 245,864,310
Europe	158,057,255	193,699,607	65,401,721
N. America ...	395,426,858	429,321,187	306,428,217
S. America... ..	3,931,640	17,569,152	8,119,936
Africa... ..	4,599,882	15,942,596	20,376,121
Miscellaneous ...	16,077,562	36,798,841	37,193,766
Total	¥ 667,065,145	¥ 816,989,894	¥ 689,436,577
SECOND HALF YEAR			
Asia	¥ 71,998,673	¥ 159,369,311	¥ 115,159,056
Europe	32,922,850	34,585,719	119,552,175
N. America ...	143,841,244	267,905,719	746,411,702
S. America... ..	5,602,347	7,621,831	118,731,454
Africa... ..	10,335,459	14,124,648	167,002,111
Miscellaneous ...	17,583,727	28,779,809	1,019,309,690
Grand Total	¥ 954,333,844	¥ 1,335,669,122	¥ 1,708,746,267

It will be seen from the above that the United States absorbs about two-thirds of the foreign trade of Yokohama, the most important item in the list being raw silk. This activity in exports of raw silk to America is a remarkable phenomenon of Yokohama trade, and it promises to see even further development. To these interested in this aspect of trade it will be interesting to note the rate of development in raw silk exports during the past few years. The following statistics show how the trade in raw silk has grown between 1910 and 1919:

Date	Filature superior quality			Filture big size No. 1			Re-reeled super fine		
	Highest	Lowest	Average	Highest	Lowest	Average	Highest	Lowest	Average
1910	¥ 986	¥ 900	¥ 929	¥ 976	¥ 827	¥ 865	¥ 1,020	¥ 871	¥ 913
1911	963	882	921	961	816	859	990	835	882
1912	925	884	908	887	822	847	930	853	899
1913	1,080	895	976	998	843	895	1,027	870	940
1914	1,065	741	935	1,007	700	884	1,002	760	991
1915	1,086	814	887	1,056	738	830	1,078	795	924
1916	1,435	1,141	1,312	1,306	1,052	1,171	1,350	1,133	1,229
1917	1,699	1,259	1,427	1,605	1,166	1,303	1,635	1,260	1,418
1918	1,821	1,500	1,683	1,599	1,300	1,478	1,300	—	1,336
1919	2,361	1,600	2,980	—	—	—	—	—	—

Although the above figures show that the commodity reached the unprecedentedly high price of 3,600 yen the demand still increases, though it must be remem-

bered there is a limit to production. The price fell in the spring of 1913 but it is not likely to go down and stay. Some experts say the price is likely to go up

to 4,000-yen this year. In this connection again the following statistics may prove interesting:

Year	Quantity	Value
1900	1,440,000 (Kib)	¥ 4,700,000
1901	1,640,000 "	" 5,000,000
1902	1,700,000 "	" 5,200,000
1903	1,600,000 "	" 5,000,000
1904	1,700,000 "	" 5,100,000
1905	1,700,000 "	" 5,200,000
1906	1,700,000 "	" 5,300,000
1907	1,700,000 "	" 5,400,000
1908	1,700,000 "	" 5,500,000
1909	1,700,000 "	" 5,600,000

The amount of raw silk exported from Kobe and other ports is small compared with the volume passing through Yokohama. The volume passing through Yokohama may, therefore, be taken as the bulk of the material exported from Japan. Japanese raw silk commands the

markets of the world and has power to influence the price everywhere. The exports from Yokohama already reach one-third of the entire demand of the world. As to silk Yokohama is the center of the world's market.



AROUND THE HIBACHI



A GOOD SHOT

THE in days of old Japan, as is well known, the samurai was regarded as a person of no small distinction by the general public. As a class they were well skilled in the art of war and as a rule were loyal unto death. They were the mainstay of the daimyo when trouble arose. After the age of civil strife, however, when the Tokugawa shoguns established a long peace over the whole empire, the art of war was not so greatly admired and the cult of the samurai fell into disuetude somewhat. The only trouble during the Tokugawa régime was the Shimabara rebellion of 1638 and the Keian uprising of 1651, which need hardly be mentioned in connection with a peace that lasted for nearly three hundred years.

The age of the civil wars naturally produced many great men. The soldier of today might become the samurai of tomorrow and the daimyo of the day after ; and as often as not the fortunes of war were reversed and the daimyo of yesterday became the samurai of today and the ronin of tomorrow. Thus great skill was shifted about from position to position until unwonted courage was

developed and remarkable personalities developed. The man who could succeed in raising himself to the lordship of a province was of no small mettle, and naturally commanded the respect of every one. Such heroes were Oda Nobunaga and Toyotomi Hideyoshi.

Among the more important arts of war in that age was the use of the bow and arrow. Every samurai worthy of the name perfected himself in archery. This art was known as "yumiya no michi," or the way of the bow and arrow. Individuals were not equally perfect in all the military arts but tried to specialize in one of them while becoming familiar with all. Jujitsu, spear practice, horsemanship and sword fighting were very popular but archery was perhaps most popular. Various schools of archery arose, all competing for preference. The exponents of each school were ever awaiting an opportunity to display the special features of their art.

The famous Sanjusangendo of Kyoto was a hall for shooting arrows, where a range of 132 yards could be tried for the display of skill in archery. In this hall of archery the competing archers tried

for the *oyakazu*, or placing of the greatest number of arrows. The arrows so competing were known as the *toshiya*. The exhibitions of archery usually commenced in the evening and were continued the following morning. To participate in this contest the archer had to go through a long and careful preparation. His mind had to be consecrated to his art in the most religious manner, and he had to follow certain ceremonial obligations. Before beginning the contest he had to practice out on a lawn, which practice was known as *shibaya*, or trial on the grass; and at a fixed time he would enter the contest. At a certain time all the contestants assembled for mutual inspection of the hall, the ceremony being known as *domi*, or inspection. They also examined the arrows to be used, approval of which was called *kemmi*. The greatest number of arrows reaching the target were called *Oyakazu* and those passing through it were called *toshiya*, as before mentioned. The judges gave a certificate to the archer as to the number of *toshiya* to his credit, and this was displayed in a frame to the spectators. The champion's certificate had attached to it the words *Nippon-Ichi*, the first of all, or the first in Nippon. When one champion displaced another there was great excitement.

The original of these contests at the Sanjusangendo took place in January, 1596, after which time archers of all parts of the country came to compete for the mastery. One of the most illustrious champions through the many centuries of the practice in archery was Hoshino Kanzaemon, a samurai under the daimyo of Owari, one of the Tokugawa family, who, in the year 1662, shot no less than 600 arrows through the target and had framed and hung up in the hall of archery

the most distinguished of all the tablets there. This made the record until the year 1668 when Sonoemon of Kii province put as many as arrows through the target and the tablet of Hoshino was displaced by that of Kasai. When Hoshino heard this he was fired with ambition to regain the championship, and entered the contest again in 1669, when he succeeded in penetrating the target with 800 arrows. His tablet bearing the enviable legend, First in Nippon, was put up in place of that of Kasai who also belonged to a Tokugawa daimyo. All the champions being Tokugawa men, showed how the art of the bow and arrow was prized by that family and its retainers. Indeed there was the keenest rivalry between the Tokugawas of Kii and the Tokugawas of Owari. When the experts of the Owari clan took the tablet those of Kii could not rest until it was re-won.

Consequently there was great anxiety among the men of Owari to get a man better than Hoshino to displace the champion of Kii. A youth named Wase Daihachiro was brought forward. Though only 18 years old he was already famous as a master of the bow. It was not supposed, however, that a youth could outdo a veteran archer like Kasai. The youth had the sympathy of the public, and that was some help. There was no little excitement on the day of the contest, great crowds collecting from all parts. It was on the 4th of April, 1687. The people were breathless when the youth appeared and took his seat among the famous archers in the great hall. He at last arose and drawing the string, took aim. His first three arrows went true. But the succeeding four or five were futile. The anxiety of his supporters was at the breaking point. His lips were

tense and his face growing visibly paler. He was doing no better. A samurai with broad hat pulled over his eyes emerged from the crowd and approached the youth. What was the surprise of the crowd when the stranger held up the hand of Wasa and cut it with a knife, drawing blood. Thereupon every arrow went home. The flow of blood had relieved the lad's tenseness and enabled him to get free from the dazed state that had fallen on him. He sent no less than 833 through the target, and thus champion's tablet was his. After him none was found to reach the same achieve-

ment. The surprising thing is that the man who had come to his relief by cutting his hand letting, blood, was no other than Hoshino whom the youth was laboring to supplant as the champion of the province.

This tale is often told to show what a manly spirit pervaded the samurai of that age, and the story of Hoshino's magnanimity was afterwards dramatized and played all over the empire. In Yedo too a hall of archery was erected, but it was only half the length of the great hall at Kyoto.

Ochi Tojōtsu,
Taki-no-minakami
Toshi tsunori,
Oi ni kerashi na
Kuroki suji nashi

(Composed on beholding the cascade of Otowa on Mount Hiye)

Long years, methinks, of sorrow and of care
Must have pass'd over the old fountain-head
Of the cascade; for like a silv'ry thread
It rolls adown, nor shows one jet black hair.

(From Kokimehu)

MONTHLY RECORD OF EVENTS

(JANUARY 23 to FEBRUARY 23)

Dec. 26.—The Imperial Diet was formally opened, the Imperial address being read by the Premier in the absence of His Majesty the Emperor. An appropriate response was made to the Imperial message.

Mr. Komajiro Kikuchi, Counsellor in the Department of Foreign Affairs, was appointed to the same position in the Japanese Embassy in Rome; and Mr. Chonosuke Yata was appointed Japanese Consul at Honolulu.

Dec. 27.—Dr. K Furuichi was raised to the peerage, with the rank of Baron.

Dec. 28.—The Japan-American Raw Silk Association was incorporated with a capital of 10,000,000 *yen*.

Dec. 31.—Admiral Kataoka passed away. He was one of the heroes of the Russo-Japanese war, when he succeeded in decoying the Russian fleet into the Tsushima channel where it was annihilated by the Japanese fleet under Admiral Togo.

Jan. 1.—The greatest of the nation's holidays.

Lieutenant-General Inouye died.

Jan. 3.—The Emperor gave the annual New Year Banquet to State Officials.

Jan. 5.—The annual Imperial Banquet was given to the Foreign Diplomatic Corps and other high personages, the guests numbering over one thousand.

At Otsuna station 20 passengers were injured in a train collision.

Jan. 6.—The Tokyo fire brigades held their annual parade and exhibition of athletic feats.

Jan. 8.—Mr. Y. Takegoshi, Ex. m.p. was appointed a member of the compilation committee in the Imperial Household.

Dr. Seiichi Honda, editor of the Osaka *Asahi*, and one of the most distinguished journalists of Japan, died of influenza.

Jan. 9.—Count Akimasa Yoshikawa passed away.

Jan. 10.—Mrs. Shinko Saionji, daughter of Marquis Saionji, passed away.

Jan. 13.—Mr. Yoshitaro Kawasaki, of the famous dockyard of that name, was raised to the peerage by His Majesty the Emperor in recognition of his invaluable services to the ship-building industry in Japan. Mr. Keiichiro Yasukawa, a coal magnate, was also made Baron at the same time.

His Majesty the Emperor issued a Rescript on the conclusion of world Peace.

The annual budget for Tokyo municipality was announced at 19,000,000 *yen*.

Jan. 15.—The annual ceremony of opening the great wrestling hall at Ryogoku was held, and the contests began.

Jan. 18.—Marquis Ikeda and his mother both died of influenza.

Jan. 19.—Their Majesties the Emperor and Empress repaired to the Imperial Villa at Hayama for the winter months.

Jan. 20.—Mr. Kazuyoshi Yagiu, formerly president of the Taiwan Bank, passed away.

Jan. 22.—The Imperial Diet formally resumed session after the New Year holidays, when speeches were delivered by the Premier, the Foreign Minister, the Minister of War and the Minister of Finance.

Jan. 24.—Marquis Kuniyuki Tokugawa was despatched to Switzerland to attend the International Convention of the Red Cross Society.

CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

Japan The situation in Japan is far more interesting than can be outlined in the brief space at our disposal. One of the most important questions now creating an intense agitation is the demand for universal suffrage. The country stands in need of pressing reforms, such as the diversion of vast funds from military to domestic purposes, the improvement of public utilities which are at present amazingly inefficient, chiefly through lack of funds and adequate administration; and the extension of practical education. The high cost of living too, is creating immense anxiety, as it is due to the unprecedented expansion of currency which the Government is afraid to reduce lest the action should interfere with trade and industry. Thus the common people and the unsalaried classes generally have to suffer for the sake of enriching those who have already money enough and to spare. While one half of the nation is rolling in wealth and spending it in luxury, the other half cannot make ends meet. In other countries this situation would give cause for grave anxiety. In Japan it must inevitably do so as time goes on.

China Discussion still goes on as to how Japan and China will settle the dispute over Shantung. Japan has asked China to open negotiations on the question

but China does not see how this is necessary, as there is nothing to do but give back the territory and remove the Japanese troops. From a Japanese point of view, however, there is much more than that to the transaction. Not only has the territory to be restored to China but guarantees have to be given for the future of it. If it once passed to Germany, who is to say that it may not again be bartered away to some power stronger than China? There is no doubt that the question is a very delicate one and will require the utmost wisdom for readjustment. The agitation over the matter in the United States only complicates it all the more in China, where some persons seem to think that, by holding out, the terms of the Peace Treaty in reference to Shantung can be changed. If the matter is allowed to drag on as at present the only result can be a further estrangement of Japan and China.

**Marquis
Okuma's
Opinion**

A representative of the *Jiji* visited Marquis Okuma at his Kodzu villa on the day when the Peace Treaty was brought into formal operation, to learn his views on various topics of the day, as well as on the restoration of peace. The Sage of Waseda speaks very glibly on many subjects as is his wont, but we propose to quote here only the more interesting of his observa-

tions. He says: "I am optimistic of the future of Japan. She was among the big Powers of the world before the Peace Conference by virtue of her treaties with Britain, France and Italy. I am confident that she will be able to secure her development in the world in the future side by side with Britain and America, if not ahead of these Powers. I do not know what weak policy the 'high collar' politicians advocate, but as for me I feel strongly persuaded that the British and American influences are quite powerless before Japan if she shapes her course in strict accordance with a sense of justice. From this point of view, I am dissatisfied with the attitude of the British Dominions, particularly Australia. It was not for the furtherance of her own interests that Japan participated in the war. It is outrageous that men like Mr. Hughes should come forward as the assailants of Japan, in spite of the fact that it was thanks to the assistance of the Japanese Navy that the Australian troops were enabled to reach Europe. It is already observable that Japanese undertakings in New Guinea are meeting with many obstacles. I am always in favour of cultivating friendship with Britain and America and this policy has indeed, been given effect on many occasions. But my unreserved criticisms seem to surprise the peoples of these two countries sometimes. In a report compiled by the Labour Party of England, which I recently received, my view was quoted. I am ready to insist upon what I deem Japan's due, no matter whether British or American interests may be involved."

Siberian Policy

The Tokyo *Asahi* says that from the statements published by the Foreign Office regarding the recent negotiations

with the American Government concerning the situation in Siberia, it seems that the American Government has declared that Japan is free to take whatever measures she may think fit regarding the maintenance or withdrawal of the Japanese garrison in Siberia and the protection of the Siberian railway. If so Japan should not hesitate to declare her policy and carry out her intentions. Of course, America should have consulted Japan before deciding to withdraw from Siberia. If Japan still hesitates to carry out her own policy out of consideration for the feeling of other countries, she will eventually have no diplomacy of her own. Why is the Government afraid of declaring its policy,—withdrawal or reinforcement or maintenance of a part of the present garrison? It is now reported that the Nikolsk Bolsheviks have assumed control and that the American troops in course of evacuation are assisting the Bolsheviks from behind. Is Japan prepared to be charged with interfering in the internal affairs of Siberia and thus isolated from the rest of the world in regard to Russia? The Government is simply sitting on the fence, neither withdrawing the Japanese garrison nor reinforcing it to a sufficient extent. Such an attitude will cause the world to distrust Japan and the suspicions among the Powers will be heightened,

Universal Suffrage

The *Yorodzu* thinks that about 170 members of the Diet are now in favor of the adoption of universal suffrage, and if a score more are won over, the suffrage bill can be pushed through. Among the members of the Seiyukai itself there are many men who are at heart advocates of universal suffrage. If these are induced to absent themselves from the Diet when action is taken on the bill,

this can easily be carried through. All this, however, depends upon a great national movement outside the Diet. Forty one public bodies have so far declared themselves in favor of universal suffrage, and more are following suit. The only person in all Japan who is really opposed to universal suffrage, is Prince Yamagata. His followers are at his beck and call; they oppose universal suffrage, simply because their master is opposed to it. It is out of consideration for the feeling of Prince Yamagata that the leaders of the Kenseikai at first declared that it was yet premature to adopt universal suffrage in this country, and that Mr. Hara is opposed to it. An extensive and intensive demonstration by the whole people is necessary to disillusion Prince Yamagata.

The *Yamato* asserts that in Japan sham and shoddy reign ad nauseam. The constitution provides that the people have rights in accordance with the stipulations of the laws, but these stipulations are hemmed in with innumerable restrictions. We might say that if an electric pole blooms you shall have the flowers. They say that universal suffrage is to be adopted immediately, but many restrictive regulations are to be enacted regarding the constituency. The authorities assure that the price of the Government monopoly cigarettes will not be raised, but an advance is announced the following day. It is the pride of the Japanese woman to have plenty of hair, but you will find that the greater portion of it is an artificial supplement. The parts of women's clothing exposed to view are of fine material, but lo! the lining hidden from view is unspeakably crude. The so-called gentlemen are no better than the women. They go to theatres and concerts, but do they understand dramas and music? Scholars turn out tome after tome, but their books are all

made up with translations from foreign publications. First of all, we should do away with the false.

The British people residing in Japan are considerably exercised over the new British naturalization act of 1915 which denationalizes all children born in Japan of British parents who themselves were not born in British territory. Consequently all children born of British subjects who themselves were not born in British dominions, after January, 1915, have no nationality, as they are not Japanese subjects and cannot be so naturalized unless the mother happens to be Japanese. During the twenty years that have elapsed since the determination of extraterritoriality in this country many children have been born under the above circumstances; and now many of these are married and children are being born to them, these offspring having no hope of ever attaining the nationality of their parents unless by the required residence on British soil. There are also in Japan children born of British parents born outside of British jurisdiction, in the United States or elsewhere. Naturally there is now prevailing grave dissatisfaction among members of the British community in Japan over this situation. A formal application was made to the British Government in 1918 to have the case reconsidered and the act so worded as not to denationalize the children alluded to; and Mr. Balfour promised that the matter would receive every consideration after the war. Nothing appears to have been done as yet however. It appears that the general intention of the framers of the new act was to discourage British subjects residing abroad beyond a certain time; or at least to encourage them to leave their wives behind them in England or some British territory if the fathers happened to be born abroad.

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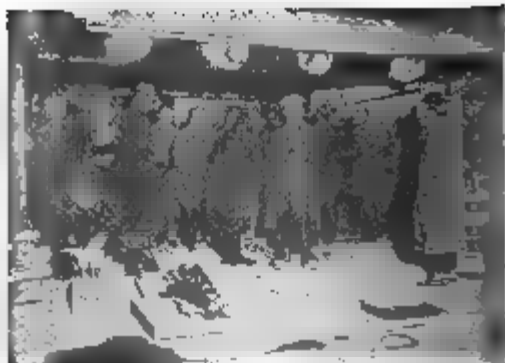
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JAPANESE COLONIZATION*

By DR. INAZO NITOBE

THE nineteenth century is pre-eminently an age of nationality and of national expansion. All nations, large and small, were awakened to a strong sense of their own importance, so much so that not a few of them were obsessed with it. Those that wisely adapted their national self-consciousness to the law of organic growth became conquering or colonial Powers, while those who, like the Foolish Virgins of the parable, were not ready to act at this call of the century were bereft of their independence. The merciless law of the survival of the fittest, first announced in the middle of the century, has only justified the expansion of virile nations. So much for the universal tendency of the age just passed.

If we examine the more immediate reasons for national expansion, we shall find them to be largely of an economic character, such as the growth of the investment of capital, the growth and migration of population, the necessity of command over the supply of raw materials, the desire to acquire markets for home products. None of these reasons is absent in the colonial enterprise of present Japan, whether it be in tropical Formosa, or temperate Korea, or half-frigid Saghalien. But in its earliest form of modern Japanese colonization the chief motive was national

safety—the safeguarding of territorial boundaries, the security from foreign invasion; and this reason has been present even in its later stages. Let me explain.

Modern Japan began her career late in the sixties of the last century. That was the period which Mr. Kidd has, in his recent book, called the age of Great Pagan Retrogression. It was the period when force was freely displayed and conquests unscrupulously made in the backward places of the globe. For some three centuries Japan had shut herself up in a shell; but when she first opened the lid and gazed upon the world, what was the sight she beheld? The Union Jack was firmly planted in India and was moving eastward to Singapore, and there was some probability of its marching on to China. Why not to Japan too? The French Tricolour was also to be seen floating over Cambodia, Annam, and Tonkin, and nobody could tell how far north or east it would fly. More alarming than these, the Muscovite Power, like a huge avalanche, was steadily descending southwards from its Siberian steppes, crushing everything on its way. The necessity of protecting our northern frontiers was most evident and urgent. So began, in the seventies, the colonization of the long-neglected island of Hokkaido (Yezo). Saghalien, a bone of contention between Russia and Japan,

* A paper read before the Japan Society of London, on Wednesday, December 17, 1919.

was exchanged for a group of some thirty-one Kurile Islands (6,000 square miles). The colonization of Hokkaido was not fraught with great difficulties, as the natives—the Ainu—were a timid and fast-vanishing race. There was at first a reluctance on the part of the Japanese, who, being essentially a southern race, but for generations bred in the genial clime, were averse to move north. The colonial enterprise had therefore to be largely led by the Government. An immense amount of money was spent before the work was voluntarily taken up by the people. The island—30,500 square miles, just about the size of Scotland—can nowadays scarcely be called a colony, being more a part of Japan than is Algeria of France. At present the chief motive of immigration from the south is not for the defence of frontiers; it is economic. Its agriculture, fisheries, and coal mines are very profitable. Its beans are of much better quality than those of Manchuria. Barley for brewing can be grown only there. Its herring, cod, and salmon are exported in vast quantities. It is rich in timber, oak and walnut. The population has now risen to over 10 millions, and it will prove an important granary to the rest of the Empire.

This sole colonial training in this northern island, though it proved of great use when Russia returned in 1905 the southern half of Saghalien, an area of some 13,000 square miles and a population of 70,000, and valuable for its fishery, coal, oil, and timber, was inadequate to cope with the conditions of a tropical colony of Formosa, inhabited by 3½ millions of the Chinese race and some ferocious head-hunting tribes. We acquired Formosa in 1895 after the war with China largely because we could not

get anything else. To this rich island of 14,000 square miles, twice as large as Wales, there was attached at first no great economic value, neither was it considered indispensable for the defence of our realm. But its strategic importance proved later very great during the war with Russia. China was apparently exceedingly willing to get rid of it, because of the chronic obstacles, as Li Hung-Chang said, in administering it on account of (1) brigandage; (2) epidemics; aboriginal savages. Sure enough the island was for a while a white elephant to Japan, and its sale was even discussed at one time. Later on, under the able administration of Kodama and Goto, brigandage was put down, plague and malaria almost suppressed, and Malay head-hunters kept within bounds by hundreds of miles of electrified wire fence. The last device, let me explain, is not to kill the savages. Setting aside humanitarian reasons, it does not pay to do so. The interior of the island, so rich in camphor, must have labour, and this is reason enough to do everything to entice the aborigines to peaceful activity. When they are cut off by the fence they begin to suffer from want of salt. It is then that we offer salt in exchange for their weapons, and on their surrendering those we give them buffaloes and agricultural implements and the fence is moved, as it were, over their heads so that their village comes within Japanese protection. Every year an advance of ten or twenty miles is thus made. They are confined among mountains, while on the plains and along the shores the Chinese population ply their trade and industry. After the suppression of brigandage, the Japanese Government turned its attention to the development of

island resources. The tropical climate, which was at first a terror to our people, was soon turned to good account. Irrigation and agriculture are encouraged; sugar production has increased nearly ten fold; cadastral surveys have increased the amount of Government revenue; rice culture was improved and the Oolong tea production has increased. Railways and harbours have been constructed, and the introduction of sewage systems in the larger cities, the gradual abolition of opium-smoking under strict regulation, the Government monopoly of the camphor industry, have been some of the more prominent features of the Formosan administration. The number of Japanese is steadily improving, but they cannot compete with the Chinese in labour or in small retail business. Formosa is still an investment colony, but with the opening up of the higher altitudes in the interior, which is sure to follow with the subjugation of the head-hunters and of the general sanitary improvement, I believe our people can settle without detriment to health. Already the island, thanks to camphor and sugar, is self-supporting. Indeed, the Home Government derives no small revenue from the heavy consumption tax on sugar and from Customs duties on her trade with China.

In its rather short history, Formosa has been under Portuguese, Spanish, Dutch, French, and Chinese rule. With such changes of masters there is little patriotism among the people, who nevertheless are intelligent, hard-working, and law-abiding. We do not hear of self-determination there. It is quite otherwise with Korea.

This country prides itself on being one of the oldest nations of the earth. Oriental pride in mere age is shared by

our people too: but I am afraid that in the Occident old age is identified with senility, decrepitude, and dotage. However that may be, Korea was once a powerful and advanced nation, from whom Japan learned most of her ancient arts and craft.

The Korean Peninsula, jutting out into the Japan Sea, was like a phial, from which was poured milk and honey into the mouth of Japan. But as to Korea's political independence in the past, there are grave doubts how much she had ever enjoyed it. For centuries she was virtually under the suzerainty of China, paying tribute to Peking and receiving Chinese envoys as messengers from her over-lord. After a war in the sixteenth century we claimed Korea as our protégé. And later in the nineteenth century Russia was bent upon absorbing the kingdom, and was on the fair way to success. As long as Korea remains a really independent country, strong and well governed, it may well be a buffer State; but when it is now under China, and now under Russia, there can be no security for peace in the Far East nor safety for Japan. We can easily change the geographical metaphor, and liken the Peninsula to a sword-blade aimed at the heart of Japan. Suppose Belgium were a weak and vacillating country, to fall at any moment under the sway of Germany, what guarantee is there for the peace of Europe and the security of Great Britain? I wish Korea had been as strong and well ordered as Belgium, for in that case there would have been no need of three Powers (China, Russia, and Japan) preying upon her, nor any necessity on the part of Japan to annex her. Here again it was as a condition of self-preservation that Korea was taken under our rule.

I am not a believer in the Will to

Power, or in the doctrine of the Divine Right of Might, but I do believe it is the right of every people to do as they will, regardless of consequences to their neighbours. A nation that cannot keep order has as little right to absolute independence as a nation that has only power to conquer another. As a matter of fact the old Korean kingdom had forfeited its right to independence when it was treated as a shuttlecock between China, Russia, and Japan. Lord Curzon wrote some years ago :

"The spectacle of a country boasting a separate, if not an independent, national existence for centuries, and yet devoid of all external symptoms of strength; inhabited by a people of physical vigour but moral inertness; well endowed with resources, yet crippled for want of funds—such a spectacle is one to which I know no counterpart, even in Asia, the continent of contrasts."

As another English statesman has said, what India and Egypt want is a self-government, and not a good government; and though I believe that self-government is a sure means to good government, there is a proper time to begin it, and this depends upon the political maturity of the people who ask for it. As long as they resort to assassination, to terrorism, to appeals to third parties, to calumnies, childish method of playing at governments on foreign soil—well, English people have had enough experience with this kind of demonstration! I count myself among the best and truest friends of Koreans. I like them. I do not share such unfavourable views as were expressed by Captain Bostwick, Archibald Little, George Kennan, or Professor Ladd, and other writers on Korean character. I think they are capable people, who can be trained 'to a large measure of self-

government, for which the present is a period of tutelage. Let them study what we are doing in Korea, and this I say, not to justify the many mistakes committed by our militaristic administration, nor to boast of some of our achievements. In all humility, but with a firm conviction that Japan is a steward on whom devolves the gigantic task of the uplifting of the Far East, I cannot think that young Korea is yet capable of governing itself. Let them study, I repeat, what we are doing.

Mr. Wickam called the Korean "the pale ghost of what a Chinaman was a thousand years ago," and Mr. Kennan called him "the rotten product of a decayed Oriental civilization." Indolence was the badge of honour. The first lesson to instil into him is to work.

Before annexation was formally proclaimed, in August, 1910. Korea had been a protectorate for four years (1906-10) under the Residency of our foremost statesman, Prince Ito. It was in the early years of this régime that I called on him in Seoul. My mission was to induce him to accept a plan of setting Japanese farmers in Korean villages as demonstrators of better system of cultivation. The old Prince refused to endorse my plan, insisting that Korea was for Koreans. But when I asked him how he could supply the decreasing population—of which there were several local indications in different parts—he still insisted in his opinion by saying, "Under better government, which I inaugurate, population itself will increase." By better government he meant more than the elementary function of government—viz., legal security of life and property.

Certainly, a government to be better than a self-government must provide a substantial economic basis. A glance at

the table showing the amount of agricultural produce grown in 1910 and 1915 needs no comment.

	1910. Bushels.	1915. Bushels.
Rice	40,000,000	60,000,000
Wheat and barley	17,500,000	33,000,000
Beans	12,000,000	17,500,000
Cotton... ..	11,000,000 lb.	45,000,000 lb.

Mining, fishery, and manufacture have advanced in the corresponding scale. The bald mountains have been covered with young trees. Trade has increased by leaps and bounds. foreign trade increasing from 60,000,000 to 108,000,000 yen. Railway mileage has nearly doubled. The peninsular Government can support itself without subsidies from the central exchequer. Schools, hospitals, and savings banks are being built in all the larger towns and villages. The school attendance has more than doubled in 1910-15. And let me state here, with all emphasis, that there is perfect religious liberty. A strange rumour is now and then started by misguided missionaries, or by malicious Koreans, that there is a Christian persecution by the heathen Government of Japan. May I add that the Chief Judge in Korea—a Japanese—is one of the most earnest Christians; a Director of a Department is another, and the late Director of Education still another—not to cite other instances I am not personally acquainted with. Last summer we read in papers that a church was bombarded by Japanese gendarmes. That sounds bad enough. As far as I understand, this was done, not because it was a church, nor because good Christian people gathered there for worship—but because a dozen instigators of insurrection hid themselves under its roof. When a building is used not for a religious purpose but for harbouring law-breakers, it forfeits its sanctity. On questions like these it is exceedingly difficult to be absolutely im-

partial and fair. Distortion of facts by interested and hostile parties is only human and too frequent. I can well imagine, however, that Japanese authorities—or more probably the lower officials, civil and military—may exercise their functions awkwardly, to say the least, and sometimes too zealously. When a colonial administration as experienced as the British commits errors in Egypt or in Jamaica, it is not to be wondered at that novices like us are not free of them.

What is vital in any colonial scheme seems to me to be the right answer to this question: Do we govern an unwilling people for their sake or for our own?

As to the general unwillingness of any colony—not excluding India, Egypt, the Philippines, Indo-China, etc.—to be governed by a Power alien to it, there is little doubt. A colonial government has received no consent of the governed. Nor is there much reason to believe that a colonial Power, white or brown, bears the burden at a sacrifice simply to better the lot of the people placed in its charge. The history of colonization is the history of national egotism. But even egotism can attain its end by following the simple law of human intercourse—"give and take." Mutual advantage must be the rule, for the old doctrine of "colonial pact" holds no more. Korea must not be regarded as a mere boundary-line nor as a field for exploitation, much less its inhabitants as food for powder or as a labour supply. Certainly, two races so closely allied as the Korean and the Japanese must come to a better understanding, and such a time will be accelerated more by Japan's approach than by Korea's. To an English student of colonization it will be highly interesting to watch the development of Korea to a Wales or—to an Ireland.

BUTTERFLY

(Japanese Shortest Poems)

Tsurigane ni tomarite nemuru kocho kana !

Perched upon the temple-bell, the butterfly sleeps !

Cho tonde kaze naki hi to mo miyezari ki !

Even though it did not appear to be a windy day,
the fluttering of the butterflies !

Chiru-hana ni karusa arasou kocho kana !

How the butterfly strives to compete in lightness with
the falling flowers !

Chocho ya ! Onna no michi no ato ya saki !

See that butterfly on the woman's path,—now fluttering
behind her, now before !

Rakkwa yeda ni kayeru to mireba—Kocho kana !

When I saw fallen flower return to the branch—lo !
It was only a butterfly !

(Alluding to the Buddhist proverb : " The fallen flower return not to
the branch ; the broken mirror never again reflects. ")

INTERNATIONAL MERCHANT MARINE

By Y. UCHIDA

IN no department of industry did Japan make greater progress during the war years than in the expansion of shipbuilding and the business of marine transportation. As a result of this development Japan is now one of the great shipping countries of the world. Of course our development in this direction was largely assisted by absence of competition, the ships of other countries having been called into war service. Now that the

war is over and these ships return to their former routes Japanese shipping must be prepared for keen rivalry and less profits. We are not overcome with apprehension as to the prospects, however, for there is every hope that our shipping companies will be quite able to hold their own against all comers. The following table will in some measure indicate the growth of Japanese shipping in recent years :

Date	Ship	Number	Tonnage
1915—	{ Steamer	1,703	1,224,091 tons.
	{ Vessel	5,958	390,796
1916—	{ Steamer	2,159	1,696,631
	{ Vessel	9,314	585,585
1917—	{ Steamer	2,179	1,827,132
	{ Vessel	10,509	686,589
1918—	{ Steamer	2,641	2,310,956
	{ Vessel	12,430	857,504
1919—	{ Steamer	2,892	2,920,580
	{ Vessel	13,950	995,870

The above figures indicate the remarkable progress made by our shipping in the years named. They show an increase of at least twofold as compared with the same period before the war. No country excepting the United States alone has made such progress in shipping development in the same time.

Compared with the tonnage of other maritime nations that of Japan appears as follows :

England	18,208,000
America	11,933,000
Germany	3,247,000
Japan	2,929,000
France	1,962,000
Norway	1,597,000
Holland	1,574,000

It will appear from the above table that Japanese progress in ship- ping has been about three times as rapid as that of the other nations nam- ed. In addition to the above Japan constructed a large number of ships which were sold to other countries. The following table will show the ships sold abroad during the war years :

Date	Number	Value
1914	10	¥ 72,111
1915	7	398,540
1916	67	17,178,625
1917	79	97,679,160
1918	32	80,060,749
1919	23	25,500,000
Total	118	¥ 221,528,664

If the above ships be added to those under the Japanese flag the number built during the war will be much increased. This progress, therefore, has raised Japan from the 6th to 4th rank among mari- time nations.

Simultaneously with Japan's increase in shipbuilding and shipping her revenue from this source has correspondingly grown, as will be seen from the subjoined table, which includes income from sale of ships, charterage and freights :

Date	Amount
1914	36,975,000 yen
1915	59,478,000
1916	146,658,000
1917	393,936,000
1918	479,900,000
1919	260,000,000

Although Japan's trade balance last year was adverse, the income from our shipping was sufficient to leave us a favourable balance of some 200,000,000 yen in international finance.

So much for the past ; but what of the future? Will Japanese shipping be able to face successfully the immense com- petition that is now setting in after the war? Out of the number of ships in-

dicated, there are not more than 340 with an aggregate tonnage of 1,645,855, which can be said to equal the class of ships with which we must come into competi- tion on the great ocean routes. Although freights have greatly fallen off since the war and profits are much less, the ships of Japan now engaged in ocean traffic are still very prosperous, a prosperity that extends equally to our coastal trade.

If our ships are driven off the main ocean routes, which is improbable, they could nevertheless pay their way very well by engaging in coastal trade. During the war the ships of Japan occupied the main ocean routes between the Far East and Europe; but now that England and America have returned their ships to these routes the competition is severe. Though we could not expect to surpass these countries we are as yet holding our own with them very well, and doing much better than such countries as France and lesser countries. The rivalry will of course extend to the South Seas as well as to the main ocean routes. In future the United States apparently expects to become a powerful maritime competitor of Japan. We enjoyed a monopoly of shipping to Australia during the war but that is now passing too. In spite of the effects of peace Japan's in-

come from shipping during 1920 promises not to be reduced more than 20 per cent below the previous year, including a 40 per cent reduction in volume of freight. Although this decrease of revenue will be a blow to the shipping companies, their profits were so enormous during the war years that they will be well able to endure the decrease. Not only have they big reserve funds accumulated during the war but they are making such profits in coastal service that they can afford to take lower freights in competition with strangers. The revenue from shipping this year will probably leave us a favourable balance of at least 150,000,000 yen. During the first two months of this year we sold ten ships with an aggregate tonnage of 21,119 at the rate of 350 yen per ton, while ships to the number of 39 with a tonnage of 176,239 are chartered up to February, 1928.

BUTTERFLY

Kite wa mau, Futari shidzuka no Kocho kana!

Approaching they dance; but when the two meet at

last they are very quiet, the butterflies!

Cho wo ou kokoro-mochitashi itsumademo!

Would I might always have the desire of chasing butterflies!

ARCHERY AS A PHYSICAL EXERCISE

By K. KITAMURA

THE use of the bow has been universal from ancient times in all countries attaining to any degree of civilization. But in the Orient it is probable that the art was more respected than in western countries. It is certainly so in Japan, where all the most ancient records go to show the high esteem placed upon archery and the great development which the art attained. In Japan there is an old word called *Yumiya toru Mi*, which means one who handles a bow and arrow, and was used in the old days as a substitute for the word *samurai*. The Emperor himself participated in the archery matches of ancient times in order to show a great interest in the subject and indicate its importance in the eyes of the nation. Grand archery matches were held by Imperial edict. In connection with the art there arose various schools, especially from the Kamakura days. The first one was the Ogasawara school, originated by Ogasawara Kiyonaga, a famous master of the bow, whose family instructed the Kamakura shoguns through several generations. This school continued down to the days of the Ashikaga administration, and even to the Yedo period until the Restoration, a period of fifteen generations. Another was the Heki school, founded by Heki Danjo Masatsugu; and its main characteristics

were that it placed great stress on physical culture rather than the mere ritual of the bow. Consequently this school produced a number of archers who were distinguished for their great strength, their huge bows and their ability to send an arrow a great distance. From this school the Dosetsu and the Yukinoshita schools branched out; and the archery schools still extant in Japan are descended from one or the other of these named.

With the introduction of firearms, of course, all schools of archery began to decline; for the bow and arrow were no match for the gun. But as a game for physical culture and ceremonial forms cultivation of the art still continues. Even to this day there are specialists given instruction in the art not only in Tokyo but in all the more important centers of population. There are a number of archery grounds provided for the matches that take place, and to some Japanese these are as important as the baseball, cricket and football grounds of the West. Even ladies as well as gentlemen visit these archery grounds, and regard the game as well worthy of cultivation for reasons of physical culture if for no other reason. Whether it is of any real value for this purpose is another question.

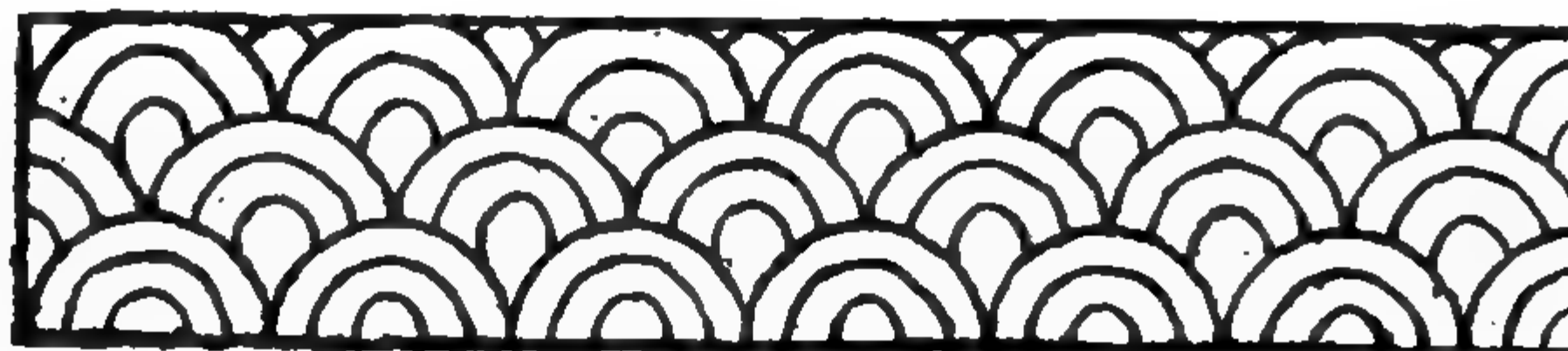
Japanese are disposed to regard it as a very aristocratic form of physical recrea-

tion, and most of the adherents of the art are of the higher class. In following the art one has to devote great attention to proper form, position and state of mind. The archer must always be solemn and treat the art very seriously. If the state of mind is correct it makes little difference whether the archer hits the target or not, as his state of mind is the chief part of the game as played in modern times. The art gives an archer a degree of pleasure not realized by those who know nothing of it. The necessity of assuming self-control, regulating the breath and systematizing his strength of muscle, while concentrating his spirit on the effort and aim, all go to cultivating a mental character much admired in Japan. The great Sugawara Michizane when he once performed a great feat of archery was asked where he had learned the art; and he answered: "In my mind!" This suggests our belief that the art unifies the the mind and exercises a wholesome psychological effect. On standing before a target the true archer is thrilled with lofty ideals. When he draws the string and lets fly it creates in him an unspeakable pleasure. To aim an arrow correctly requires more art than aiming along the sight of a rifle-barrel. The archer is intent on hitting the target without any artificial aids. The art would seem to depend in some measure on the help of providence, which also affects the archer.

One of the foremost experts in the

history of Japanese archery was Chinzei Hachiro Tametomo, who used to say that he was wholly controlled by this psychical attitude. During the wars between the Taira and the Minamoto a famous archer successfully drove an arrow into the war fan target through the power of this spiritual attitude. Tametomo, aforesaid, was noted for the strength of the bow he drew, which often frightened those opposed to him in war. When he was caught and taken prisoner his enemies cut the sinews of his arms and exiled him to Oshima; but nevertheless when enemies invaded Oshima he was able to draw a bow that sank the boat carrying them. We cannot wonder that even at the present time many Japanese are still interested in the art, seeing the very important place it has occupied in the Japanese mind from ancient times.

In the Japanese department of military arts there is provided an archery department, together with judo and fencing, and an annual examination is held for each member to award degrees of proficiency in the art. The Society of Military Virtues grants the rank of Instructor in Archery to those who have attained unto the psychological mysteries of archery. There are thirty-three persons that have received this title, of which Mr. Yu Ogasawara was the first. The various educational establishments provide archery are the Tokyo Higher Normal School, the Tokyo Higher Commercial School and the Keio-gijuku University.



OKAWA IVORY WORK

By C. HOSHINO

AMONG the most distinguished specimens of ivory carving turned out in Japan is that known as Okawa work, often called Okawa-mono. A feature of this form of art is the colour, tints being imparted to give a natural appearance, or life-like aspect. Not only is the method of colouration unique but it has attained a degree of perfection beyond imitation. The process cannot here be gone into, for it is secret, an esoteric art acquired through generations of inherited skill and knowledge. All tinted ivory workers are known as Okawa-mono; but there is a wide difference between the real thing and mere imitations of it, of which there are numerous examples. An expert can easily tell the true from the counterfeit in this kind of art, but the average purchaser may just as easily be deceived. To tint ivory with natural colours is, of course, not difficult; but to get the characteristic lustre of the genuine article is beyond all save the real Okawa worker.

Special attention has to be devoted to the kind of ivory selected for this form of art. The artist must know how to set the grain of the ivory and how to polish it so as to take colour effectively. In this alone there are secrets enough to distinguish the art. The manner of carving and the importation of lustre are matters of extreme importance in the achievement.

In the Ansei era, that is, between 1854 and 1859, there was a sculptor in wood

named Told Rakumin, who was noted for the carving of netsuké, and among the pupils of this artist were Ono Ryomin and Ogawa Seimin. The latter became the founder of that school of artists known as the Okawa-mono workers. He was specially skilled in the carving of wood, ivory, agate, quartz, and other things. An adopted son of his, Ogawa Somin, was as expert as his father in the same art and he it was who attained the highest skill in colouring ivory carvings. He lived down to 1902 and was succeeded by his son Somin, the second, still living but now retired, the art having passed into the hands of Naito Seiso, a direct descendant of the Okawa family, who is now the heir to the art of coloured ivory and a great master of it. Associated with him are various descendants of the Okawa family. The ambition of this firm of carvers is to maintain all the distinguished art traditions of the Okawa family untarnished, and no one familiar with the work turned out will doubt that the ambition is being amply fulfilled.

Among the more characteristic specimens of Okawa work are the selections from *genré* or *ukiyo-e* pictures. Most of the Okawa-mono turned out by imitators looks like plaster casts, but the real Okawa-mono is a reproduction of *ukiyo-e* art in statue form. The genuine Okawa-mono artist aims to continue in ivory the skill formerly seen in the carving of netsuké now gone out of fashion. Some of the ivory balls carved by Okawa-mono

artists have attracted the admiration of western connoisseurs as exquisite examples of art; and Okawa-mono of all sorts are now much in demand among lovers of beautiful things in England and America. The exports of coloured ivory carvings to these countries are increasing year by year. Many foreigners have brought to the Naito firm of Hongo their white ivory carvings to have them tinted by him, but of course the results are not so satisfactory as if the carving had been done by the firm, since the ground and the lustre are wanting.

The ordinary ivory carvings that one sees in the shops for sale is finished on a frosted ground which is course of time gets stained and spoils the appearance of the piece. The Okawa-mono is not finished in this way but by bringing out the natural lustre of the ivory through a special process of polishing, and the finish endures through all time, the older the better. The colouring matter used is of great importance. It is a paint known as *yashiya*, taken from the juice of a tree called *han*. The application of the colouring matter is a tedious and difficult process. The juice of the tree is boiled down to the consistency of a dye, and to know just when it is boiled enough is another of the art secrets of the work. Just the least over-boiling will give the ivory too strong a tint and quite mar the effect, and the lest bit too little boiling will likewise leave a lack of effect in colour tone. The fluid must be thus prepared in the most careful manner, and this can be done only by experts.

It is obvious that the production of

good Okawa-mono take much more time, skill and patience than to produce ordinary ivory work. The art lies mainly in the execution of design, finishing and tinting. Naturally the cost is two or three times as much as for common ivory carving. An ordinary piece of common ivory work can be hurried through in ten days or so, but a piece of Okawa-mono will take twice as long. The ordinary ivory carving is done deeper than the Okawa ivory, the depth in the latter being brought out by the colour. This is one reason why it is very difficult to colour ordinary ivory work. It lacks finish and gracefulness to the degree demanded in Okawa-mono.

In olden times ivory used to be coloured by burning straw and subjecting the carving to its smoke, producing a yellow tone on the piece, but this colour is neither so natural nor so beautiful as the Okawa-mono. Others have attempted coloured ivory in blues and reds but the effect is not successful in the eyes of any lover of real art. Every piece of Okawa-mono has on it the seal of the maker. Formerly it was sealed in vermilion but since 1917 the colour adopted for the seal is gold, as there were many imitations of the original signature. Most of the noted dealers in Okawa-mono have their establishments in Asakusa in Tokyo, the Hankichi Saito Shoten being the most famous and reliable in Japan. The materials for ivory carving are becoming scarcer every year; and if one contemplates procuring first-class pieces the sooner they make application for them the better.



KOZAN ONO

By SHOHA TANABE

THE subject of this sketch, Ono Kozan, was one of the greatest poets of his day. Born of a samurai family in Minakuchi in the province of Oni in 1814, he was at first known as Yokoyama, the name being afterwards changed to Ono because he was a descendant of Ono Takamura, a state councillor of the 9th century, and also one of the most profound scholars of the time. Young Ono also became a scholar, devoting his time to the composition of original essays, but did not like to be called a poet, although he was most skilled in that form of composition. Nevertheless he belonged to the Poetical Association, known as the *Gyokuchi Ginsha*, by Yanagawa, Seigan, one of the noted poets of the day, who welcomed the young poet with marked distinction. After Yanagawa left Yedo he appointed Ono to the presidency of the Association; and in the poetic circles of the time Ono was regarded with high esteem. He was indeed recognized as one of the three greatest poets of the era, the other two having been Chinzan Onuma and Shunto Mori.

Ono was a man of keen temperment and sincerity of heart, who took a great interest in the affairs of the nation; and as the period was near the close of the Tokugawa era there was much to think of in a political way, and he often did not hesitate to give his views to the authorities on public questions. Once he was rather too aggressive in enforcing his views and was put in prison. But after

the Imperial Restoration Ono was released and restored to favour at the Imperial Court, but he soon withdrew to private life again, as he liked seclusion best. For a time he lived in Kyoto, and then again in Yedo, afterwards called Tokyo. But he loved the country and was happiest when in converse with nature, taking long strolls through the rural parts.

His poems were characterized by great perspicuity and simple eloquence, maintaining a dignity that was worthy of the true poet as well as a corresponding grace of diction and depth of thought. Ono produced some 15 volumes of poetry in all. In spite of his love of poetry and literature he could never quite keep out of controversy, especially in middle life; but as age drew on the poet mellowed and lost fire, settling down to a quiet old age, highly respected by all. When the Emperor Meiji bestowed upon him the award of the Inkslab as a memorial of his verse the poet erected a hall which he called the *Inkstone Gift Hall*, and then he was promoted to higher rank.

The residence of the poet in Tokyo was at Myogizaka, Komagome, but he also had a summer villa at Daitozaki in province of Kazusa, where he often withdrew, until his death in 1909 at the ripe 96. The following poem on the beautiful Kagon waterfall is regarded as one of his masterpieces and was engraved on a monument erected near the celebrated fall in July, 1898:

KUGGŬ PAJIL

(TRANSLATED BY J. H. MARSH)

Splendid stretch of Nishin country
 Have an equal under heaven;
 Kigen fall and neighboring cascades
 Is of all the towns and people,
 Wonderful and most majestic,
 God whose such cliffs gigantic
 Could have made so vast and plenty.
 One spirit alone with the circle
 Rattles profound to become open,
 O, hollow lance of waters,
 O, great force of falls restless,
 When the water downward plunges
 Full in feet and business the sound,
 With a thunderous voice tremendous,
 Not the water, but the waterfalls,
 All the rocks with gems descending,
 Then up gentle and official,
 Through which shoots the light obliquely
 From the lofty peak of mountains:
 While the grass of daisies is waving
 The ear of corn as it waves waving,
 On this steep ledge was standing,
 Trembling by the Fall of Kigen,
 Men who told of the great Spirit
 For that they protecting heaven,
 As Kowa angustary
 Destroying many men and homes;
 And through the ages Bodhisattvas
 Call this land the sacred home
 Of all the books of holy scripture;
 For to mortal eyes is Kigen
 Nature not merely accidental.



UMISACHI-HIKO AND YAMASACHI-HIKO

THE very first ruler of these islands, in the days when they were known as Toyo-Ashiwara-no-kuni, or the reed plains, was Ninigi-no-Mikoto, who had two sons, the elder a fisherman and the younger a hunter. The one loved the sea and the other the mountains. Their names were Umisachi-hiko and Yamasachi-hiko, respectively.

One day the elder said to the younger : " Every day you go to the mountains to hunt, while I go to sea to get fish. Are not these avocations rather monotonous ? Let us exchange work for a time, you taking the fishing tackle and I the bow and arrow." And to this proposal the younger brother consented with good will.

And so now the elder went to the mountains and the younger to the sea. As neither was experienced in the art of the other, they returned home in the evening, the one without fish and the other without game. The case was worse than that, however ; for the younger had lost the fishing tackle in the sea. And so when the elder brother came home in the evening and saw his younger brother back before him he said : " Well, how many fish did you get ? " To which the younger had to reply : " Sorry to say I caught nothing and lost the nets and hooks in the bargain ! " And he humbly entreated his brother to pardon him ; but

the elder refused to condone the fault and cried out :

" My fishing tackle is my very life ; without it I cannot make a living. You must restore it to me at once ! "

The younger brother was then at a loss what to do ; for no one can restore a net or a hook lost in the sea. So the young man took his beautiful sword and broke it up, making from the metal more than 500 hooks, which he placed in a row and presented to his wrathful elder brother. But the latter was unreasonable and would not accept the gift, affirming that he would have his own original hook or none ! Then the younger got more metal and made this time 1000 hooks, which he offered to his elder brother ; but the latter was still obstinate and refused to be satisfied. Unable to do more, the younger now begged the elder to be reasonable ; but he would not. So the younger said he would go once more and search the sea and shore to find the lost net and hooks. Accordingly he departed and spent much time in looking for the lost tackle, but all in vain ; and he hesitated to return to his brother unrewarded. He sat down on the sea shore in despair, gazing sadly across the waters. And the dusk came on.

At that moment he saw a wild duck fluttering in the water as though tangled in something. He went to the bird and

set it free, and it flew away to a spot where a strange figure appeared, looking like a god with a long white beard. The old deity approached the young man and said :

"Why are you so sad? What are you sighing about?"

To which the young man made answer and said that he was in great trouble; and so he told the whole story.

"That is nothing to me," said the old god. "I will soon fix up the matter for you."

So he took from his pocket a comb which he throw on the ground. Immediately on that spot sprang up a grove of bamboo trees. The god cut down the bamboos and from them made a boat, which he called Manasho Katsumano Kobune. In this boat he placed the young man and launched him adrift on the sea. The tiny boat, without steersman or oar, shot through the water like an arrow, leaving the solitary passenger in a state of trance, from which he soon came to himself, however, and found he was on a beautiful road paved with gems leading to the palace of Wadazumi-no-kami.

Disembarking he climbed up a maple tree in front of palace and waited. A door opened and maid of the Princess, Toyotama-himé, came out, holding a bowl ornamented with jewels. He kept quiet in the tree, gazing on the fair scene below. Just as the maid began to draw water from the well she discovered the smiling face of a young man reflected in the water at the bottom of the well. She was much amazed, and looking up to the tree, saw the young god on the branch. He asked the maid to give him some water. She offered him a drink from the beautiful bowl. Although the god had

never before drunk water, he now pretended to do so. But first he took a bead from one of his neck ornaments and put it into his mouth, spitting it into the bowl as he was pretending to drink, after which he returned the bowl. After this the maid offered water from the same bowl to Toyotama-himé, the princess, who, on bringing the bowl to her lips, perceived the gem in it; and she inquired of the maid if there was any one outside the gate. The maid replied that there was a young god on the tree beside the well. She further remarked that hitherto she had thought that the god Wadazumi-no-kami had the noblest countenance of all the gods; but now she thought the young god at the gate was superior in looks to even the god mentioned.

The Princess thought all this very remarkable; and so she came too see, guided by the maid. There she saw indeed the fine young god still in the maple tree. She at once reported the fact to her father. Then her father himself came out and welcomed the young god. "O, you are Soratsuhitaka, son of Atatsuhitaka, are n't you?" So he ushered in the young prince to his palace, where the floor was covered by the hides of eight sea lions, with eight silk mats laid over them. There the young god was cordially entertained. He offered his beloved daughter to him in marriage. Thus the young prince spent three happy years with Wadazumi-no-kami, the time passing as in a trance.

On a certain evening the young prince with his consort was enjoying a distant view from a high tower when he recalled his former life and began to sigh. His consort noticed the depression of her lord and reported it to her father. As the young man had shown no signs of sorrow

for three years the old Prince could not understand. He inquired of the prince the reason for his sighing. The prince told him the whole story of his experience with his elder brother and the fishing tackle. Listening very sympathetically Wadazumi said: "Please do not disturb yourself over so trifling a matter. Though the sea is broad and boundless I will surely find the hook and give it into your hand." Thus he encouraged the young prince not to be anxious.

So he summoned the head of each fish family and demanded to know if any of the members had seen anything of a hook such as used by a god. They all said they had seen no such hook, except one which came forward and informed him that he knew of red sea bream which had a tickle in his throat for some time, and no doubt his cough was due to something foreign in the throat. There upon the red sea bream was called and his throat was examined, the lost hook being found therein, as expected. The hook was carefully washed in clean water and brought to the prince, who then had ease of mind and peace of heart.

After thus obtaining the lost hook the young prince began to feel homesick, which increased more and more, until he told his father-in-law about his feeling. The old man was ready to let him return to his former home, saying only that he was glad to have had the son of a god stay with him, and hoping he would often revisit them. Wadazumi took out two very valuable gems, a shiomitsuru-tama (high tide gem) and shiohiru-tama (ebb tide gem) and instructed the prince how to use them: "When you hand the hook to your elder brother exclaim: 'Obochi, susuchi, mazuchi, uruchi!' and hand the hook to your hands behind your back.

If your brother tills the higher field you will take the lower one; but if he takes the lower you will take the higher. In any case your elder brother will become poor in three years! If he hates you, all you have to do is to take out this shiomitsu-tama and it will cause him to drown. If he begs relief of you may save him by the shiohiru-tama. When he goes out to sea to fish, you may go with him and invoke the wind and I will cause the wind to lift waves to vex him; and if you thus do repeatedly he will at last submit to you."

After that Wadazumi called the alligators and told them that the young prince intended to return to his home country, asking which of them would undertake to convey him thither with the greatest speed. All the alligators answered that they could carry the prince home with expedition proportioned to their several lengths. One however, made answer and assured the god that he would convey the prince home within one day. This one was selected, and warned to perform the service cautiously, without scaring the young god in any way. So the prince mounted the alligator and departed from his young princess and her father, who bade him farewell in grief. He swiftly passed over great seas in the space of one day and arrived safely at the land of Ashiwara.

Meeting his elder brother after the long absence he at once handed the lost hook to him in the manner advised by Wadazumi, with his hands behind him. Thereafter the elder brother became gradually poor. Though he often went fishing he caught nothing; he tried rice planting but could not raise a crop. He then plotted against his younger brother and attacked him. Whereupon the latter

took out the shiomitsu-tama and raised it high, when suddenly a great flood arose and encircled the elder brother, who was so frightened that he besought the younger brother to rescue him. The latter then lifted the other gem and the water dispersed. The elder now stood alone in deep amazement, as if in a dream. In this way the younger brother often corrected the elder when he was cruel to him; and in time the elder began to realize that the younger was the superior and yielded to him. So he determined to serve his younger brother as a body-guard. Then he became gentle and sincere, serving his younger brother faithfully.

BUTTERFLIES

Mutsumashi ya!—Umare-kwaraba nobe no cho.

If (in our next existence) we be reborn as butterflies upon the moor,
then perchance we may be happy together!



FUKUZAWA AND THE KAISER'S GRANDSON

By M. YUKAWA

ALTHOUGH Japan is now one of the five great Powers, in the comity of nations on equal terms and allowing no one to insult her, she has only of late begun to realize the dignity implied and to act upon it. The reason why Japan has been welcomed as an equal among the great Powers is interesting; it seems to be due to the fact that she has been able to display equal prowess with them in war. In the world today greatness is not due to race or culture or spiritual greatness but to fighting capacity. This worship of Might was supposed to have been given a death blow by the defeat of Germany, but it is as rampant as ever now that war is over. But Japan has not only made progress in war: she has made even greater progress in the arts of peace and civilization.

We propose here to introduce an incident that will show how Japan was regarded by western nations until she began to display military skill and achievement. In the year 1880 Prince Henry of Germany visited Japan. Obviously he had been taught to despise this country, for he was very arrogant in his manner and attitude from the first, no doubt regarding us as a semi-civilized people. But he found that the Japanese did not appreciate his overweening assumptions nor accord him the honour he felt entitled to receive. Certainly the Prince did not

meet with the very cordial treatment experienced by the late General Grant when he visited this country. The Prince was constantly on his dignity and was always suggesting how it could be more carefully respected. He did not wait to receive the treatment due to a Prince, and which none know better than the Japanese how to accord; but he demanded it. The Japanese officials of that time were greatly concerned by the Prince's dissatisfaction and even scared by his threats. There occurred many embarrassing occasions.

One day the German Prince went out hunting. He happened to find himself in a certain zone where shooting was strictly prohibited, and a police officer, seeing the intruder, ventured to inform him of the trespass. The Prince was very indignant at this and sent a report complaining of it to the German Government. The German Minister in Tokyo made a strong protest to the Japanese Government, and the authorities were exceedingly alarmed. The police officer who did no more than his duty had to be immediately discharged and even punished; and even after this appeasement the authorities were not all sure that the German fleet would not be sent to Japan to avenge the fancied insult. The Japanese authorities were indeed on their knees in abject apology.

There was in Japan at that time one

man, however, who knew how Japan should maintain her dignity, and who did not agree with the grovelling attitude of the Foreign Office in regard to Germany. That man was Yukichi Fukuzawa, founder of Keiogijuku University, and one of the pioneers in the modernization of Japan. Mr. Fukuzawa sent a protest to the Foreign Minister, couched in the following language :

"We exceedingly regret the manner in which our authorities are acting in regard to the Suita affair, affecting Prince Henry of Germany. The Prince clearly went beyond the bounds of our law in venturing into the prohibited district. He was traveling incognito, and such a traveler must always be treated as a common citizen; and consequently the police officer was quite right in speaking to the intruder and warning him off. The demand that the police officer should be dismissed and punished is both unreasonable and unjust, and contrary to the laws of Japan. The matter is even made worse by the authorities summoning the headman of the village of Suita and subjecting him to punishment, seeing he had nothing whatever to do with the affair. The village headman is a representative of the people of the village; and in punishing him the authorities are penalizing the whole village, the people of which are subjects of His Majesty the Emperor of Japan. There is absolutely no reason why the subjects of His Majesty should be forced thus to apologize to a foreign Prince because he has violated the laws of this land! The action is harmful to the nation's dignity: indeed is a disgrace to the whole empire! When so unreasonable a demand was made by Germany why did not our authorities reply as follows :

'In regard to the Suita affair, the action of the Prince was a contravention of the law of the state; but since His Imperial Highness was unaware of the law prohibiting his presence in that zone, the law authorities are ready to overlook the offence as unintentional. As the Prince traveled incognito without proper interpreter and attendants, our police officers could not be expected to recognize him, and in warning him off no insult was intended, it being the officer's duty to do so without exception. It is our only regret that the police officer was unable to recognize who the Prince was, owing to the method of traveling.'

Instead of thus replying to the German protest our authorities have yielded to pressure and dishonoured the nation. Instead of apologizing for his mistake and his violation of our law, the German Prince became enraged and reported the matter to the Minister of his country in Tokyo. The Envoy telegraphed the affair to the home Government in Berlin; and the home Government was likewise indignant and dared to threaten our country with its fleet. They should have been allowed to carry out their threat if they desired to do so. No doubt if the Prince had reported the truth of the matter to the German Emperor he would have been reprimanded instead of upheld in his arrogant and improper attitude. It is of course very important to extend proper treatment to foreigners visiting this country, but it is not necessary to go down on our knees in abject apology before them when they violate our laws and happen to be warned by our officers of the law."

This action on the part of Mr. Fukuzawa showed the stuff of which he was

made, and to some extent explains the power he wielded over the thousands of young men who came up to his school to receive their education. Nothing like this incident of the German Prince has ever occurred in Japanese history before or since. The matter was kept as secret as possible, especially the documents that passed between the two Governments, but recently the minutes of the affair were discovered in the national archives. The unhappy incident took place in March, 1880, and the story of the case was recently published in full in the *Mita Review*.

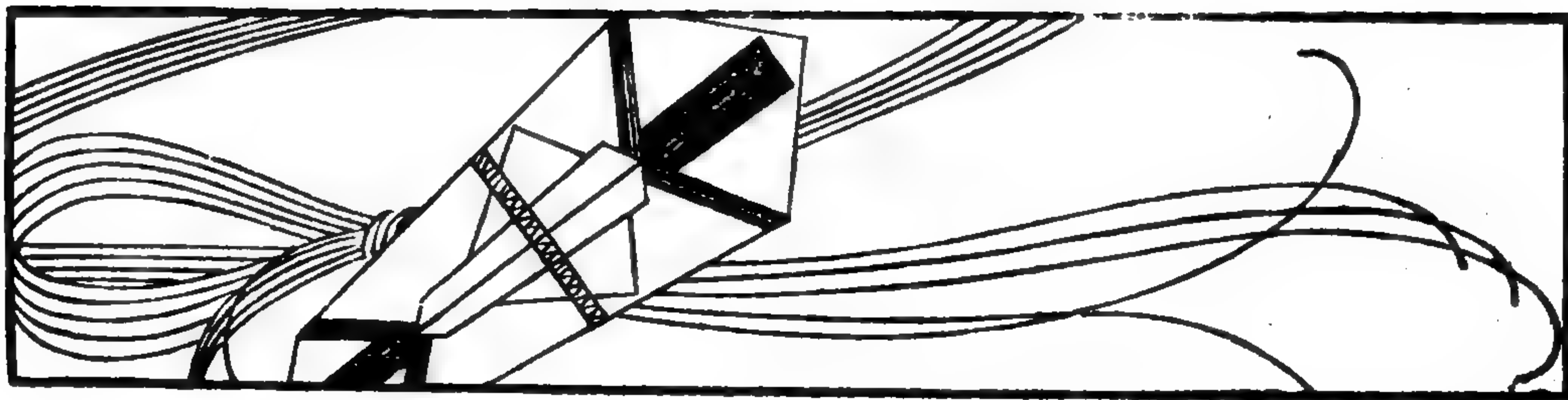
If ever mortal in the days of yore

By Heav'n a thousand years of life was lent.

I wot not; but if never seen before,

Be thou the man to make the precedent!

Priest Sooci



JAPANESE RADISH

By GOFU TAHARA

IT is generally thought that the vegetables of Japan are inferior to those of the West. This is certainly true of such animals as cows, hogs, chickens and even dogs, but it may not be true in all cases as regards vegetables. Some Japanese were amazed when they learned that a horse at the Anglo-Japanese Exhibition in London was sold for 15,000 *yen*; but when it was learned that the animal was bought as an excellent example of unimproved breed the transaction was not so remarkable. Some time ago when a foreign agricultural expert was examining specimens of Japanese wheat he suggested that the grains looked more like the seed of wild wheat or weeds than of ordinary domestic grain. These criticisms may be exceptional rather than truly representative of Japan. If it be true that in animals and cereals Japan is outclassed by the West we should not rest content to have it so.

In one respect, however, as regards vegetable life, Japan is superior to the West; and that is in regard to the big radish known as *daikon* or *takuan*. This giant vegetable is white like the usual radish and grows to a length sometimes of two or three feet, a thing possible only in the very deep alluvial soil of the ancient fields of Japan. Sometimes of these giant radishes weight 8 or 9 pounds, but the Sakurajima variety often attains a weight of from 16 to 18 pounds. Some specimens of this variety are as long as five

feet. Another species is called the Neri-ma and still another the Horyo, which are very white, like snow, while the kind known as the Miyashige is green half way down the upper part. Some of these radishes are bottle shape, tapering only suddenly near the root, while others take more the shape of the carrot or parsnip. The taste of the species differs also, from rather sweet to pungent like the horse radish. The people of Japan eat all these varieties of radish at all times. Sometimes fresh, being grated and taken as a pickle with a little shoyu on it; and sometimes pickled, which is considered a great appetizer, better than a western cocktail.

The diastase in the Japanese radish is regarded as having a very favorable gastronomic effect in promoting flow of gastric juice and aiding digestion, especially when rice is eaten, the latter being rather starchy and requiring something help it. If the juice of the radish be dropped on boiled rice it will be seen that the rice, before dry, now assumes an appearance as if mucilage or albumen were applied to it, which shows the power of the radish to promote digestion. The reason why the radish has such an effect is that it contains a considerable amount of diastase. It also has a useful proportion of albumen and carbohydrate which are good for the human system. The cellulose in the radish, moreover, gives to the stomach and bowels useful stimu-

ation, especially in the way of inciting digestive fluid. When pickled the radish is known as takuan-zuké, and then it is very effective in eliminating harmful bacteria. Takuan has the same effect as fermented milk acid, recommended by the distinguished bacteriologist, Mitchinkoff. During the war in Russia that country imported large quantities of this radish from Japan as a substitute for cheese.

Of course the radish has been eaten by the Japanese from time immemorial. It has always been looked upon as a natural and necessary concomitant to a rice diet. It has long been understood among us that one desires to cut a cake of mochi, (rice cake) without the cake adhering to the knife, the latter should first cut into a radish and be used with the radish juice still on the blade. This is because the dextrin in the rice is dissolved by the diastase in the radish. Of the many varieties of radish used in Japan the following are the best and always to be recommended: the miyashigé, nerima, horyo, shogoin. The miyashigé is a product more especially of Owari province, while the best nerima comes from the province of Musashi; and these two stand out as the champion radishes of eastern and western Japan. But the radish is plentifully cultivated all over Japan. The green-topped radish has a special flavour that many prefer. It is most suitable for stewing and also keeps best when dried. It is also the best for cultivation in kitchen gardens. There are two kinds, known as the round hip and the sloping hip, the former being better for drying and the latter for pickling.

The nerima radish reaches its greatest perfection in the vicinity of Nerima village just outside of Tokyo. Its leaves are flat and umbrella shaped, light green in color.

The root is white and grows from 2 to 4 feet in length; it is very tender and good for either stewing or pickling. Most of the radish used in Tokyo homes is of this variety. The shogoin variety comes from a village of the same name in the suburbs of Kyoto. It is a development from the miyasigé variety of Owari, through a process of artificial selection. The size is large but short, like a big bottle. The weight sometimes reaches 16 or 18 pounds. This kind grow like a turnip with half of the main body above ground, while the other varieties are mostly under ground, like parsnips. And for this reason it can be grown in soil of no very great depth.

For late growth the horyo radish is the best variety. In shape like the horn of an ox, it grows large above and small at the point, with a pure white color and thin smooth skin. This kind is considered very superior for stewing or drying. In Japan one can be supplied with radish seed by dealers just as one buys turnip or other vegetable seeds abroad. The seed must not be too ripe or it will be defective; and consequently one has to avoid buying seed harvested too late in the season. About two-thirds ripe is right. If the seed be soaked in some kind of seed oil before being planted they will germinate quickly, even in dry weather, and without injury from insects. The radish is sown three times in the season, early, middle and late according to time and locality.

With regard to ground the crop can be greatly increased by prudent use of fertilizer, especially that containing potash, as the vegetable demands plenty of this chemical. One can obtain 12,000 lbs of radish from 2 and one half acres of land by adopting proper methods of cultivation. For this crop the following quan-

Kind	Furrow	Row	Seed time	Harvest	Quantity
Early Sakurajima	2½ ft.	1 ft.	Latter part of August	Latter part of Dec.	1,800 Kan
Late Sakurajima	3 "	2 "	First part of September	Latter part of Dec.	2,500 "
Early Nerima	2 "	2 "	Middle part of August	Latter part of Dec.	1,200 "
Late Nerima	2 "	1.2 "	Latter part of August	Middle part of Dec.	1,500 "
Miyashige	2 "	1.5 "	First part of September	November	1,800 "
Horyo	2 "	1.5 "	Latter part of August	December	1,600 "
Shogoin	2 "	2.2 "	Latter part of August	"	2,300 "

lities of fertilizer; will be necessary : nitrate about 25 lbs; phosphoric acid 12 lbs; potash 67 lbs; and thereby the crop can be produced. It is because the radish requires much potash that it grows so well in volcanic soils, like Sakurajima, Aichi and other places. The nature of the soil is absolutely important if radish is to be

grown successfully. The best fertilizer is decaying vegetable matter, garbage, bean cake, straw manure and plant ashes. We are of the opinion that western farmers cannot do better than to introduce cultivation of the Japanese radish in accordance with methods here suggested.

BUTTERFLY

Owarete mo, Isoganu furi no chocho kana!

Ah, the butterfly! Even when chased, it never has
the air of being in a hurry.

Cho wa mina jū-shichi-hachi no sugata kana!

As for butterflies, they all have the appearance of
being about seventeen or eighteen years old.

(That is to say, the grace of their motion makes one
think of the grace of young girls.)

MILITARISM AND COLONIAL POLICY

By LIEUTENANT-GENERAL KOJIRO SATO

WITH the establishment of the League of Nations after the European Peace Conference came renewed aversion to militarism among all nations. But militarism is too deeply rooted to be thus easily eradicated. Nevertheless the main idea of the League of Nations is to abolish militarism sooner or later. But what if militarism persists in future in spite of the League of Nations?

Now what is militarism? The word is freely employed in Japan as elsewhere; but not one of those employing the term has any clear idea of its real meaning. General Blumé of Germany once said that militarism was respect for systematic thoroughness and trustworthiness and ample loyal sentiment and courage; it is an evidence of national energy. In the army it radiates as order, obedience, martial spirit and tone of character. Our own Dr. Ninagawa says militarism is a political principle in which the military element occupies a superior position. It was in this respect that militarism held so high a place in all nations for a long time. From the time of Frederick the Great of Prussia it has been followed by most European nations, Frederick himself having devoted his whole attention to it. He first established a powerful army by which he intended to manage every-

thing. As a consequence there arose many dreadful evils. The public mind became arrogant and the nation made attempts at expansion abroad with chauvinistic ardor. The result of this policy was the outbreak of three great wars.

As for myself I do not hold to either of the views above expressed. We have now reached a point where we can advance a new interpretation of militarism. It is a principle by which a nation must anticipate all emergencies by adequate armament preparation. Militarism maintains that the nation has a militaristic spirit; and in time of peace this makes thorough preparation for all defences. True militarism never encourages chauvinism nor the display of militaristic spirit. Nations generally tend to grow effeminate in peace time. They neglect to cultivate the manly spirit which is ready to defend itself against all attack. Manliness is not a virtue for public display; it is a latent quality to be evinced on occasion.

How is this policy to be utilized, for instance, in our colonial policy? In Korea we have our hands full to allay discontent and general aversion to Japanese rule. The outlook is very serious to say the least. No doubt the sad condition of affairs in the peninsula has been the result of serious errors in our colonial

policy. Some time ago there was discovered a serious plot against our colonisation in Formosa, the suggestion of the officials. It is known in our circles as the Schich-tai affair. The natives had been plotting this conspiracy for a long time previously, their object being to annihilate the Japanese completely. It is remarkable that as heretofore a conspiracy could be so long in preparation without the officials ever getting wind of it, a mistake which must be put down to gross carelessness. It was as much due to misapprehension of the native mind as to their treachery and respectability. The officials could not understand the verities of the natives, and so discovered the plot only just on the eve of its consummation, just because the wife of a Japanese policeman who understood the native language, heard a conversation on the subject. And so it is well to say that our errors in Korea also

are due largely to inadequate effort towards mastery of the native language on the part of our officials and police.

Last summer I made a personal visit to Korea and inspected the whole situation. I noticed that the Japanese and Koreans working together on the wharf did not win a bit better than old and water, simply because of their hostility to enter into conscious conversation. As Japanese passed along the street I noticed how the Korean children were afraid of them. At Miamipo I saw that while most of the village was composed of Japanese, the natives lived in little pockets. Such is the result of pressure from high authority and ignorance of the verities of the people. The final mental isolation of the difficulty in Korea is a mutual knowledge of each others' language and a greater degree of social and spiritual contact.



A POPULAR FILM

By K. MINAMI

THE most popular form of entertainment in Japan at present is the moving picture show. The movies have seized Japan like an epidemic and every picture hall is crowded night after night the year around. Amid this remarkable enthusiasm it will be interesting to ask what is the most popular film known to the Japanese? It is not of foreign origin, as some might imagine, since the foreign films are usually the best; but it is a Japanese film made right here in Tokyo and about Tokyo.

It has run every night in certain kinema halls in Japan for more than a year and still draws a crowd. All any kinema hall has to do to fill its seats is to advertise this local film and the crowd will be on hand. Seeing the unprecedented success of the film many enterprising dealers have made picture post cards of parts thereof and made fortunes selling them. Others of a musical turn of mind have made songs on the film and made money from the ditties.

What is the nature of this wonderful film? It is called Schoolmaster Matsumoto, and records the dauntless bravery of a school teacher. The reel begins on the grounds of Nagata Common School in Tokyo, near Akasaka Mitsuké in Kojimachi ward, the school children playing all about. One of the lads dropped a fountain pen, which another picks up and slyly pockets, but he was seen by another pupil, who informed a teacher of the incident. The teacher summoned the three lads concerned, and relating the

circumstances asked the guilty one to confess; but the lad denied it. The teacher, remonstrating with the boy, asked him whether he had forgotten the story of George Washington and the hatchet which the boys recently had as a school lesson. At this point in the film comes the cherry tree and Washington with his hatchet, a scene that can be made very real in Japan, the land of cherry trees. There stands little George with his hatchet, all as real as life. Washington's father is there likewise, as a necessary part of the picture.

The scene changes back to the school grounds with children all about, the three boys still before their teacher. The boy that lost the pen approaches the teacher and says that since it was a very cheap pen there is no great loss. The boy who picked up the pen still denies it; and the teacher lets them all go, very differently from a western teacher who doubtless would have had the thief searched. But the Japanese teacher only blamed himself, saying that the fault was his as his teaching on morals had been defective. Thus soliloquizing and blaming himself, he took a stick and beat his hand until it bled. This sort of sacrifice is considered very brave and noble in Japan, like the patriots who sign petitions in their own blood or cut off fingers in protest against some wrong. All seeing the action of the teacher now know that something great must be expected of him in future.

It must be remembered that the drama

is based to some extent on real life. On a certain day in November, 1919, the pupils of the Nagata School held an excursion to Inokuchi park, a suburb of Tokyo. While a boy who was playing about he fell into a stream, whereupon another boy saw the accident raised an outcry. The teacher, Mastumoto, ran to the place and immediately jumped in after the lad. The latter was saved by clinging to a bunch of long grass, but the teacher was drowned. This part of the story is true. The scene of rescuing the body in the film as pathetic as real life. The story of the film is based on this tragic bit of realism. On the day when the film was taken the children of the Nagata School were given a holiday and the reel was made from real life. The family of the dead teacher were all present

to see the taking of the film.

Naturally at all moving picture halls where the reel is shown school children are most numerous; and all of them are deeply moved by the noble action of Schoolmaster Matsumoto. Often the whole audience bursts into tears during the more pathetic portion of the play. Japanese children are particularly susceptible to emotion in regard to such circumstances as the reel depicts so vividly and well. The film is approved as revealing in a unique way the virtue known as Yamato-damashii, the Japanese spirit. The noble deed aroused the generosity of the general public and a monument is to be erected to the honour of so noble a man as Schoolmaster Matsumoto.



QUEER OCCUPATIONS

By S. HONDA

LIFE in Japan is in many days so different from that in European countries that there are various occupations unknown in western countries, while on the other hand no doubt there are many occupations in occidental countries which are quite uncommon to Japan. One of the most unique occupations in this country is that of taking care of footwear. Japanese footwear, to begin with, is very different from that used in the West. Such things as *geta*, *setta* and *sori* are unknown in other lands, and when entering the house these must be taken off. If it be a theatre or assembly room where a large crowd gathers, hundreds and even thousands of *geta* must be left outside, and some one must take care of them. The custodians of footwear at public buildings, and other places of resort, have to receive the goods left in their charge and give a check for them, giving the guest a pair of slippers to wear indoors; and then when the guest returns to take back the slippers and give him his own *geta* in return, when he must return the check. The latter is usually a bit of wood with a number corresponding to that on the tag attached to the footwear. These custodians of footwear are known as *gesokuban*, one of the oldest of occupations and found only in Japan.

At story-telling halls, moving picture halls and so on, these custodians are to be

found. There is an office in most cities where *getaban* or *gesokuban* for an evening can be had, if any one is having a reception and desires thus to accomodate his guests. In large office buildings now-a-days shoes are worn, but in all houses with matting floors shoes are not allowed. In libraries, for example, this is usually the case, and men to take care of the patrons must be always on hand. At the Uyeno library these men have to take care of the footwear of some 3,000 people per day. At big department stores like Mitsukoshi such men are always found to ready check one's footwear; and such men require peculiar skill and tact. It is not an occupation that any one can turn his hand to and succeed.

The menders of *geta* and other footwear also form an occupation unique to Japan. They are called *geta-no-haire*. The supports of the *geta* are called *ha*, which means teeth. The *geta* menders correspond to shoe menders in occidental countries. The mender is quite different in every case from the maker of *geta*; they keep no shops but go about the streets calling out their trade. The mender carries on his shoulder a box of tools, consisting of a saw, a plane and a hammer, as well as piece of thin hardwood board for making new *geta* teeth. Some of them push a hand cart about, these being the better off menders. They beat a drum as they go along, the drum

being the steps as that used in the classical Noh dance, and every Japanese knows the sound of it and the meaning when it is heard. As soon as he catches an order he at once sets to work on the side of the street or inside the yard to mend the shoe given him. The skill of a mender is known by all householders by the manner in which he can treat his dress. This trade goes on everywhere throughout Japan. There are men who advise Japanese to dispense with this sort of footwear for boots; but the evil is

much cheaper
very easily ;
re-sold.

To the Japan ... mid of 1960s
has something ... 1960s
enable him to ... countries.
It is only ... by the
fact of ...
a train at a ... the ...
of ... the great
nationalism of ... only be
...

BUTTERFLY

Chin. J. Chem. 1984, 12, 1005-1010.

How the future looks, just as it does: **USA**
 as country in the world:

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As the family is split about 50% saying yes
to that is the present state of affairs.

NICHIREN AND NIKKI SHONIN

To the Japan Magazine :

I have read with much interest the article on Nichiren published in the Feb. issue of your magazine. It recalls a charming experience. Some 20 years ago, attracted by the peculiar manner in which Nichiren always wrote the sutra *Namu myo horen ge kyo* I requested a follower of the Hokke sect to ask the then head of the order at Ikegami to kindly write those words for me in the Nichiren manner. The venerable prelate *Nikki San* graciously complied and sent me the *Kakeji* duly signed and sealed. Some days after a young priest called upon me bringing a very ancient and time worn portrait of Nichiren, with the request from *Nikki Shonin* that I paint for him a copy of the same, life size. I gladly complied to the best of my limited ability. He invited me to come to Ikegami after the annual matsuri in honor of that Buddhist Saint. I went thither with several friends and we were most hospitably entertained. He produced my painting, sumptuously mounted and declared that I was known to over 30,000 of the Hokke sect, as all the followers of Nichiren living in and about Tokyo had lately during 3 days of Matsuri passed through the Temple apartments in the Tokonoma of which was suspended that painting, and all, in turn, had stopped to look at it and had read and learned my name and country, and were

Signature

greatly pleased. Before leaving, Nikki San asked me to paint something and I made a picture of Mt. Fuji seen from Tago no Ura.

The following year that distinguished prelate wrote to me saying he had lately ascended Fuji San, and, with the well water to be found on the summit had made a *sumi e* picture of that mountain which he asked me to accept. Shortly after, he came to take luncheon with me in Tokyo, but to my surprise, declining all foreign food, he produced a beautiful lacquered *bento bako* containing grass and other roots from China which he told me constituted solely his daily food.

Later that year, with a Tokyo artist a professional writer and a literary friend I went out again to visit *Nikki San* taking with me a servant who brought a freezer containing ice cream. *Nikki San* received us robed in beautiful purple silk garments. He was a little sad and aged in appearance. The first delicate act of courtesy was in his asking me to look at the Tokonoma where hung—charmingly mounted—my sketch of Mt. Fuji.

Then taking me by the hand he lead

me into his adjoining apartment where suspended on the wall was my painting of Nichiren. Standing before it in an attitude of great reverence and bowing to it thrice he said "Not a day passes but I pray to this saint that he always preserve you from danger and from harm." Again he bowed low and we returned to the other guests.

I now produced the fox croon and begged him to try it. He asked if it contained any magic. I said it did not. He said he had never tasted it before, but that with my assurance we would try it. Much to our delight he enjoyed the delicacy hugely.

Later we are joined in writing a Gassho to Chinzei. That I asked Nichiren to write from Seishon the few characters conveying the notion that what we are in the wrong we must make haste to rectify our error *kyōshōshi* *kyōshōshi* *kyōshōshi*. He recalled the characters readily and, I need not add, I sacredly keep his writing which he then executed with signal brush skill to the gro shō answer.

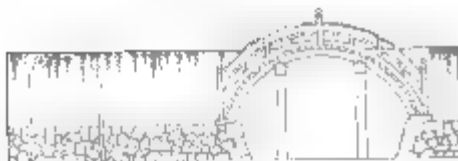
Before taking our leave he asked me to

accept two poems written several centuries ago, which he said he highly prized, and he begged me always to keep them by me.

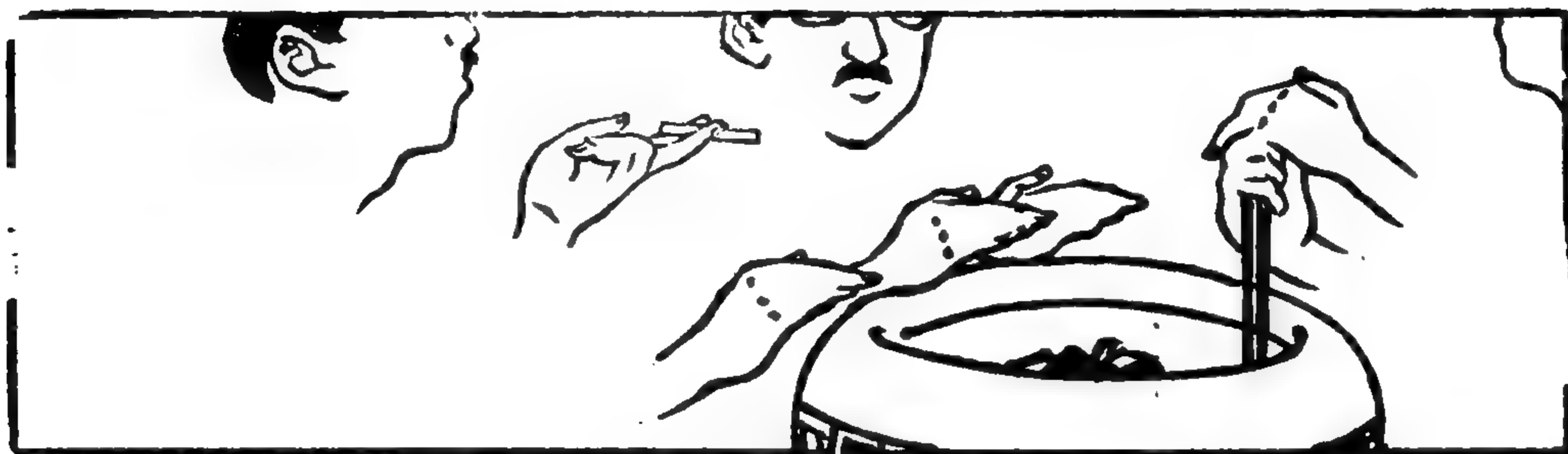
He accompanied me through the lovely grounds of the Hōgwan Temple where lotus ponds, maple trees and pine forests adorn the landscape so happily, and said good bye, most sadly, so he felt we might never meet again in this world. His thoughts were prophetic. Shortly before my leaving for America he wrote me a long poem in Kan Jian expressive of his feelings both in meeting and in parting from me. I never saw him again, but these coming in memory the recollection of one the most kindly, charming and elevated characters it has ever been my fortune in life to meet.

Very truly yours
Fargus R. Bowie.

Atsugi, Yok. 23, 1880



AROUND THE HIBACHI



HERE AND THERE

PEOPLE of western countries from time to time ask the nature of Japanese jokes. It is not always easy to see the point of a Japanese joke, in which respect it is like the joke in *Punch*, from an American point of view; but possibly lovers of *Punch* will be able to see the joke. The following are examples of a Japanese jokes:

I

Student: "Master, I heard that some fellow recently called on you and challenged you to a round of fencing. Did you knock him out?"

Master: "The fellow was such an inexperienced swordsman that I did not like to ignore him lest I might be thought cowardly, so I gave him a round or two. But when he lifted his sword to strike, instead of thrust, what trick do you suppose I used to ward off the blow?"

Student: "I can't imagine. What was it?"

Master: "Why, I simply parried the thrust by receiving the blow—on my head!"

II

When a certain river in Tokyo was recently overflowing its banks a beggar saw

a lot of firewood coming down the current. He got a fireman's hook and skilfully caught all the pieces of wood; and soon collecting quite a pile he sold the wood and was able to buy more, thus becoming a prosperous wood merchant, while the original owner had become a beggar.

III

One day a blind masseur, longing for a bath, and probably in need of it, entered a public bath house, and began to imitate the attendants, moving about (as he supposed) among them and saying to the guests: "Won't you allow me to bring you a little more cold water?" and so on. When he finally got into the bath, he found himself the only occupant of the tank and then he realized for the first time that he was all alone in the room; so he called out to the empty room; "The joke is on me this time!"

IV

A blind musician was happily married and rejoicing in his first child, a fine boy. He waited night and day on the child, and when the little one began to reveal the first signs of intelligence he taught it baby

games. But after all his efforts the neighbors one day heard him say to his wife : " Say, dear, just watch the baby and tell me whether he is laughing or not ! "

V

A stupid fellow one day went down town to buy a pot. Seeing one upside down, he remarked, " What a curious pot ! " Then examing it more carefully he went on to comment : " Why, the pot has no opening at the top ! " And then turning it up he remarked, " Why, it has no bottom also ! "

VI

" Have any of you heard the first cuckoo yet this year ? " said a bystander to those about him.

" Yes," said one of them, " I heard the cuckoo yesterdy morning."

" Oh, that was n't the first, as I heard one several days ago," said another.

Then a third, determined to outwit the the others, said boastingly, " You heard it as long as a month ago. Why, that was nothing. I heard one as long ago as last summer ! "

VII

One night when the snow was falling and a bitter north wind blowing, some beggars were trying to shelter themselves by making a hut of old straw matting lying near by. " This is better," said one of them. " Bnt what about our feet which are as cold as ever," said the other. Then one of them, feeling himself more clever than the rest, spoke up and said, " I have hit upon a plan." So he called some dogs that were prowling about and brought them into the improvised shelter where the animals made themselves at home with the beggars the latter

placing their feet against them. But in the middle of the night one of them cried out with pain ; and in reply to an inquiry as to what was the matter, he replied that he was either bitten by the new-fangled hearth, or else burnt by the new foot-warmer.

VIII

" I say Yosuké, you run over to Mr. Mapei's office with a message for me, and be quick about it." The master began to scribble a note in haste.

" Yes, sir, I will be there in no time " ; and forgetting the message he rushed out. The master said to himself that the idiot had gone without waiting to get the message he was to take. Scratching his head he awaited the return of the stupid servant.

" I've gone and returned," said the servant reappearing.

" What a fool you must be ! I wonder what message you were able to deliver ? "

" Nothing at all sir ! "

" Do you mean to say you went and returned without leaving any message ? "

" Yes, sir ; and it was very fortunate that I lacked a message for the man to receive it was lacking too."

IX

One cloudy night a friend went to visit a chum ; and the two sat up talking until the sky cleared. After the friend bade good night to his chum at the gate he exclaimed, " What a fine night, to be sure ! "

" Ah, has it really cleared ? Can you see the stars ? "

" Well, I should say so. The sky is full of them."

" How about the moon ? "

" O, there is only one moon in sight ! "

X

A very lazy man once took a nap that lasted into the following day. Waking a little dazed, he did not know the time of day, so he called at the door of a neighbor and asked, "Is it morning or evening?"

XI

A man starting out to visit Kwannon said to his friend, "I shall be hungry enough before I return, I know, but it is too much trouble to get food." His friend wrapped up some rice in a bamboo leaf and put into the man's pocket, told him to help himself when he felt hungry. Soon he grew hungry, and seeing a man putting on a rush hat and looking as hungry as himself, he called out "I say, take out this rice from my pocket and help yourself and give the rest to me." But the man said he was too lazy to do so.

XII

After a heavy snow fall a man sent his boy out to measure the depth of it in the garden. The boy returned and said it was one foot and five inches in depth, but the extent of it and the width he could not measure.

XIII

A man stopped at a hotel, having with him a fine handbag that the wife of the hotel keeper envied and hoped the guest would forget and leave behind. The husband suggested that they put a certain kind of herb in his food, which was reputed to make all who consumed it forget everything. After the guest went off the hotel woman went to see if he had forgotten the bag, but he had n't; he had only forgotten one thing: to pay his bill!

 CUCKOO

(Japanese Shortest Poem)

Hito koe wa. Tsuki ga naitaka Hototogisu!

A solitary voice! Did the Moon cry?

'T was but the hototogisu.

(A creature of which weird things are told;

for it is said to be a night wanderer from the Land of Darkness.

It cries as though in pain the syllables "ho-to-to-gi-su.")

MONTHLY RECORD OF EVENTS

(23 FEBRUARY to MARCH 23)

Jan. 25.—Admiral Baron Saito, Governor-General of Korea, returned to Tokyo for the first time since assuming office.

Jan. 27.—Viscount Yoshinari Matsudaira, formerly daimyo of Takasu in Mino, passed away.

Jan. 30.—Mr. Tsunetada Kato, Japan's representative to the Omsk Government, returned to Japan.

Feb. 2.—Mr. Morinobu Hirota, new Japanese consul to Seattle, set out for that city, with his family.

Feb. 3.—Mr. Bunzo Kubota, who went with Japan's delegation to the Washington Labor Congress, was appointed chief of the Social Bureau newly established by the Tokyo municipality.

Owing to a revolution in Vladivostok the officers of the Rezanoff régime fled to Japan in a warship, under protection of a Japanese admiral, arriving at Tsuruga.

Feb. 4.—Officials of the railway department announced that steam would be supplanted by electricity on the Japanese railway as soon as possible. The annual outlay on coal is at present 62,000,000 *yen*, but since there is plenty of water power, electricity can be used much cheaper.

Feb. 5.—A Japan American Fishery Company was established for operations on the Pacific coast of America with a capital of 15,000,000 *yen*.

Feb. 7.—The Department of Agriculture and Commerce announced that the rice crop for the year would be about 305,000,000 bushels, an increase of 11 per cent.

Feb. 9.—The Continental Joint Stock Company was organized with a capital of 10,000,000 *yen* to open trade with Germany, importing especially medical and surgical supplies. Nearly 150 medical men are interested in the undertaking.

Feb. 11.—An aviator named Tsunetaro Oguri fell while flying at Shizuoka and sustained serious injury. He graduated from the Curtis Aviation school in 1918.

Feb. 12.—Mr. Pegler, Minister from the Czeche-Slovak Republic, arrived in Japan and presented his credentials.

The remains of the late Jujiro Sakata, Japanese Minister to Madrid, were brought home.

Feb. 17.—Baron Ishiguro, surgeon-general in the army, and Mr. Hideyoshi Arimatsu, were appointed Privy Councillors.

Feb. 18.—Memorial services for the late Admiral Kolchak were held at the Russian Cathedral in Tokyo, and attended by many high personages.

Feb. 21.—The Naval Department announced that two warships, the Mikasa and the Mishima, were despatched to

Saghalien to protect Japanese citizens owing to a Bolshevik uprising.

Feb. 22.—A great mass meeting took place at Hibiya Park in favour of manhood suffrage.

Feb. 23.—Marquis and Marchioness Mayeda left on a trip to France.

Feb. 24.—Tokyo experienced the first heavy snow storm of the year.

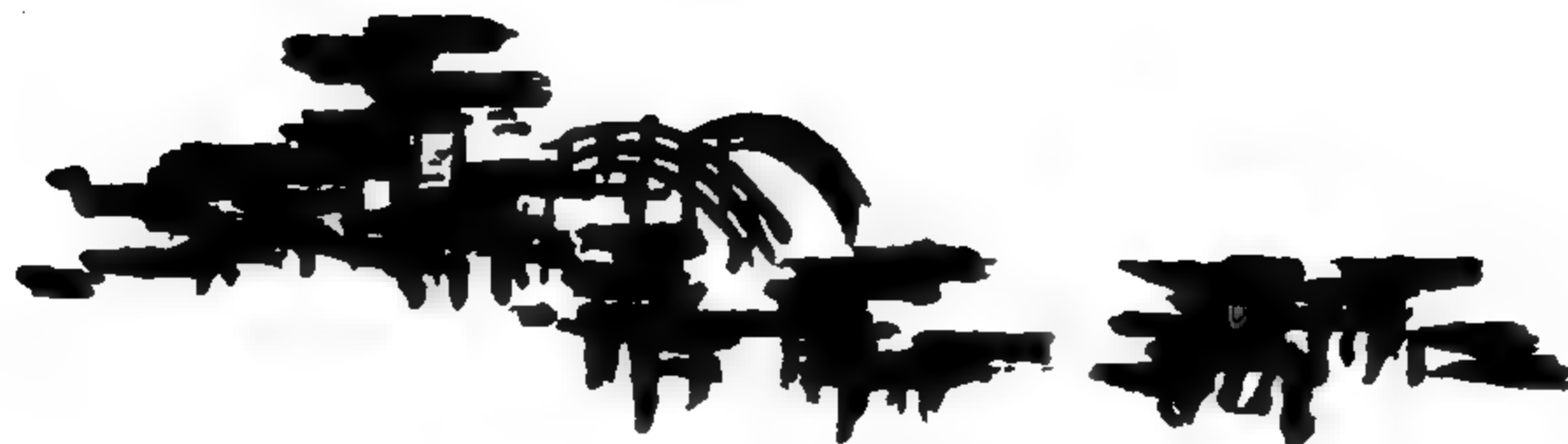
Feb. 25.—An American company amalgamated with some Japanese Match Companies wish a joint capital of 30,000,000 *yen*, half to be supplied by each nationality.

Nami-no-hana ni tomari kanetaru, kocho kana!

Having found it difficult indeed to perch upon the
blossoms (form-) of the waves,—alas for the butterfly!

Ichinichi no tsuma to miyekeri—Cho futatsu.

The one day wife has at last appeared—a pair of
butterflies!



CURRENT JAPANESE THOUGHT

By Dr. J. INGRAM BRYAN

America and Japan The Japanese press for the past few months has been filled largely with comments on the attitude of the United States towards this country. The refusal of the American Senate to ratify the Shantung clause in the Peace Treaty and the general attitude of America toward Japanese immigration and Japan's policy in China is creating profound dissatisfaction in Japan. At the present moment great American leaders like Mr. Thomas W. Lamont, Dr. Benjamin Ide Wheeler and others are visiting Japan for the purpose of sizing up the situation and doing something to promote a better understanding between the two countries; but the matter is now beyond mere talk and discussion. What is wanted is action. Japan and the United States should come to a definite and open understanding as to what each expects of the other, and carry out that understanding to the letter. To keep up the present incessant discussion without doing anything, seems futile, if not injurious to the permanence of cordial relations between them. The difficulty is increased by China attempting to play one country off against the other. America won't ratify the Shantung clause until Japan gives back Shantung to China, and China won't come to any agreement with Japan on the question so long as America has not agreed to the

terms of the Treaty. Thus the deadlock will continue until Japan and America come to some decision as to what their real policy toward China is. The rapid increase of the American Navy on the Pacific has not helped matters, but rather done much to compromise the situation.

Shantung Question The *Jiji*, commenting on the Shantung question, says all that need be made known regarding Japan's intentions concerning the Shantung question has already been published, and she can only wait for a reply from the Chinese Government to her proposal to open negotiations. It is solely the Chinese Government which is responsible for the delay in the negotiations, but when the situation is considered from the standpoint of promoting friendly relations between the two countries, we cannot but hope that the Chinese Government will promptly take steps to begin the negotiations, says the *Jiji*. The journal then reviews the changes in the attitude of the Chinese authorities due to the attitude of the U.S. Senate toward the Peace Treaty, and says that as they are now apparently overruled by those who object to the opening of direct negotiations with Japan, the Chinese Government may assume an extravagant attitude regarding the Shantung question. The result may be further annoyance to Japan. The

Chinese objection to the opening of direct negotiations with Japan is simply based on the idea that the Shantung question may be settled more favorably to China if it is submitted with the support of America to the League of Nations, continues the Jiji. But America has not yet ratified the Peace Treaty, and is demanding various reservations to the provisions of the Treaty and the Covenant of the League of Nations. It is very doubtful, therefore, whether China will be able to obtain appreciable support from America for the settlement of the question. The Jiji concludes by urging on the Chinese Government the necessity of promptly taking steps to open negotiations with the Japanese Government.

The farewell message which President Hsu has sent to Sir John Jordan affords an excellent lesson, especially at a time when Japan is experiencing considerable difficulties in dealing with China, says the Yorodzu. In the first place, the fact that Sir John has been in China for no less than 40 years is worthy of special notice, continues the Yorodzu. All Englishmen who come to China come with the determination to devote their whole life to their work in China. This is why the Chinese so implicitly trust the British. On the other hand, Japanese are in a hurry to reap profits, and this is productive of various evils. When Sir John Jordan first was appointed British Minister to China 13 years ago, the Japanese Minister was Viscount Uchida, now Foreign Minister. Since that time there have been several changes in the post of Japanese Minister in Peking, Mr. Obata, the present Minister, being the seventh appointee from Viscount Uchida.

President Hsu deeply thanks Sir John for his successful effort in stamping out the opium traffic. Indeed, this is the largest of his achievements in China, continues the Yorodzu. Finally, President Hsu solicits British assistance in regard to the development of Chinese trade and industry. It is not unnatural that China should regard Great Britain as the best friend. However loudly the Japanese may speak of their racial identity with the Chinese, there can be no real friendship between the two, if there are no real friends of China among the Japanese. If Japan's policy changes every time her representative in China is changed, it is not unnatural that there should not be thorough understanding between Japan and China.

Referring to the decision of the Allies to conduct investigations in Russia as to the means of opening trade relations with Russian Co-operative Societies, the Kokumin says that it will be found impossible to trade with those institutions without recognizing the Bolshevik Government. The Bolshevik Government is now very eager to obtain the recognition of the Powers, continues the Kokumin. If the Powers make it clear that they will not give the coveted recognition, being content with merely opening trade relations with the Co-operative Societies, the Bolshevik Government will either object to that activity of the Societies or compulsorily confiscate their property in the name of "nationalization." It is even doubtful whether the delegates of the Powers can make the proposed investigations properly, if the Bolshevik Government is not to be recognized. All that the Allies have done toward Russia has failed. It is to be earnestly hoped that they will not make

a further blunder, concludes the Koku-min.

War on The Pacific

The Osaka *Asahi* says that the next war is to be in the Pacific' is a watchword created by Admiral Jellicoe while touring Australia, and it has recently been repeated by Mr. Daniels, the U. S. Secretary of the Navy. Both Australia and America occupy a predominant position on the Pacific, and such a watchword is not pleasant to hear for the Japanese on this side of the Pacific. "What is more noteworthy as a practical issue than the possibility of war in the Pacific is the plan of America to build over 500 merchantmen and use them for a commercial war in that ocean. The object is, of course, peaceable, and indeed, if the plan is properly carried out, it will promote the peace of the Pacific. The watchword 'The next war in the Pacific' is of greater significance in respect of that undeniable war in commerce. In this sense we should warn the people."

Military Propaganda

Anti-Japanism in Siberia is apparently increasing both in extent and intensity. But the reports regarding outrages on Japanese come principally from Japanese military sources, and as a matter of fact, they are distributed by the propaganda officials in the War Department. The anti-Japanese incidents may, therefore, be slightly exaggerated, but it seems true that anti-Japanese sentiment is spreading in Siberia, says the Yomiuri. Fortunately, continues the journal, anti-Japanism in Siberia is not of a permanent character like that in California and China. In the case of Siberia illfeeling against the Japanese is due to the uncertainty as to whether and when the Japanese troops will be withdrawn.

Siberia is now under the control of the Bolsheviks who dread the idea of the anti-Bolsheviks rising against them again with the support of the Japanese army. If the Japanese authorities make it clear that their army will be withdrawn, the anti-Japanese sentiment of the Russians will disappear; otherwise, the situation will simply grow worse. The only remedy is a clear-cut declaration from the Japanese Government that the Japanese army in Siberia will be withdrawn, making it known, if possible, when that withdrawal will be effected, concludes the Yomiuri?

Respect For Opinion

The Osaka *Mainichi* says that a party of influential Americans who aim at the promotion of Japanese-American friendship has arrived, and they are shortly coming to the Kwansai district. "The exchange of representatives of the two countries and their coming into contact with each other are helpful in promoting the understanding of the two peoples. From this point of view we heartily welcome the American mission, but at the same time it should be remembered that the mere exchange of empty courtesies cannot serve its purpose. It is said that Dr. Wheeler, of the University of California, has said he will make 'respect for mutual opinions' his watchword. Is not this statement worthy of careful consideration?

Consortium for China

It is said that the principal mission of Mr. Lamont is to promote the establishment of the new Consortium, in the arrangements for which he took part when he was in Paris last year says the *Hochi*. It is also said that he intends to investigate economic conditions in the Orient, especially in Japan and China, and

at the same time to display American friendship and good feeling toward these countries. If so, his mission will create a new situation regarding the Consortium, which was proposed by America last year but which has been brought to a deadlock owing to relations with Great Britain and Japan's proposal to exclude Manchuria and Mongolia from the operations of the proposed international body. We should, therefore, receive Mr. Lamont with an open heart. Americans are straightforward; they never hesitate in expressing their opinions. But when they find that they have taken a wrong stand, they forthwith abandon it and make no further trouble whatever. Americans are expressing unrestrained opinions regarding the Irish question which is a matter of serious concern to Great Britain; again, they are practically voicing a challenge to Japan with regard to the Shantung question. These are instances of American straightforwardness. On the other hand, Japanese have been taught to regard reticence as a virtue, and as a result they are apt to be reserved and retiring, without saying what they should say. This often leads to the suspicion that they are harboring sinister designs. The sentimental disagreement between Japan and America owes its origin to the difference between the temperament of the two peoples, and it is necessary to bring about complete understanding on this point if perfect co-operation of the two countries is to be ensured. In expressing our opinion regarding the new Consortium, the establishment of which is the principal mission of Mr. Lamont, let us speak frankly so that we may not be misinterpreted. Speaking frankly and straightforwardly, we regret (says the Kenseikai organ) that we cannot agree to the

American proposal that the new Consortium should cover both political and economic loans. The reason is that this would lead practically to the joint control of China's finances by the four Powers concerned, which might endanger the independence of that country. This apprehension is not confined to us; it is shared by many thinking men in China, and Mr. Lamont will find it if he seeks the opinions of sensible men in China.

Then, how should the new consortium be organized? In our opinion political loans should be detached from economic loans so that the former alone can be undertaken by the Consortium and that economic loans can be left to free competition between all the lending countries. Not only will this relieve China of the possibility of her integrity being impaired, but it will greatly facilitate the opening up of her resources. If the Consortium is to be confined to political loans alone, it may be more convenient to revive the old Consortium and have America re-join it than to establish a new Consortium. If America agree to do so, there will be no trouble. On the other hand, Russia has seceded from the old Consortium, and since America is destined to take a leading part in view of her actual resources, there can be no objection to the winding up of the old Consortium so that a new Consortium can be organized. In short, China must depend upon the financial aid of the Powers to open up her resources, and all parties concerned welcome the participation of America which has the largest financial resources of all the Powers. But if the new Consortium is to cover both political and economic loans, it is a menace to the independence of China, and therefore

economic loans should be left to free competition, instead of being covered by the Consortium. If that is done, it will also be beneficial to America, for she can freely make investments in China, and there will be no need for her to bother herself about Japan's demand for the exclusion of Manchuria and Mongolia from the scope of the new Consortium.

California Agitation After giving an account of the latest anti-Japanese movements in California, the *Hochi* says that there is little hope for the failure of the agitation. If so, not only will the future development of the Japanese in California be impossible, but they will be deprived of 29,000 acres of land in their possession and of over 30,000 acres leased by them. Is this not driving our brothers and sisters in America into jaws of death? ask the *Hochi*. The journal continues: "Last year the U. S. senate poured vituperations and slanders on Japan with regard to the Shantung question; they practically ignored all codes of international friendship and etiquette. Yet we patiently put up with all this, and recently the Japanese authorities prohibited the 'picture-bride' custom among the Japanese in America in spite of the great inconvenience to which they would thereby be subjected. We have thus been doing all in our power to placate American feeling toward us, yet some Californian statesmen are unreasonably and unjustly bringing pressure to bear on the Japanese. Not only is this regrettable for the Japanese in America, but we cannot but be seriously concerned regarding the future relations of Japan and America. When things have come to such a pass, we should not leave the matter to the authorities alone. All the people should take it up for cool and

careful consideration and devise proper steps to meet the situation. At the same time it may be necessary for them to take definite and determined measures at an opportune moment. Otherwise, an irremediable situation may confront us. We wonder how far Japan is going to tolerate America's contempt and insult."

United States Navy The big naval program announced by Mr. Daniels, the Secretary of the Navy, strengthens the impression that it will be America which will lead competition in armaments in the future. True, his program is conditional on America's failing to ratify the Peace Treaty; the outlook for the ratification is entirely uncertain, and even if the Treaty is ratified, it seems likely that many reservations will be made. All this is true, but we do not think that the naval program will be affected very much, whether the Treaty is ratified or not. Even now America is the greatest naval Power in the world next to Great Britain. Indeed, America is far ahead of all other countries, as was proudly pointed out by Mr. Daniels. It may be an uncontrollable ambition of the present-day Americans to secure the position of the world's greatest naval Power. In our view it is an irony of fate that America, which took the lead in advocating the League of Nations and reduction of armaments, should tend to evince a chauvinism which is, to all intents and purposes, anachronistic. Let it be remembered that President Wilson, who regarded himself and who was regarded by others as the prime protagonist of the world's peace, sent a secret telegram to his country from Paris during the Peace Conference, urging the carrying out of the second naval extension program of America for the reason that if it mis-

carried, it would weaken the position of the American delegates at the Peace Conference. In view of this fact, it is perhaps foolish to wonder at the navalism of America. The authority of the League of Nations has unquestionably been lessened by the non-participation of America; her navalism is a factor positively destructive of that international arrangement.

American Militarism If militaristic egotism appeals to Americans, they are perfectly at liberty to adopt it, but if they think military demonstrations are the shortest cut to the world's peace, they will be egregiously mistaken. It will be recalled that when Mr. Churchill, then First Lord of the Admiralty, proposed a naval holiday, this was not accepted by Germany, and that it only led to a keener competition in naval armaments. A similar state of affairs is now to be repeated between America and the other Powers. The Powers were wheedled by America into imposing restrictions on their own armaments, but America is now assuming the position of an international outlaw. It would be interesting to learn what is the feeling of the Powers regarding the present attitude of America. It goes without saying that, if the present state of affairs continues, the Powers will no longer apply themselves to the consummation of the League of Nations. Will they not try to secede from it immediately on the lapse of two year's term? Will the League not become so utterly futile that the Powers need not take any particular trouble to secede from it? Will it be possible for us to remain indifferent in the face of unrestrained anti-Japanese movements on the other side of the Pacific and extravagant utterances of some Senators, which often amount to a challenge, and the naval program of America, the objective of which is the Pacific?

"We are prepared to support the reduction of armaments and the League of Nations from the depth of our heart, but in view of the above-mentioned circumstances, does it not appear that in the case of an emergency we shall find ourselves prevented by the League of Nations from taking defensive measures? If, as we think, such an impression is not unnatural, it may reasonably be assumed that it is shared by the other Powers."

The Tokyo Seoul Flight Referring to the Tokyo-Seoul flight of the Army, the Jiji says that it is the longest flight ever attempted in Japan. The adventure is of considerable strategic importance as it involves the crossing of the straits between Japan Korea, and for this reason it has attracted much attention among the Japanese. It is a matter for congratulation that the flight has proved generally successful. Though the Tokyo-Seoul flight is the longest flight ever carried out in Japan, it is nothing compared with flights in foreign countries, continues the Jiji. The journal then refers to the trans-Atlantic, England-Australia, and Rome-Tokyo flights as well as to the proposed aerial Derby round the world, and says that Japanese airmen should redouble their efforts to develop the art of aeronautics in Japan. The Jiji suggests that the long distance flights which should be tried by Japanese airmen include those from Tokyo to North China, Manchuria, the Yangtze, South China, the Straits Settlements, India, Australia, and New Zealand. It is incumbent on the Japanese airmen to attempt these flights, and it is their duty to contribute to the cause of the world's aviation by that experience. While airmen should make greater efforts, it is also necessary that the public should give them greater assistance, moral and material, concludes the Jiji.

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